

WHOLE NO. 868.

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THE NEW JERUSALEM.

[These fine stanzas are a faithful rendering of an old Latin hymn of the eighth century.]

Blessed City, heavenly Salem,
Vision dear of peace and love,
Who, of living stones upbuilt,
Art the joy of Heaven above,
And, with angel cohorts tended,
As a Bride to earth dost move.

Coming now from highest heaven,
Ready for the nuptial bed,
Decked with jewels, to His presence
By her Lord shall she be led;
All her streets and all her bulwarks
Of pure gold are fashioned.

Bright with pearls her portal glitters;
It is open evermore;
And by virtue of their merits,
There each faithful soul may soar,
Who, for Christ's dear name, in this world,
Pain and tribulation bore.

Many a blow and biting sculpture
Polished well these stones elect,
In their places now compacted
By the mighty Architect;
Who therewith hath willed forever,
That His palace should be decked.

Christ is made the sure Foundation,
And the precious Corner-stone;
Who, the twofold walls surmounting,
Binds them closely into one;
Holy Zion's acception,
And her confidence alone.

All that dedicated City,
Dearly loved by God on high,
In exultant jubilation,
Pours perpetual melody;
God the One, and God the Trinal,
Lauding everlastingly.

Laud and honor to the Father,
Laud and honor to the Son,
Laud and honor to the Spirit,
Ever Three and ever One;
Consubstantial, Co-eternal,
While unending ages run.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

EXPOSITION OF ACTS I.

We begin here the regular reading of one of the most interesting, not to say instructive, books in the New Testament Scriptures. The Acts of the Apostles, or, as it might be translated, "The Transactions of the Apostles," occupies a place intermediate between the Gospels, which are the account of the personal ministry of Jesus, and the Epistles, which are the instruction of the infant churches in the peculiar and distinctive doctrines of the Gospel of Christ.

The Acts of the Apostles form an inspired fragment of ecclesiastical history, to show us how the prerogatives with which the apostles were invested in the Gospels, were carried out in practical development; and secondly, how the truths they were commissioned to preach were preached by them, and received by others; and what was the success that attended the preaching of these truths in the various sections of Asia Minor, which they chiefly visited. We cannot, therefore, conceive a more important privilege than that we should have the ecclesiastical history of a few years after the ascension of our blessed Lord, written out under infallible superintendence; that we might know how strictly everything that our Lord said was fulfilled, and every lesson that he commanded to be taught was taught by his servants whom he sent in his name. The Acts of the Apostles are supposed to have been written about the year 64; that is, somewhere about thirty years after our Lord's crucifixion. We find unquestionable proof that

the book was written by the evangelist Luke.—His name is not mentioned; but all history, without a single break, accepts of him as the author of it; every section of the church universal has accepted this book as an inspired book. And, indeed, apart from all this, it bears internal evidence of its inspiration, its authenticity and its genuineness so unequivocal, that it is impossible for a candid mind long to doubt it. It can be proved that this book was written by the evangelist Luke, who was a physician and a thorough scholar, evidently in some degree of Gentile connexion. About fifty words that occur in this book are to be found only in the Gospel of St. Luke; and were, evidently, words peculiar to him. We know that every preacher, or writer, or speaker, has a habit of using some words and some phrases more than others; so much so, that you detect his style by the peculiarity of his phrases. Now, you have only to analyse this book, and compare it with the Gospel of St. Luke, in order to see that the one that wrote the Gospel is beyond all doubt the author of the Acts of the Apostles. It has always been remarked that the style of Luke in the Gospel and Acts is more the style of a thorough scholar. The commencement of his Gospel is written in the purest Attic Greek; and the Acts of the Apostles, where he does not record or report speeches or addresses, indicate one who handled the Greek tongue as a native or a Gentile only could do it. I mention these facts merely to give you some idea of the evidence, and only an idea, that exists for the authenticity and genuineness of this most interesting book.

He dedicates the book to Theophilus; who seems to have been a person of some rank and eminence, and a Christian; his name meaning "love of God." He says that the former treatise that he made was "of all that Jesus began to do and to teach," that is, his Gospel, "until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen;" that is, it closes with Christ's ascension, and the completeness of the record of that most wondrous and blessed biography. He then states here, in the third verse, that "Jesus showed himself alive after his passion by many infallible proofs," that were irresistibly conclusive. Let us mark here the fact, that the senses are accepted as infallible proofs of things that came within their range or scope, and therefore; what they saw and heard the senses truly attested. In the Church of Rome they say, the senses are deceived every Sunday on the altar; that what looks like bread, and tastes like bread, and handles like bread, and corrupts like bread, is nevertheless, in spite of the senses saying so, the flesh and blood of the Son of God. Now the evangelist Luke here accepts the senses as the most infallible proof of the reality and identity of the risen Christ and Saviour Jesus. If the senses can be deceived in matters within their reach, then Christ may not have risen; and the senses may have been deceived when they taught that he rose. And thus it happens, that in the church of Rome they admit a principle which can be caught hold of by the infidel, and made to tell against the very first principles and foundations of the Gospel of Christ.

When they were assembled together, Jesus commanded them to wait for the promise of the Father, that they should be baptized with the

Holy Ghost. Now mark the effect of this. If Christ had not risen, if Christ had not ascended into Heaven, then the Holy Ghost never would have come. The evidence of his ascension was to be the descent of the Holy Spirit, to invest with miraculous powers them that were the followers of Christ. If the spirit had not come, then his word would have failed. But the fact that the spirit did come, according to the promise, is evidence that Christ was risen, had all power in heaven, and was at the right hand of the Father. Now, on this occasion, it is said, when the disciples were assembled together, they asked Jesus,—that is before his ascension,—"Lord, wilt thou at this time restore again the kingdom to Israel?" The emphasis is upon the words, "at this time." They did not doubt that the kingdom would be restored again to Israel; but they wondered if the time was come for its being so. When Jesus answers, he does not say, "Yours is a vain hope, Jerusalem will never be the metropolis of Christendom, the Jews will not be restored to their own land; never will be kings and priests visibly in that land;" he plainly accepts the hope of the restoration of the kingdom to Israel as a fact that should be; and merely told them, "It is not for you to know the times or the seasons, which the Father hath put in his own power." Now two interpretations are given of that text, or rather, two illustrations of it. The first is, that here is a distinct declaration that the times and the seasons, so often spoken of in prophecy, are not to be made known at all; or, as he says himself, "Of that day and hour knoweth no man." So far this is true. If we knew the chronology of the future as clearly as we know the chronology of the past, all responsibility would be taken away, the whole of society would tumble to pieces; things would not go on as they should for the safety of our social framework. But at the same time it is obvious from the expectations of the Jews before our Lord came, from our Lord giving distinct signs of the second advent,—the budding of the fig-tree, the Gospel preached as a witness to all nations,—that while the day, the year, the hour, in which Christ will come no man can specify; yet the time, and the signs and the symbols of its near approach, we are responsible for knowing, and sinful if we do not know. But a most eminent and acute commentator says that this means, "It is not for you—the apostles—to know now; but power shall be given to you, and ye shall preach the Gospel to all the ends of the earth." And accordingly, thirty years after this, the times and the seasons are revealed to John in the Apocalypse. And therefore, it is merely taught that there was no revelation of those times and seasons to them then; their immediate duty was to go and preach the Gospel to every creature for at least thirty years; and then, to one apostle, on a solitary island in the Aegean sea, the grand panorama of the future was spread out, and the times and the seasons more or less clearly revealed to him for our learning and instruction.

We read, that "when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Why this visible ascent? Why did he not simply disappear? The answer is, that it was essential that the senses of man should see Christ die, and be satisfied he was dead, in order that it might be seen that the Sacrifice was made. It was necessary that the senses of man should see Christ

rise from the dead, and thus be able to attest the Resurrection. And it was necessary that the senses of man should see Christ ascend; and thus know that he who did descend into the grave, did ascend into heaven, and has now all power in heaven and on earth, on the Father's right hand. The apostles and disciples were so struck with this, that they kept gazing up into heaven; and therefore two men—whether angels or not, it is difficult to say—two persons like men, or, if you like, two men, stood by them, and said, "Ye men of Galilee, why stand ye gazing up into heaven?" What is the use of spending your time upon that? Scarcely the parting splendor of the vision remains; the cloud has borne him up; he is ascended into heaven. Why now gaze up into space? Why look now upon vacancy? You have duties to fulfil; you have obligations resting upon you; you have hopes to cherish. Go and do the duties; and cherish this blessed hope now—"this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And what does this teach us? That as our eyes saw him ascend in the cloud, so the eyes of a waiting church shall see him descend in the cloud. And in the Book of Revelation we may recollect constantly reading of the cloud. It is stated in the Gospels, "He shall come in the clouds of heaven." We read in Exodus of the pillar of cloud by day. I have not the least doubt that, from Exodus onward to Revelation, this cloud is the same grand symbol of a present God; and in that cloud Jesus rose, and in that cloud he will come again with power and great glory. Now, what a blessed hope is this! Every eye shall see him; he shall come again. It will not do, as some say, Does not Christ's coming mean our dying? I answer, our dying is going to him; his second advent is his coming to us. And it is a very remarkable fact, obvious in reading the New Testament, that not even once our death is spoken of as the reason for anything; it is constantly Christ's second advent. "I beseech you by the coming of the Lord." Again, "The Lord is at hand." Again, "Looking for that blessed hope, the glorious appearing of Jesus Christ." You say, "But then eighteen hundred years have passed away; and he cannot mean that everybody ought to look for him." I answer, the Church of Christ is not merely geographically one; that is, not only all believers spread over the earth this day, 1858, constitute the Church; but all believers spread over the eighteen centuries constitute the Church of Christ. It is chronologically as well as geographically one. That Church, as a totality, is represented in the Scriptures as the Lamb's wife,—as the widow, looking and waiting for the return of Him who crowns her with his glory, and presents her to himself, a glorious Church, without spot, or blemish, or any such thing. So that every believer, every day should constantly look for that day; and the longer that we live, the nearer it is. Its certainty we have no doubt of; its nearness may be at our very doors. Many things indicate it cannot be far off. There is nothing absurd, there is nothing fanatical, there is nothing impossible,—nay it may not be improbable,—that some here, or if not you, your children, may never see death; but, instead of going to Christ, Christ may come to them, in the cloud with power and great glory.

To be continued.

The Firm Bank.

The following lines were written by the celebrated Rowland Hill, more than a quarter of a century ago, at a period of great commercial distress in England, when the moneyed institutions of that country seemed to be in a state of collapse, and universal bankruptcy threatened the nation.

I have a never-failing bank,
A more than golden store;
No earthly bank is half so rich;
How, then, can I be poor?

'Tis when my stock is spent and gone,
And I without a groat,
I'm glad to hasten to my bank
To beg a little note.

Sometimes my Banker smiling says,
"Why don't you oftener come;
And when you draw a little note,
Why not a larger sum?"

"Why live so niggardly and poor?
Your bank contains a plenty;
Why come and take a one-pound note,
When you may have a twenty?"

Yea, twenty thousand, ten times told,
Is but a trifling sum,
To what your Father hath laid up,
Secure in God his Son.

Since, then, my Banker is so rich,
I have no cause to borrow;
I live upon my cash to-day,
And draw on him to-morrow.

I've been a thousand times before,
And never was rejected;
Sometimes my Banker gives me more
Than asked for or expected.

Sometimes I felt a little proud,
I managed things so clever,
But ah! before the day was gone,
I felt as poor as ever.

I know my bank can never fail,
Its funds always the same;
The firm, "Three persons in one God,"
Jehovah is his name.

Should all the banks of Britain break,
The Bank of England smash,
Bring in your note to Zion's bank,
You'll surely get your cash.

And if you have but one small note,
Fear not to bring it in;
Come boldly to the Throne of Grace:
The Banker is within.

All forged notes will be refused,
Man's merits be rejected;
There's not a single note will pass
That God has not accepted.

There's none but those beloved of God,
Redeemed by precious blood,
That ever had a note to bring—
These are the gifts of God.

Though thousands, doubting, often say
They have no notes at all,
Because they feel the plague of sin,
So ruined by the fall.

This bank is full of precious notes,
All signed and sealed and free
Though many a ransomed soul may say,
"There is not one for me."

Base unbelief will lend the most
To say what is not true;
I tell all souls that feel they're lost,
These notes belong to you.

The leper had a little note,
"Lord, if thou wilt you can;"
The Banker cashed this little note;
And healed the sickly man.

We read of one young man, indeed,
Whose riches did abound,
But in the Banker's book of grace
His name was never found.

But see the wretched dying thief
Hang by the Banker's side;
He cried, "Dear Lord, remember me:"
He got his cash, and died.

Novels.

Novel-readers fulfil the Scriptures: "And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 4.

In fulfilling this scripture, people will neglect to search the Scriptures; will not come to the light, lest their deeds should be reproved; will not relish the truth, having itching ears. They will turn away their ears from the preached gospel, saying, "These are hard sayings, who can hear them?" They will not endure sound doctrine; but after their own lusts heap to themselves teachers, having itching ears. They ask

for flatteries and smooth things, saying, "Prophecy unto us deceits."

Further, they will turn others away from the truth, from the sanctuary, from the simplicity that is in Christ Jesus. They will hinder others who are entering in. Their words and their examples will do much evil. We also learn that they will be turned unto fables. To do this some will write fables. Others publish them, and the purchasers will read them. In order to make the business good, especially so as to enlist the professed disciples in the work, the sanction of the reverend clergy and D. D.'s must endorse what is written. Then the press, both religious and secular, must give publicity and praise to the new production. Then the worst feature and the most expensive is, the fiction must be bought and paid for and read. Will we not all take heed and not be numbered among those who turn away their ears from the truth, and are turned unto fables? Watts says:

"For Satan finds some mischief still
For idle hands to do.
So novel-readers, with their skill,
Prove this short couplet true.

Let those who read fictitious tales,
First read the Scriptures true,
And if they're wise, they'll leave those lies,
And live as Christians do."

The "Church of Yahveh."

ITS HISTORY—ITS DESCRIPTION—ITS DEDICATION.

On the 16th of March last, a Voluntary Association, or Joint Stock Company, was formed in this city, comprising for the most part members and supporters of the Advent Church then worshipping in New Market Hall, for the purpose, primarily, of erecting and maintaining a building to be used in part as a place of religious worship and instruction. This company, under the name of the Providence Advent Association, thereupon leased a lot on Broad street, just above Richmond street, owned by Miss Julia Bullock, and placed it in the hands of the following gentlemen as Trustees: R. R. Knowles, A. W. Brown, A. Pearce, O. B. Fenner, Jonathan Green, C. O. Towne, James Wolstenholme, Geo. Jones, Daniel Champlin and Henry E. Whipple. The Trustees decided to proceed at once to the erection of an edifice, and to that end appointed of their number a building committee, consisting of Messrs. Fenner, Knowles and Pearce. Mr. Fenner furnished all the plans and specifications, and, with his associates, superintended the work, which was principally done by the day. The edifice is now nearly completed, and in its general appearance, and particularly in regard to its adaptedness for the uses of the Church, an enduring memorial that the committee have faithfully and intelligently performed their work.

The building is of a fair quality of pressed brick, two stories in height, and measures forty-one by ninety feet. In front, there are two stores in the first story, and two offices in the second. In the rear part of the first story, there is a pleasant vestry, thirty-three by forty feet, with two ante-rooms, suitable for Bible class or committee rooms. This vestry, the entrance of which is by an alley on the east side of the building, contains thirty-four settees, and will comfortably accommodate about two hundred persons. In a recess behind the desk is a well planned repository for the Sabbath School library.

The auditorium or main chapel occupies nearly the whole of the second story, and is reached by stairs from the vestry, and by a principal entrance on the front. Its size is forty by seventy feet, with twenty feet from the floor to the ceiling. The walls are hard finished and elegantly frescoed by E. F. Barton. The slips, or more properly the sofas, are eighty-six in number, of chesnut frames, spring seats, covered with a neat blue damask, and will each accommodate, with a moderate expansion of crinoline, six persons. The desk or pulpit is placed at the south end, at an elevation of three feet, and is of chesnut. The blinds, and in fact all the furniture, are of the same material, and harmonize well in style and general effect. The aisles are four feet wide, running from two side stairways each five feet wide, while the main stair-case is eight feet wide.

The mason work of the building was done by Macomber & Rounds, the carpentry by Austin & Lewis, the settees and sofa frames by Field & Church, the upholstery by Anthony, Denison & Co., the four gas chandeliers and the pulpit lights were from the establishment of H. B. Standwood & Co., Boston, the carpeting from W. Barstow & Co. The whole church department of the building is warmed by a Briggs furnace in the cellar. The entire cost of the edifice will be nearly eight thousand dollars, a large proportion of which is already paid.

In accordance with the articles of association, the Trustees have leased that portion of the building intended for religious purposes to the Advent Church, of which Rev. L. Osler is pastor, at a comparatively nominal rent. The name fixed upon for the edifice is "Church of Yahveh," and a marble block bearing that inscription has been inserted in the front wall. "Yahveh" is by some commentators deemed a better rendering of the word in the original Scripture text commonly interpreted "Jehovah," and means "the Coming One." The church numbers some ninety members, and the congregation, it is expected, will pretty nearly fill the house.

Last evening, the main chapel of the Church of Yahveh was opened for the first time to the public, although religious services had for some time been held in the vestry. Before seven o'clock every available standing place had been appropriated, and the remarkably beautiful sanctuary had received its meed of admiration from the critical and the eye unskilled, every one seeming surprised to find so tasteful an interior within so unpromising an outside.

The dedicatory exercises were commenced by the reading of a hymn by Rev. Mr. Gunner, of Salem, Mass., in the singing of which the whole congregation participated, making melody not only in their hearts but with their voices. Selections of Scripture were read by Rev. O. R. Fassett, of Boston; the invocation prayer was offered by Rev. D. I. Robinson, of Haverhill, Mass., when another hymn was read by Rev. John Pearson, Jr., of Newburyport, Mass., and sung by the congregation.

The dedication sermon was then preached by Rev. Mr. Osler, pastor of the church. The reverend gentleman selected as the basis of his discourse, the thirteenth verse of the second chapter of Paul's first epistle to the Thessalonians—"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe;" and the thirteenth verse of the first chapter of Paul's second epistle to Timothy—"Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Jesus Christ." Among the peculiarities that marked the teachings of the gospel, said the preacher, there was none more worthy of attention than the particularity with which we are directed to give heed not merely to the sentiments of inspiration, but to the words also. We are required to receive all Scripture language as given by the inspiration of God. The words of the prophets are words of the Holy Ghost—words intended for all time and for all people. The sacred writers claim inspiration not only for their thoughts but for the words they spoke. In these days of loose doctrine and practice, it is of vital importance that we receive the gospel as the word of God, and "hold fast to the form of sound words" therein set forth.

Mr. Osler remarked that the inspired language of Scripture has a definite meaning. God has not left His law to be interpreted according to the varying whims and conceits of men, but has left definite rules to govern its interpretation, so that there is no necessity for guessing at the meaning. All the departures in God's word from literal language are intended to make the truth more plain; thus God is His own interpreter. The Bible without note or comment was the guide of the early Protestants. Said Martin Luther—"Would that that Book was in all languages. And again—Our most effectual weapon is the sword of the Spirit unsheathed and naked as it came from the mouth of God. Melancthon said the Scriptures could not be understood theologi-

cally until they were understood grammatically. The primitive meaning is the surest safeguard against error. If the preacher departs from the plain and literal interpretation of the Scriptures, how can any one determine whether he teaches true doctrine or false? The fundamentals of Christianity, upon which there is an entire agreement, grow out of this exegesis. But how many sects there are, which like the Sadducees of old, instead of taking the Scriptures as a grand harmonious whole, seize upon detached portions, and interpret it to sustain some favorite tenet or dogma. The patriarchs, prophets and fathers of the church have all regarded the literal interpretation. All the quotations of Jesus Christ from the prophets were literal fulfillment. All the prophecies in relation to the first coming of Christ were literally fulfilled.—Where, inquired Mr. O., is there an instance in which a prophecy has been spiritually, metaphorically or allegorically fulfilled in relation to the Jews?

The preacher called to mind Christ's warning, "take heed that no man deceive you." All departure from the primitive interpretation of the Scriptures has resulted disastrously to the Christian Church. Satan's perversion of God's command to Adam in the garden resulted in ruin to the human race. The Sadducees in their time perverted the Scriptures, and it is unfortunate that in these latter days there are many who perpetuate their memory.

Mr. Osler alluded to the Gnostic schism; traced the rise and progress of Origenism, out of which have grown, he said, the errors and abominations of papacy; and cited authorities to show that the doctrine of the pre-millennial advent of Christ had the advantage of antiquity, having been universally received by the Christian Church until the time of Origen, and again from the Reformation until the beginning of the present century. The doctrines of the American Adventists are as old as the religion of Christ, and the preacher would even claim for them the paternity of Christ himself. These doctrines, as stated by Mr. Osler, who fortified them by argument and copious quotations from Scripture, are briefly these:

The Adventist believe that Christ will re-visit this earth, and that his advent will be personal, material, glorious. They believe in the literal resurrection of the dead at Christ's coming. They believe that the resurrection of the righteous and the wicked will not occur at the same time, but that one thousand years will intervene before the wicked will be raised to judgment. That the millennium will be introduced by Christ's second coming. That this earth will be dissolved by fire, and undergo a purifying process, after which the work of regeneration will be commenced. That the new earth will be the eternal residence of the redeemed. That the Messiah will reign on the regenerated earth over all the nations. That full rewards and punishments will be given at the resurrection.

With regard to the proximity of the Kingdom of God, Mr. Osler said, there is a general agreement that the world is verging towards a general crisis, and very many believe that the era in which we live is the one that is to be closed by the sounding of the trumpet.—But the Adventist have nothing at all to do with setting the time. All men confess that we are on the eve of a crisis. Those who believe in the conversion of all nations are looking for it. There is no diversity in relation to the time—only with relation to what will come to pass at the close. The Adventists only receive as articles of faith what the Scriptures unwaveringly teach, and what have been received by the Christian church during its most prosperous epochs.

Mr. Osler alluded to the present unpopularity of the doctrines of the Adventists, and inquired, shall we shrink back because we are covered with contumely and shame? Let us believe what God says without regard to the opprobrium to which we may be subjected. The day will soon come when our labor will receive a full and eternal reward.

Mr. Osler said the principles of the Adventists have not been understood, and its blessed truths have suffered calumny. Many in the city of Providence think that because a man believes in the second coming of Christ he is worse than a

Mormon. But they hold to the primitive faith. They stand on the same ground with Irenæus, and Melancthon, and Zuingli, and Luther. If they have ever felt ashamed, they should now throw off shame and stand up.

In conclusion, Mr. Osler exhorted his hearers to so conduct that Christ may have unto himself a glorious church, without spot or blemish, at his glorious re-appearing.

The exercises were further continued by Rev. C. Cunningham Jr., of Westboro', Mass.; Rev. J. S. White, of this city, and by Rev. J. V. Himes, of Boston, who offered the prayer of dedication; and the services were concluded with a benediction pronounced by Rev. Mr. Hawkes, of the Bethel Church of this city.

A Romantic Story.

A St. Joseph correspondent of the St. Louis Republican, in giving an account of the death by freezing of two women—a white woman and a negress—in that vicinity recently, says:

"The white woman was an eccentric stranger who had wandered into the neighborhood of the Platte, asking alms, which, in that rich country, were given her freely. No one knew her history, nor did she seem to have a friend on earth, except a little boy, some nine years old, whom she called her son, and who was the faithful companion of her erratic peregrinations. When this cold spell came on, a gentleman advised her to come to town, when he would see that she was comfortably provided for; but she refused, and said it was her destiny to wander. The second morning after, the little boy came to his house and told him that his mother was dead, that she was frozen to death, and that he had almost frozen too. The gentleman took the poor little fellow and had him warmed and wrapt in thick clothing—for his garments were thin and torn—and then went with him to the place where his dead mother lay. The spectacle was harrowing.

In the corner of a deserted cabin, which had neither doors nor windows to shut out the cold, among some miserable remnants of old clothing which but half concealed her snowy limbs, drawn up as if still in agony of freezing, she lay a rigid corpse. Her countenance, however, was as serene as though she slept, and a faint smile was seen to linger timidly about the corners of her mouth as if it had long been a stranger there, but had come back at the last moment to let the stranger, as he gazed upon it, know that that wan face, where misery and woe had left so many imprints, had once known happiness. Her features were delicately moulded, her hair was silken, of chestnut hue, and her hands and feet were small and indicated gentle blood. Her stature was of medium height, her form well turned, and her age, in death, appeared to be between twenty-eight and thirty; in life it had seemed forty.

The little boy is wholly oblivious of the place of his nativity, nor does he know any other name than George. She called him 'George,' and he had wandered with her from his earliest memory. He does not know a relation in the world. He does not know that he ever had a father. He has sometimes in his sleep heard his mother cry, 'Oh, George, George! do not, do not leave me. I will die with grief,' and then weep until she became calm again. He waked her once or twice and told her that he would not leave her, when she clasped him in her arms, and said 'No, my son, I know you will not leave me.' And then he thought 'twas some one else of whom she dreamed—perhaps his father, but he did not know, nor even asked her. She was always sad, and wept almost incessantly. She talked but little. She appeared to be in search of some one, and made the asking of alms a pretext for looking into every house along the way of her long weary pilgrimage.

The negress who was frozen on the same awful night, belonged to Dr. France, and was lost in a thicket near Platte river. She was found next day, stooped under a cluster of tangled bushes, perfectly stiff and lifeless.

John Overs.

There is an old tract printed several hundred years ago, which chronicles the life and death of

a miser John Overs. John Overs, says this pamphlet, was a Southwark ferryman, and he obtained, by paying an annual sum to the city authorities, a monopoly in the trade of conveying passengers across the river. He soon grew rich, and became the master of numerous servants and apprentices. From his first increase of wealth he put his money out to use on such profitable terms that he rapidly amassed a fortune almost equal to that of the first nobleman in the land; yet, notwithstanding this speedy accumulation of wealth, in his habits, housekeeping and expenses he bore the appearance of the most abject poverty, and was so eager after gain that even in his old age, and when his body had become weak by unnecessary privations, he would labor incessantly and allow himself no rest or repose.

John Overs was of a disposition so wretched and miserly that even he grudged his servants their necessary food. He used to buy black puddings, which were then sold in London at a penny a yard; and whenever he gave them their allowance, he used to say, "there, you hungry dogs, you will undo me with eating." He would scarcely allow a neighbor to obtain a light from his candle, lest he should in some way impoverish him by taking some of its light. He used to go up to the market to search for bargains; he bought the siftings of the coarsest meal, looked out eagerly for marrow bones, that could be purchased for a trifle, and scrupled not to convert them into soup if they were mouldy. He bought the stalest bread, and he used to cut it into slices, "that taking the air, it might become the harder to be eaten." Sometimes he would buy meat so tainted that even his dog would refuse it; upon which occasions he used to say that it was a dainty cur, and better fed than taught, and then eat it himself. He needed no cats, for all the mice and rats voluntarily left the house, as nothing was cast aside from which they could obtain a picking.

It is said that this sordid old man resorted one day to a most singular stratagem, for the purpose of saving a day's provision in his establishment. He counterfeited illness, and pretended to die; he compelled his daughter to assist in the deception, much against her inclination. Overs imagined that, like good Catholics, his servants would not be so unnatural as to partake of food while his body was above ground, but would lament his loss, and observe a rigid fast; when the day was over, he intended to feign a sudden recovery. He was laid out as dead, and wrapped in a sheet; a candle placed at his head, in accordance with the Popish custom of the age. His apprentices were informed of their master's death, but, instead of manifesting grief, they gave vent to the most unbounded joy; hoping at last to be released from their hard and penurious servitude. They hastened to satisfy themselves of the truth of this joyful news, and seeing him laid out as dead, could not even restrain their feelings in the presence of death; but actually danced and skipped about the corpse; tears of lamentation they had none; and as to fasting, an empty belly admits of no delay. In the ebullition of their joy one ran into the kitchen, and breaking open the cupboard brought out the bread; another ran for the cheese, and brought it forth in triumph; and the third drew a flagon of ale.

They all sat down in high glee, congratulating and rejoicing among themselves at having been so unexpectedly released from their bonds of servitude. Hard as it was, the bread rapidly disappeared; they indulged in huge slices of cheese, even ventured to cast aside the parings, and to take copious draughts of the old miser's ale.—The old man lay all this time struck with horror at this awful prodigality, and enraged at their mutinous disrespect; flesh and blood—at least, the flesh and blood of a miser—could endure it no longer, and, starting up, he caught hold of the funeral taper, determined to chastise them for their waste. One of them seeing the old man struggling in the sheet, and thinking it was the devil or a ghost, and becoming alarmed, caught hold of the butt end of a broken oar, and at one blow struck out his brains! "Thus," says the tradition, "he who thought only to counterfeit death, occasioned it in earnest; and the law acquitted the fellow of the act, as he was the prime cause of his own death."

The story goes on farther to say that the miserly ferryman had been excommunicated by the church (this was in the Roman Catholic times), for usury and extortion; and his daughter found difficulty in getting him buried. She bribed the friars of Bermondsey Abbey to place him in consecrated ground; but the abbot discovered it, and had John Overs taken up, and placed on an ass's back and sent away from the Abbey gates.—The ass went with a solemn pace through Kent street till it came to St. Thomas, a Watering, which was then the common execution place; and then shook him off, just under the gallows, where a grave was instantly made, and without ceremony, he was tumbled in and covered with earth."

Such was the unhappy end of John Overs.—Tradition says that his daughter Mary went into a nunnery, and, with the unhallowed wealth her father left, built the church of St. Mary Overy now standing in Southwark.

Extraordinary Development.

The "New Haven Palladium" of the 18th ult., contains the following account of one of the most remarkable cases that we have ever read of:

"One of the most remarkable cases on the criminal records of this or any other country, has just come to our knowledge—and we proceed to relate the facts, believing that our readers will concur with us in this opinion. Even now, with the flood of light thrown upon the case, a portion of it is involved in the deepest mystery.

"Most of our readers will remember the facts generally, as before published in the newspapers concerning the disappearance, last winter, of Charles E. Sage, from his home in Cromwell, near Middletown, in this State. We recapitulate the facts briefly, as they came out in the testimony.

"Young Sage was eighteen or nineteen years of age. During one of the coldest mornings last winter, he was sent by his father to the barn to feed the cattle. The boy declined going, because he had been threatened with violence, by an Irishman named Patrick Nugent, who kept his horse at the barn. The father thought the excuse a frivolous one, and compelled the son to go, who departed in tears. This was the last seen of him by the family.

"Suspicion of foul play was at once aroused, and Nugent was arrested. But the evidence was not then deemed sufficient to commit him. A hole was found in the ice in the river in the rear of the barn, and it was suggested that the body of the boy had been put through the opening into the river. Some time after a body was found on the river bank near Lyme, and was believed to be that of young Sage. The father saw upon it several marks which corresponded with those upon the body of his son. The height was precisely the same, and a piece of the coat was recognized as resembling the coat worn by his son. In the spring the lining of an overcoat, corresponding with that of young Sage, was found on the banks of the river, near Cromwell. Still there was no positive evidence against Nugent—but suspicions grew stronger daily—until, at length, all doubt was removed by the appearance of a sailor named John Amos Benson, whose testimony was direct and positive. Nugent was then re-arrested.

"Benson stated that he was passing through Cromwell on the day of the disappearance of young Sage, and when near the barn heard an altercation. He looked in, and saw Nugent and his wife, and a boy whom he described, and whose description answered perfectly to that of young Sage. Nugent, with an oath, struck down the boy with a club, and then stabbed him with a knife. As he looked out of the door he saw the witness, Benson; asked him what he was doing there; and finally compelled him to come in and help remove the body. (When he said this, Nugent's wife exclaimed, "O, what a lie!") Benson said he removed the body to the haymow—which he had never seen before or since. He was asked what young Sage had on his feet, and he answered, 'A pair of cowhide boots, one of which was worn through at the side, and the other was worn through on the ball.' The father said that was true, and that his son was about

having his boots mended. Blood was found on the barn floor, and pieces of the floor were sawed up and saved for the trial. The jack-knife was also found, or one supposed to be the knife used to complete the murder. Benson described the gang-way thro' which the body was carried to the haymow in an adjoining barn, and here tracks in the snow were remembered to have been seen from one barn to the other.

"Benson said he never saw the boy before the murder, but he remembered his appearance. He picked out a man in the room who had such hair, and the father said the comparison was correct. No doubt now remained on the mind of any person in the room of the guilt of Nugent. When the prisoner was brought in he was asked if he knew Benson, and he said, 'No—he had never seen him before.' Benson replied, 'Yes, you do know me, Nugent, and you know you killed that boy, and that I helped you put away the body under the hay.' Benson was then told to look Nugent in the face and tell the whole story. He did so, Nugent all the while trembling like a condemned culprit. On being told that he was in a bad scrape, he said—'I know it; but God is my man—he will get me out of it.'

"Nugent was then remanded to prison, and his trial, it was supposed, would take place the present month—but circumstances have caused a delay. Benson said he came to Cromwell expressly to make a clean breast of the whole affair—that since the murder he had been shipwrecked and was near losing his life—that he had not enjoyed a moment's peace of mind—that he knew that his confession would implicate himself, and if he was not hung, as an accomplice, he would go to the State Prison for life—but he did not care what became of him if he could but ease his conscience of the burden which the dreadful secret had cast upon it, and which he could not otherwise shake off.

Upon this and other evidence before the Grand Jury, which was composed of as intelligent men as Middlesex County can produce, Nugent was fully committed for trial.

"Notwithstanding the direct character of the testimony, subsequent events show that the Eye that never sleeps—the Providence that is ever active in all the affairs of mankind—was watchful and vigilant as ever to bring out the astounding truths that seemed to lie so far beyond all human vision. Mr. Sage, the father of the boy has a brother-in-law in Ithaca, N. Y., named Williams, who has a son about the same age as his missing cousin. This lad received, a fortnight since a letter from the interior of Pennsylvania signed William Russell, which made some suspicious allusions to his cousin, Charles Sage. Young Williams answered it, when another letter came. Mr. Williams, the elder, then wrote back to Pennsylvania to the aforesaid Russell—having previously written to the Post-master of the town, asking him to watch for the person who should call for any letter addressed to William Russell, and describe him. He did so.—On receiving the description, Mr. Williams immediately left Ithaca for Pennsylvania and heard that the young man he was in pursuit of had been in that place for some months, and that he had been keeping school. He soon found the young man; but instead of William Russell! he proved to be his own nephew, Charles E. Sage, the lad who was supposed to be dead and buried in his father's lot in Cromwell! Here was a mystery of mysteries! It is not stated what reason the boy gave for his extraordinary conduct. The uncle immediately took him on with him to Ithaca, and then turned his face towards Cromwell to see his brother, the boy's father.

"After remaining in his family near a day, and making all the enquiries that he desired, he revealed to Mr. Sage the fact that his son was alive, and told the whole story—but with the injunction that not even the mother should be informed of the facts until after his counsel had been put in possession of them. The counsel were told the story on Saturday. As late as yesterday the mother was ignorant that her son was alive.

"Judges Storrs and Butler were immediately notified of the facts, when they ordered a special session of the court to be held at Haddam at 2 o'clock this afternoon, at which time the prison-

er, Patrick Nugent, with the witness Beuson, would be brought before it, when a *"nolle prosequi"* would be entered, and Nugent would be discharged, a free man! The elder Sage has agreed to give the prisoner the sum of two hundred dollars to remunerate him in part of his loss of time.

"The reader will concede that this is one of the most remarkable cases on the criminal records. Not only circumstantial evidence of the strongest character tended to convict Nugent, but direct and positive testimony, from which there was no escape but by Providential interposition, was furnished such as to leave not a shadow of doubt of his guilt in any rational mind. But, at the very last moment, the astounding fact is revealed—that the supposed murdered boy is still living! What Benson, the witness, will say when he learns this fact, is yet to be known. What motive he he could have for such a story, thus implicating himself, is a marvel. How he could have guessed so accurately at the dress and personal appearance of the lad, whom he had never seen is equally astonishing. What occasioned the blood on the barn floor, is not yet made known. Whose body it was that was found and buried as that of young Sage, is still a mystery and not even suspected.



ADVENT HERALD.

BOSTON, JANUARY 2, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

TO OUR FRIENDS

With the present year begins the 19th volume of the *Advent Herald*—it being commenced early in the year 1840. A paper which has existed for such a length of time, which has continued under the same general management, which has adhered uniformly to the faith which it originally inculcated, and has not been driven about by every wind of doctrine and opinion of men, may be presumed to have a large number of, not readers merely, but friends—those who feel identified with its interests, and would feel a personal loss in its destruction. If the *Herald* has been an earnest and unflinching advocate of cherished prophetic truths, the presumption cannot be unfounded. And to such its publisher may confidently appeal.

We close the present and enter a new volume, in a time of unprecedented pecuniary trial. There has not been, during the existence of this paper, a time when all the sources of commercial prosperity in the community, were so nearly paralyzed as at the present. And this crisis has fallen heavily on many of the patrons of the *Herald*, particularly on those who are in manufacturing villages, dependent on employment for support, and on those whose produce of the farm has had to be sold at reduced prices. In these times of lessened resources, the necessity for frugality and economy in expenditure is sensibly realized, and the question will be, In what direction shall retrenchment be made? Some will doubtless try to save a dollar or two, by discontinuing their paper. And there are enemies of the *Herald* who openly exult in the hope that its efficiency will be materially crippled—even if it continue to survive. Under ordinary times, in the growing worldliness of the age, the desire for accumulating wealth, the wide-spreading indifference to religious things, and particularly to the study of the prophetic teachings of the future, the inroads which are annually made in the number of our readers, by death, and apostasy, must necessarily exceed the additions from new converts; but in times of pressure, this difference must be greater. It is therefore obvious that there must be a growing necessity for those interested in the great truths which the *Herald* inculcates, to share themselves the burden of their proclamation.

To such we now confidently appeal for special efforts to sustain the *Herald*. It is only by the personal aid of its friends, that its list of subscribers can be kept good; but to give it the efficiency

that it needs, its list should be greatly increased. This can be effected by a continued and united effort. There are those in every locality who might become interested in a paper of this character, if made acquainted with its merits; and judicious efforts from those who believe the *Herald* exerts a salutary influence and who are not unwilling to be known as its friends, may greatly extend its usefulness.

It is the aim of the *Herald* to let the Scriptures speak for themselves. Its faith on all Biblical doctrines, as well as its general interpretation of prophecy, is that which was held by the church in its best, earliest and purest age, and which the Reformers restored after the great Papal Apostasy. In its Scriptural interpretations, it aims to abide by sound principles of exegesis. Its laws of language, whether literal, tropical or symbolic, it is determined, shall be such as shall abide the test of learned criticism and sound scholarship. Its references to authorities, assertions of facts, and quotations of opinions may be relied upon as accurately given; or if shown to be erroneous, they will be promptly corrected. In all its discussions, persons will not be aimed at; but misstatements of fact, erroneous inferences, and illogical deductions will be regarded as legitimately subject to correction. What will benefit the people, are facts and evidence; and when fictions are put forth as facts and sophistries as logic, it is considered that the readers of the *Herald* have a right to demand that such shall be subjected to the test of examination, and they will thank it for exposing every assertion that cannot be verified. In the conducting of all discussions, it is purposed to do so on the principle that gentlemen should discuss like gentlemen, and Christians like Christians; and if any one assails the *Herald* with uncourtly epithets, it will not be deemed necessary to follow in the wake of such leadings. Therefore it will discuss principles, arguments and facts, and not persons, or motives. And, aiming as it does at truth, it will have no interest to sustain any view, theory or doctrine only as it shall be found to be in accordance with truth. Hence it never shrinks from any examination of any of its opinions or positions, fairly and respectfully conducted, courts the presentation of both sides of questions, solicits a knowledge of all facts that bear against any view taken, and holds itself ready to abandon any position that is shown to be erroneous.

Now if it is important to have a journal thus conducted,—that is not afraid of any truth, and is ready to present its reasons for all dissent from the opinions of others, which seeks only to learn what God teaches and to submit all questions to His word, legitimately and faithfully interpreted—its friends should rally around it, extend its circulation, and show their interest in it by tangible tokens of affection. Those who are indebted, should put themselves to a little personal inconvenience to meet their just dues; those who can, should get for it subscribers; and those able, should show their interest in its continuance, beyond the bare amount of their subscriptions, to such an extent as they are severally disposed and prospered. It is for the cause advocated by the *Herald*, and not for personal favor, and it is to the friends of the cause who deem this an efficient instrumentality, that this appeal is made.

Another New Year.

The congratulations of the season are again due to our constant readers. The revolution of a twelve month is one of those cycles of time which is rapidly evolved, and only a few of which make up the sum total of human probation. But yesterday we commenced the year which to-day is ended; and yet how many are its changes, and how sad are many of them. How often has the earth opened to receive to its embrace the loved forms of kindred and friends, and enclosed them until the resurrection morn shall re-awaken, and restore to life and beauty. How many, till then, have bid adieu to the face of a father, mother, wife, sister, brother, child or friend, whose voice had been a sweet and welcome sound, and whose kindness and sympathy had served to sweeten many an hour of darkness and gloom. How many has sad disappointment, in varied form, brooded over, blighting their fairest worldly hopes, and teaching the lesson so oft-repeated of the instability of all things earthly. How many have seen the wealth in which they had trusted suddenly make to itself wings and fly away as an eagle towards heaven—their strongest built castles, and most firmly-laid foundations proving to be no more stable than is the rolling thing before the wind, or the thistle-down before the whirlwind. How many have seen their most superb structures prostrated by the breath of the Almighty,—their fondest wishes and best laid schemes collapsing like a huge bubble when touched by the finger of Jehovah. And what mul-

titudes themselves, have bid adieu to the pleasant light of the sun, and descended to the darkness of the tomb—some sweetly reposing in the Saviour's love and some beholding those only afar off. One such cycle is only a repetition of the long succession of years that have gone before,—each one following in stately and certain tread on the heels of its predecessor; and the record of the joys and sorrows of a single year, may be multiplied by the number of the years of the past, to give the sum of human weal and woe. On another of these cycles we have now entered; who can foretell its eventful story? What hopes and joys and anticipations are destined to be this year blasted; and what sorrows, losses and bereavements are to mark its onward tread? It is a wise arrangement of Providence that much which awaits us is hidden from our knowledge; and the teachings of passing events should sufficiently admonish to heed the Divine admonitions. That such instructions may prove salutary to all now addressed; that each and all may walk in wisdom's ways, having an eye to the coming kingdom; that looking for and hastening unto the coming of the day of the Lord, may be characteristic of the readers of these pages, and that for each and all of such, there may be a part in the eternal inheritance, which will be revealed at Christ's coming, is the prayer and wish of this new year's salutatory.

Subjects for Editorials.

It should be the aim of every conductor of the press, to direct his attention more particularly to those subjects which shall be of more immediate profit to those who read, and which shall the most tend to advance the cause of God and His glory.

In the pursuit of this object; the most judicious writer will often misapprehend the points which more immediately demand attention, or he will be at a loss what subjects may be the most profitably discussed. During the last year, these have followed mostly in the wake of suggestions from those who read. By adopting this course, we learn on what subjects light is needed; and in taking up subjects, we have endeavored to treat them so thoroughly, as not to be soon again necessitated to take up the same points in the same manner. We like the workings of this so well, that we should be happy to continue to receive suggestions and interrogations; and we shall endeavor to instigate and remove obscurities from darkened points as light may be needed.

While suggestions are thus made, the correction of any erroneous statement which may be detected in our columns, is also solicited. No Christian will prefer error to truth, any more in the statement of a fact, than he will in the interpretation of a text; Advent Christians differ from some others, in that they are free from bigotry and sectarian prejudices. Many a so called Christian,—like the Roman ecclesiastic who would not look through the telescopic lens lest he should see the moons of Jupiter whose existence he denied—will refuse to read on a subject against which they are prejudiced. But where will you find an Adventist who will refuse to read and investigate any subject?—that he may give his reasons for accepting or rejecting it. And some so called Protestants—like those who kindled the fire of the inquisition that they might burn those whose faith they could not control—will not tolerate any departure from the shibboleths of their own mode of thinking. While such are mad against dissenting views and have the spirit that actuated the journey of Paul to Damascus, the true Christian is only grieved when error is put forth for truth; and this grief is not so much because his own sentiments are dissented from, as that the cause of his Saviour is dishonored and His truth derided. As Adventists have seen and experienced so much from those intolerant of their views, it would be a strange anomaly for one of them to be found treading in such a course, and intolerant of, or refusing to read the opinions of others. And it is because they have been thus schooled, and experienced the deformity of such bigotry, that they have learned to be tolerant of each others' opinions, to love like brethren where they differ on questions that are not of vital importance, and to discuss with each other all differences of faith, showing from the Scriptures wherein each one may think a doctrine is misunderstood, or misapprehended. This comparing of opinions with opinions, and of views with views, taking the Scriptures as the only arbiter and rule, is one of the most ready means to gain acquaintance with the teachings of the word, and to become indoctrinated in the truth. And hence we hope that this feature of suggestions may be continued; with such comments or answers and communications on subjects as shall elicit truth.

We are under great obligations to our patient patrons who dissent from our own sentiments on some points, for their kind and considerate indulgence while presenting views at variance with theirs. We trust they will ever find a reciprocation of a like consideration; and that they and us may mutually seek to learn and teach, till we are each and all so

instructed in the word, as to arrive at the stature of the perfect man in the knowledge of Christ Jesus.

Dedication at Providence.

We were gratified at the opportunity of being present at the dedication of the new chapel of the Advent Society in Providence, on the evening of Dec. 23d—a full account of which is copied from the *Providence Post* of Dec. 24th, in another column.

Entering the house about fifteen minutes before the time of service, we were surprised to find it already so densely filled, that soon every seat was occupied. The aisles also, were soon filled with those who stood,—the columns of whom extended out into the porch, and to the outside door,—precluding farther entrance. A look at the audience showed it to be an intelligent, respectable and attentive assemblage, among which were several of the clergy of that city. The interior of the house was in most excellent taste, and seemed to give an agreeable surprise to all who entered; it was highly complimentary to the judgment of the committee under whose supervision it has been planned and executed. The order of the services being particularly reported in the extract from the *Providence Post*, there seems to be nothing to add, except to speak of the character of the discourse which was preached on the occasion by Eld. Osler, the pastor. This effort had been carefully and ably prepared, and it was eloquently delivered. It was a calm, cool, lucid, and logical defense of the great Protestant principle of Biblical interpretation,—viz. that the Scriptures are to be interpreted grammatically, in accordance with the recognized laws of symbol and trope. This principle was shown to be endorsed by all the great lights of Protestant theology; the great evangelical doctrines on which Protestants are agreed, were shown to be deduced in accordance with it, and, legitimately carried out, it was shown to evolve the sentiments which more particularly are known as Adventism,—viz. the personal coming, the restitution of all things, and the resurrection of the dead—the just at Christ's coming, when will be given the crown and inheritance, and the unjust at the end of a millenary. The interest of the people in its delivery was indicated by the strict attention paid to it, and their retaining their position to its close. Although an hour and a half was occupied in its utterance, after a somewhat protracted preliminary service, with an atmosphere, at times uncomfortably warm, and then too suddenly cooled, for the comfort of those who sat near the ingress of the fresh air, yet the entire audience, including those standing in the aisles and in the porch, so kept their position, that we noticed none going out, even from those who were beyond the inner door. And that they had been gratified and instructed, was also indicated by their patient continuing during the closing services. A Congregational clergyman said to us at its close, after complimenting the style and manner of the discourse, "I don't believe that argument can be overturned, and I hope it will be given in a printed form." We entirely coincide with the judgment and hope expressed, and think that our friends in Providence cannot do better than to issue it in a pamphlet, and give it a circulation in that city.

That this is not merely our judgment, may be seen by the article from the *Post*, and by the following editorial, which we cut from the *Providence Tribune* of the next morning:

"The sermon by Rev. Mr. Osler, was very long, and was listened to with undiminished interest to the last. We have very seldom heard a discourse characterized by more research, logical exactness and force, or better adapted to impress the convictions of the speaker upon the audience. His views of inspiration and the obligation to receive the literal word of God, free from the mysticism and ambiguity arising from ancient and modern spiritualizing, must have found a hearty response with all who believe that the Bible was given to man, to be read and understood. A merited rebuke was administered to such as first make a creed and then go to Revelation for confirmation.

"His last head set forth the Advent creed—a creed old as the apostles and never seriously controverted till the days of Dr. Daniel Whitby, only about one hundred and fifty years ago. According to the preacher, the present Millennium theory is all modern. The speaker certainly gave very high authority for his opinions, however correct his doctrines. The sermon we think, will be given to the public, hence we will invite the reader to watch for its appearing, and carefully read it when it comes."

To the comments of any other of the papers of that city we have not had access.

"The Advent Society in Providence has now reached an era of much hoped for usefulness. The most of the members are young or in the prime of life, esteemed in the city, where they live, for their integrity, intelligence, and respect to the proprieties of Christianity, employed in the pursuit of honest

livelihoods, with hearts to work for Christ as He shall open the way, and united in all that affects their efficiency and prosperity. The late *Trial* at Providence gave a prominence to the Advent cause in that city, and gave its friends a hold on the public confidence, which they have since retained. As they have now gone into a new and more comfortable place of worship, where they can better accommodate those who come to hear; as they have a pastor who is a student of the word, is sound in the faith, and able to bring things out of the Scriptures both new and old; and as the church is a seeker after truth, without any party shibboleths, or bigoted shackles, by which it would proscribe others who also seek for truth, there seems to be no reason why, under the help of the Divine blessing, it may not be in that city a "candlestick" that shall emit light for the illumination of surrounding darkness.

While those friends were thus consummating their long wished for purpose of providing themselves with a house of prayer, the great adversary of God and man, "the accuser of his brethren," was not unmoved. He had seen the name "Yahveh"—"the Coming One"—inscribed on the front of the church; and as this name is particularly distasteful to him who will be dispossessed of usurped sovereignty at His coming, he set to work to devise some means by which he might show his appreciation of it. Therefore he put into the heart of his faithful servant, who is ever as ready to do his bidding,—as are ministers of Christ to preach to ransomed sinners—to issue the following circular, copies of which were enclosed in envelopes and placed under the doors of citizens in the darkness of the following night.

"Fit hour for fitting deed."

It will be seen on perusal that he is still as able to quote scripture, as when he put the immaculate Saviour to the test in the wilderness of Judea and found no guile in Him; and, as then, he can still pervert it with his gloss, misapply it to his own purposes, be seen through in his own disguises and be foiled in the use of his own weapons.

CIRCULAR.

"Hast thou seen that which backsliding Israel hath done?" Jer. 3:6.

"For as I passed by, and beheld your (their) devotions, I found an altar with this inscription: Acts 17:23.

"CHURCH OF THE YAHVEH."

Direct means for "understanding dark sentences," (Dan. 8:23,) not being at hand, it is deemed expedient in this case to elucidate the

ENIGMA

conformable to characteristic of the body corporate, and attendant circumstances.

Through strict adherence to this principle of interpretation, proceeds the following

RESULT.

CHURCH OF THE MYSTIC BABYLON.

SUBORDINATE DIVISION.—PROBABLY, Number "Six hundred three score and six."—Rev. 13:18.

"Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you."—Jer. 3:12. "O that thou hadst hearkened to my commandments!—then had thy peace been as a river, and thy righteousness as the waves of the sea. Go ye forth of Babylon."—Isa. 48:18, 20.

SCRIPTURALIST.

Another Tragedy.

On Wednesday, Dec. 23, the telegraph announced the discovery of a horrid massacre in the town of Westfield, this state, which is supposed to have been committed on Tuesday (Dec. 15th) of the week previous,—as on that day the husband and father was seen to leave the house, and has not since been heard from.

Albert Stoubs, with a wife and two children, resided in a house with another family who became curious, and finally alarmed at the stillness which continued in the apartments occupied by the Stoubs family. As they were often absent for several days, the fact at first attracted no especial attention; but when it had been protracted more than a week, they found their way into those rooms, and the scene which presented itself is thus described:

"The family occupied the basement and the first floor above. Access to this floor was had by means of a stairway and piazza, and a door opened directly into the sitting-room. Upon bursting this open the body of the unfortunate woman was discovered lying on the floor, partially under a table above which a mirror hung. Her throat was horribly cut, and a deep slash across one hand, together with the appearance of the body, gave evidence of a desperate—if brief and noiseless—struggle. Upon her bosom lay an empty razor-case, and the razor itself, clotted with blood, lay beneath her. A bread knife, also smeared with blood, lay upon the table, and it is supposed that she seized this to defend herself, but was almost immediately overcome.

Around upon the floor lay the shirt and pantaloons of the murderer, liberally marked with the evidences of his crime. In the bed-room adjoining, lay the two children, the eldest in the crib, the youngest on the bed, with their throats most brutally cut. The head of the youngest was nearly sawn off, and the throat of the elder had been so thoroughly gashed as to bear two distinct cuts upon the spi-

nal column. In the room below, the table was spread for breakfast, and the coffee was in the coffee pot untouched, leaving no doubt that it was just at the breakfast hour that the murders were committed."

"The supposed perpetrator of this dreadful crime is a native of Switzerland, a cigar maker by trade, an intelligent, sober and professedly religious man, a member of the Baptist church, and apparently fond of his wife and children, whom he has now so brutally butchered. He was about 35 years old, has lived in Westfield many years, was well known and respected, and had constant work and good wages in Kuel's cigar factory.

"He married his wife some six years ago in Suffield Ct. Her father, Charles Mott, now lives in Southwick, adjoining Westfield, and is a poor laboring man. The children by the union were two, one about five, and the other two years of age.

"Stoubs has been heard to express a desire to go to New York, hindered only by not knowing what to do with his family; and this is the only suggestion of a motive for the crime.

"He is a short, thick-set man, of good manners, and more than ordinary intelligence for a foreigner. There is evidence, on every hand, of his kindness to his family. He earned \$18 a week at his trade, provided well for his household, and was noticed frequently to hire a horse and carriage, and drive them out for pleasure.

"The bloody coat and pants found in the house have been recognized as belonging to Stoubs, by one of his fellow workmen.

"Mr. Murdock occupied the other part of the house in which he lived. There is yet no trace of his whereabouts."

In the newspaper accounts descriptive of this tragedy, there would be an incompleteness if they did not add that the murderer was affected with "Millerism;" and hence the *Boston Journal* says:

"Stoubs was attacked with infections of Millerism in 1853 or '54, and for a long time yielded to its sway. He is said to have preached on two or three occasions, and peddled a Millerite chart about the country. In all other respects than his fanaticism on this point, he was generally considered sane."

To the above we can only say, that we have never before heard of this Albert Stoubs, and have never had his name among our list of readers. Whatever was preached in '53 or '54, that was peculiar to those years, was no part of "Millerism," but was a counterfeit of it. That Stoubs took any part in that we have no knowledge; but if he did, it could no more be charged to the account of Wm. Miller, than could the issue of fraudulent notes to the credit of the bank from which they purported to come. It has been fashionable to ascribe to religion all the hallucinations of those who have ever been identified with it ever since the betrayal by Judas of his Lord and the attempt of the sorcerer to purchase the gift of the Holy Ghost with money,—to say nothing of the false charges on the plea of which Christians have been persecuted, from the days when Nero accused the Christians of burning Rome. Whether therefore, there is any truth or not in this allegation, such an insinuation will be correctly appreciated.

EXPOSITORY.

THE PROPHECY OF ZECHARIAH.

CHAPTER III.

Continued from the Herald of Dec. 5.

"In that day, saith Jehovah of hosts, Shall ye each man call to his neighbor under the vine, and under the fig-tree."—v. 10.

"That day," is when the work (2:11,) of joining other nations to Israel, shall have been consummated, and the Lord shall dwell among them.

To call every man his neighbor, is a substitution for the existence of friendly relations with all men,—under the vine and fig-tree, being indicative of their security and peace. Mic. 4:4. "They shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." It was said of the most prosperous period in the history of Israel, 1 K. 4:25, that "Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon." In like manner, in the restitution of all things, Isa. 11:9, "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

CHAPTER IV.

"And the messenger who talked with me, came again and awoke me, like a man who is awakened from his sleep."—v. 1. "And he said to me, 'What seest thou?'"

"And I said,

"I have looked, and behold a lamp-stand, gold all of it, with a bowl on the top of it, and its seven lamps, which are on its top:—(v. 2,) and two olive trees by it, one on the right of the bowl, and one on its left."—v. 3.

"So I spoke and said to the messenger who talked with me, saying,

"What are these, my lord?"—v. 4.

"Then the messenger who talked with me answered and said to me,

"Knowest thou not what these are?"

"And I said,

"No, my lord."—v. 5.

"Then he answered and spoke to me, saying,

"This is the word of God to Zerubbabel, saying,

"Not by might, nor by power, but by my Spirit,

"Saith Jehovah of hosts."—v. 6.

"Who art thou, O great mountain before Zerubbabel?"

"Become a plain:

"And he shall bring forth the top stone with shoutings,

"Grace, Grace, to it."—v. 7.

It is probable, as Archbishop Newcomb supposes, from a comparison of chapters 3:7, and 4:10, that the vision here recorded was given on the same night (Chap. 1:9) as the preceding ones,—on the 24th day of the 11th month, of the second year of Darius,—near the last of our Feb. B. C. 519.

That these visions were not shown him in dreams, is evident from its being necessary to wake him.—And from this, it is evident also that some little interval elapsed after the close of the former visions. The sleep from which he was awakened seems not to have been a natural sleep; for had it been, it would have been called such, without the use of a simile to liken himself to a "man that is awakened out of his sleep." After the former vision, by reason of the infirmity of the flesh, he had fallen from the state of prophetic ecstasy, into a kind of stupor, not unlike sleep, from which it was necessary to awake him. In like manner Daniel was overcome; and Dan. 8:26, was in a deep sleep on his face toward the ground; but the angel touched him and set him upright.

Of the symbols shown in this vision, the first is, The golden candlestick, or lamp-stand with its seven lamps, its bowl, and tubes for oil. This imagery is taken from the golden candlestick used in the temple service, which supported seven lamps—there being three branches extending from either side of it—See Ex. 25:32. From its having seven branches and supporting seven lamps, it is denominated in Rev. 1:12, "seven golden candlesticks" or lampstands and we there learn its symbolic significance, it being affirmed to John: v. 20, "The seven candlesticks which thou sawest are the seven churches."

This golden candlestick seen in this vision, then, symbolized the church; the office of which, like that of a candlestick, is to receive and dispense light. It supports, but does not originate the light entrusted to it.

In the candlestick of the sanctuary there was neither bowl nor pipes—the lamps being supplied by the priests in the ordinary manner. In the symbol, the candlestick has a bowl upon it, as a reservoir for the oil; and seven pipes or tubes, (mar. "seven several pipes to the lamps") to conduct the oil from the bowl to the several lamps. They doubtless symbolize the various instrumentalities of the church by which truth is communicated—they being parts of the candlestick.

"The seven lamps thereon," are those attached to its seven branches, and, so far as they are considered independent of the light they emit, they may be regarded merely as parts of the candlestick; but burning lamps, are symbolic of Deity; In Rev. 4:5, it is said, "And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;" which in note on Zech. 3:9, is shown to be expressive of the Holy Spirit—fire being a symbol of the Spirit—Compare Gen. 15:17 and Acts 2:3. The light emitted from the lamps, must therefore be regarded as symbolic of the teachings of the Holy spirit—the truths revealed in the inspired Word; and whatever does not accord with its teachings, is a substitution of darkness for light.

The two olive-trees, that grew one on each side of the candlestick, according to v. 12, were connected with it each by a golden tube, which supplied the bowl with oil. The trees distil the oil, and the candlestick receives all its supply from them. That which they symbolize, therefore, must sustain a relation to the church, analogous to that of the trees to the candlestick—distilling the truth, and supplying it to all the receptacles of the church, which is made instrumental in the diffusion of its light through its appointed offices. There is nothing which sustains such analogous relation to the ministry of the church, but the volumes of the revealed word, as contained in the Scriptures of the Old and New Testament. These stand on either side of the church,—the one reaching from Creation to the Cross, and the other extending from the cross to the consummation: like the two cherubims, which Solomon

made of olive-tree, the wings of one extending from the ark to the extremity of the room in one direction, and those of the other in like manner in the opposite direction—See 1 K. 6:37.

These complicated symbols thus united, in view of the foregoing exposition, illustrate the church, in the full enjoyment of all the means of grace, receiving its light from the word of God through the instrumentality of the Holy Spirit, and diffusing it through its appointed instrumentalities for the illumination of the surrounding moral darkness. And thus when Zechariah enquired What are these my Lord? he is told by the angel that the word of the Lord to Zerubbabel is that it is "Not by might nor by power" i. e. of human strength, "but by my Spirit, saith the Lord of hosts." Zerubbabel was engaged in the completion of the Temple, and enemies sought to prevent him; but this vision is given and this word is sent to him, to cheer him in his labors, and assure him that the interests of the church are under the protection of Jehovah, and that no human instrumentality can defeat his purposes; nor effect any thing beyond what he pleases to permit, when chastisement may be necessary for the good of his people.

The obstacles which the enemies of the Jews sought to interpose so as to defeat Zerubbabel including the agents who were their instruments are denominated, in v. 7, by an elliptical metaphor, "a great mountain." And by an apostrophe they are interrogated in a contemptuous manner, Who art thou? to illustrate that they amount to nothing. The removal of mountains and reducing them to plains is a proverb, expressive of the removal of obstacles and the overcoming of difficulties. And by the declaration that the mountain before Zerubbabel should become a plain, he is assured of his successful triumph over all opposing difficulties of the completion of the temple, and of the future prosperity of Israel, provided they comply with the required conditions.

The "head stone" in v. 7, is the top or finishing stone of the building. In the second year of Cyrus, Ezra 3:10-13 "when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off."

In like manner they were to finish the house with great rejoicings, crying grace, grace, unto it—acknowledging that it was by God's favor that they had been enabled to complete the work. And thus they did. Ezra 6:15-22, "Thus the house was finished on the third day of the month Adar; which was in the sixth year of the reign of Darius the king. And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy. And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel twelve he-goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses. And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren, the priests, and for themselves. And the children of Israel, which were come again out of captivity, all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat, and kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful and turned the heart of the king of Assyria unto them to strengthen their hands in the work of the house of God, the God of Israel."

St. Jerome says that the ancient Jews interpreted the last clause of this Scripture as indicating, that "His Messias shall come forth, who was named from all eternity, and shall obtain the empire of all the kingdoms of the earth,"—understanding the top stone to be the same as the stone that symbolized the Messiah in 3:9,—the words being the same in the Hebrew. If it was to be understood that reference is made to that symbol such would undoubtedly be the correct interpretation.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

A Discussion.

Continued from our last.

"One fact that seems to have been generally overlooked, deserves, at least, a passing notice." God gave the manna to the people, to prove them, whether they would walk in his law or no. Hence, they were left without any direction to provide for the seventh day. But this they proceeded to do voluntarily on the sixth day. Thus their regard for his law was made manifest. But when some of them went out to gather the manna on the seventh day the pointed rebuke of Jehovah was uttered, though they had not by express precept been forbidden so to do. Thus God, by placing them where they could act freely, proved them and let each manifest what was in his heart."

Such was the language of the Review in 1853, and I am not aware that any writer in this paper has contradicted it, by admitting the necessity of a miracle "to enable the children of Israel to keep the true Sabbath-day." It may have been said, in reply to the plea that time had been lost, that God there pointed out the day of miracles. But to admit that the Israelites were ignorant of the true day, is contrary to the whole record. To them God honored his law which they already knew, and showed them its sacredness, by miracles.

But I am again called upon "to answer to the limitation of the Sabbath." I did not speak directly to this point, in my former article, though called upon to do so, or to "cease to fight against God." The children of Israel were required to "observe the Sabbath throughout their generations, for a perpetual covenant;" and the priesthood of Aaron was to be "an everlasting priesthood throughout their generations." Now if similarity of language used in reference to the Sabbath and the priesthood, proves that the former runs parallel, and only parallel with the latter, we might introduce similar expressions to prove that the everlasting God is limited, or that he is a God of the Jews, and not of the Gentiles also. Gen. 17:7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. B. will not admit that this text limits God to the Jews and the Jewish dispensation. Other passages prove the reverse. True; and other passages prove that the sons of the stranger may not only join themselves to the Lord, but that they may take hold of his covenant, and keep his Sabbath. Isa. 56.

Is it true then, that "the priesthood having ceased, the Sabbath must have passed away?" The Sabbath must have passed away!! Do you not "expressly disclaim" in your tract, "that any portion of the ten commandments have been abrogated," but rather contend that "all are binding?" If the Sabbath has passed away, is not the fourth commandment abolished? The fourth commandment is binding, but the Sabbath has passed away. "And now we either have another day marked, or, since the death of the Aaronic priesthood, no Sabbath is binding." What confusion! The ten commandments are all binding; but the Sabbath is certainly passed away, consequently we must have another day, or else no Sabbath is binding! That is, if I understand it rightly, although B. knows that all the ten commandments are binding, yet if he cannot find evidence for the first day, but is forced to give it up, rather than keep the Lord's Sabbath, he will change his position, and say there is none.

But listen! He hears the prophet say, This is the day the Lord hath made. That certainly must mean the first day! But I would ask, when did the Lord make the first day of the week? Before he made the seventh. But the prophet uses the perfect tense which conveys an allusion to the present. The day was but just made when Christ became the head of the corner. That is, the day of salvation, or gospel day, is referred to.

Listen again. The Lord says by the same prophet, I will not alter the thing that is gone out of my lips. The ten commandments certainly went out of his lips. I hear another prophet say that the little horn "shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." There is some-

thing definite about this. And any one can see that it relates directly to the law of God—that unchangeable moral law, which B. professes to contend for "without any abrogation or revision." It would seem that the unrevised fourth commandment has slipped over upon another day, like some great landslide which carries trees and houses standing upon it, and moves so gently that the inhabitants are not aware of any change, but turns completely about in the descent, so that ever after the sun rises in the west. If the law of God stands upon such a sandy foundation, who knows but that the first commandment now requires us to have no other God but the Pope of Rome? The two are not more distinct, than the seventh day upon which God rested, and the first day on which he commenced his work.

"O Fourth Command! what trouble hast thou been, Scourge of vexation to the sons of men! How have they tugged, and toiled, with various plans To break thy power, and shrink thy just demands! Have chafed and fretted to secure their aim, And render null and void thy obvious claim! Vast circuits they through logic's fields have run, And found themselves at last where they begun!"

Still thy requirements hold, that we must rest Upon the seventh day, which God has blest, His fixed decrees he ne'er will disarrange; For God can never lie, and never change."

Poor human nature, O how fallen! To justify itself in transgression, it can charge the all-wise and unchangeable Jehovah with follies and enormities that a human legislator would be ashamed to be guilty of; mock and insult him with its inventions to evade his plainly revealed law; and yet fondly hope for salvation through him who bore its transgressions of that law in his own body on the tree, while crucifying him afresh, and putting him to open shame! O my soul! art thou a man! and is this old heaven still within thee? Have mercy upon me, O God! Purge me with hyssop, and I shall be clean. Create in me a clean heart, and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. For thou desirest truth in the inward parts.

R. F. C.

To be continued.

Letter from Wm. Busby.

DEAR BRO. HIMES:—Amidst the trials and afflictions of this life—while we know that we have a Friend above who always sympathizes with us, it is also pleasant to know that there are kindred spirits here below, who also sympathize with us. It may not therefore be altogether uninteresting to you to be assured that there are a few friends yet in Rochester and its vicinity who sympathize with you in your labors and trials; and who still hail the *Herald* as a welcome messenger; and who would esteem it a privilege to do something more for its support. But many of them are like myself—their means are limited; they are able to do but little. Situated as I am, it is but seldom that I see our old and tried friends. But I meet them occasionally; and to me they are precious seasons. It reminds me of by-gone days. And my feelings are at times those of mingled joy and sorrow; of joy, in talking over those precious truths that relate to our Lord's speedy coming, (for those truths have lost none of their preciousness to me by the mere passing away of time,) and then when I think of those by-gone days when we used to meet together to listen to those truths, preached in their purity and simplicity, and to sing those sweet songs of Zion, when our souls seemed almost to mingle into one; and then to think that those days are gone by—perhaps never to return while in this state of being, I confess a feeling of sadness comes over my soul,—I suppose somewhat akin to that which the pious Israelites of old felt when in the land of their captivity, and their enemies tauntingly required of them a song, and they said, "How shall we sing the Lord's song in a strange land?"

But because those days of social enjoyment are past (at least with many of us,) shall we fold our arms and sit carelessly down, and vainly imagine the Lord has nothing more for us to do in His vineyard? Or shall we not rather remember that we are still on the field of battle; and that we are still surrounded by foes on every hand, and that we have need to arm ourselves "with the whole armour of God?" Let us remember that the crown of life is not promised to those who merely begin in this warfare, but to those who continue faithful to the end. Let us also remember that the Saviour has said, "Occupy till I come." Are we all doing what we can in the sphere in which Divine Providence seems to have placed us? Some doubtless are.

Not long ago I had the privilege of attending a Sabbath School and Bible Class; (of which Bro. D. Boody is superintendent, where the doctrines of the Jews' return and a temporal millennium are freely discussed,) and on that occasion I was much pleas-

ed to see the interest manifested in the study of those precious truths. And I understand this same Sabbath School and Bible class, under the management of Bro. B. are still in a prosperous condition. The Lord grant they may continue to prosper.

May the time soon come when we shall meet in the kingdom of God, to go no more out forever.

Your brother in Christ,

W. B.

Rochester, N. Y., Nov. 23rd, 1857.

Letter from M. Fuller.

BRO. HIMES:—There is a time when the humble followers of the meek and lowly Jesus should live near the Throne of Grace; it is now, when wickedness and crime seem to be on the increase. You can scarcely take up a paper but what you will see the account of some murder or some other brutal outrage committed on some person or property.—People seem to disregard the laws of the land and also to delight in living in open violation of the laws of God.

Who can doubt that the end is near even at the door, although there are but few looking for the personal coming of Christ, even among professors of religion? I fear there will be many in that day awfully disappointed, who are looking for the world to be converted and Christ to reign spiritually with his saints. They will be like the foolish virgins who took their lamps, and took no oil with them, "For many will say in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works. Then will I profess unto them, I never knew you. Depart from me, ye workers of iniquity."

Everything we see, seems to speak of the second advent of our Saviour, and I rejoice to think that there are a few humble followers of Him that are watching and waiting for His coming (not for a spiritual reign but) in the clouds of heaven, with power and great glory. Then every eye shall see Him, and they that pierced Him shall wail because of Him. Then shall the wicked be consumed by the brightness of his coming. Then will the saints of the most High possess the Kingdom. Then Satan will be bound and cast into the bottomless pit, and be shut up and a seal set upon him, that he shall go out to deceive the nations no more till the thousand years are fulfilled. Then will the saints enjoy that rest that remains for the people of God. Then those who have come up through much tribulation, and have washed their robes and made them white through the blood of the Lamb, will be there. They will then behold the King in all his glory seated upon the throne of David, which has long been foretold by ancient prophets.

But it is beyond the power of mortal tongues to express the joys that await the people of God in that day; "for eye hath not seen, neither hath ear heard, neither hath entered the heart of man the things the Lord hath laid up for them that love Him."

But what will be the doom of those who are living without hope and without God in the world? "For if the righteous scarcely are saved, where will the ungodly and the sinner appear?" Will they have a Saviour to flee to in that awful day, when this world shall be on fire and the elements shall melt with fervent heat? No, but instead of the Saviour they will behold the Judge, and will hear the awful sentence fall from his lips, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels. O then be persuaded by one that loves your souls, to make a wise improvement of the time that God is giving you, and seek the Lord while he may be found, while the door of mercy is still open and Jesus is yet on the mercy seat, lest that day should overtake you as a thief.

I often ask myself the questions, Shall I be there? Shall I be permitted those pearly gates of the New Jerusalem . . . which John saw descending from God out of heaven? My desire is, that I may yet overcome through the blood of the Lamb and receive my inheritance with the saints in the world to come.

Sure I must fight if I would reign,
Increase my courage, Lord;
I'll bear the cross, endure the pain,
Supported by thy Word.

Yours in hope,

M. F.

North River, Warren Co., N. Y., Oct. 1857.

Musings of an Evangelist.

no. 2.

While weighing the subject, and determining whether I could endure the cross, and deny myself the many common privileges of other men, I could remember the message of God's Son. What did he endure for me; how did he deny himself? "For the joy that was set before him, endured the cross, despising the shame." A redeemed world was in his view, as the purchase of his blood. An eternal life, a glorious kingdom, a joint-heirship to an eternal, blessed, incorruptible inheritance lies before me. Shall I not willingly forsake all, and follow Christ

to obtain such joy? His love constrains me to follow him. He gave himself for me; shall I not give myself for him? I can, I ought, I will. Lord help me to obey thee in all things; to preach thy word, "be instant in season," not to "be afraid of a man that shall die." The point was settled, though the struggle with nature was severe, for "I conferred with flesh and blood," for a long time. Are there some of my readers in this condition? Doubtless there are, you will bear me record that I only touch a few items of your feelings and thoughts. I beseech you to count well the cost, and do it quickly, settle it at once, and be not "disobedient to the heavenly vision," visiting you. "The Master hath need of" you; he is calling you to go to him. He will enable you to "build upon him, gold, silver, precious stone," and when the day comes to try your work by fire, you may "receive a reward," and he will say, "Thou hast been faithful over a few things I will make thee ruler over many things. Enter thou into the joy of thy Lord."

But to my musings. As I passed from place to place, and met with the happy disciples of my Lord, my self-denial, crosses, home associations, were for hours well nigh forgotten; joyful in God, we spent the peaceful moments in recounting the mercies and blessings already received, or repeated with confiding faith and earnest hope, the promises of the coming kingdom. While I surveyed the congregation also, the mind expanded to the ends of the earth, to the dark portions, to "the habitations of cruelty."—Who maketh us to differ? God hath done it, yet his mercy is extended to all, His gospel is free to all, I can offer Christ as a Saviour to all, His love is to all and for all, and while pleading his claims, and portraying his merits, persuading sinners to accept him, I often lost all thoughts of my poor, homeless, pilgrimage condition, and seemed in the immediate society of God, Christ, angels, and the immortalized saints. Then again, as the penitent sighed for mercy, confessing his sins and turning to Christ, I was glad of my work, loved to be a sufferer with Christ, and joyed that he accounted me worthy to suffer shame for his name. But such seasons of gracious manifestation subside, and the stern reality of weak human nature appears. All is fading.—Friends of Jesus desert him. Some are for Paul and some for Apollos, "puffed up for one, against another." Old brethren are cold. The wicked taunt, "Where now is thy God?" Here is a time to look to God with both ears open. "Is Christ divided?" comes from the pen of the great Apostle; "ye are all one in Christ," is again sounded in my ears from the throne of God. But you do not believe according to our declaration of faith, and we cannot have you labor with us. "We are laborers together with God," thought I. How is this, "Who was Paul, or who was Apollos," or any other of God's chosen instruments, "but ministers by whom ye believed?" Again the cry is heard, "Come over and help us." Some wish to hear. We go and tell them of Christ's love, his sacrifice, resurrection, ascension, gift of the Holy Ghost, of pardoning mercy, eternal judgment, the wages of sin. Some are penitent, and feel their need of Christ; are convicted that the Bible is the true record, and describes the sinner's doom, the way of life, the character of the righteous. But who is there to help them? A cold, formal church is there. A. B. and C. the leading members, are known to be the most worldly men in the place, using extortion, deception, and fraud, to lay up money. D. and E. oppress the poor, taking advantage of their necessities. F. G. and H. do not attend meeting only when some able man is to preach.—They have the best of everything and do not associate with the common classes; never speak to them only when they want servants. I. and J. use up six days for their business, and then look over book accounts, do small chores, ride over to the other part of the town to look out, or to close a bargain on Sunday. Mrs. N. and L. lead in the female department, and dress the most proudly of any one in town. These things are known to the unconverted. They have cursed these pious Christians many times, not for their godly lives, but for their pretensions. Now they are brought to feel that they must be Christians. But who shall take them by the hand and lead them in the way of faith and obedience? who will weep and suffer with them, show them the right steps to take? Who shall be nursing fathers and nursing mothers in Israel? We muse upon the subject. "He that nameth the name of Christ should be careful to depart from iniquity," and "as many of you as have been baptized into Christ, have put on Christ. There is neither Greek nor Jew, bond nor free . . . for ye are all one in Christ." Where are the castles of society?

The Day of Darkness.

Authoritative Command.—"Give glory to your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while you

look for light, he turn it into the shadow of death, and make it gross darkness." Jer. 13:16.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

Description:—"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness; and I will bring distress upon men." Zeph. 1:15.

"And I will turn your feasts into mourning, and all your songs into lamentations; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day."—Amos 8:10.

"And they shall go into the holes of the rocks, and into the caves of the earth for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth;—into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord." Isa. 2:19-21.

"And shall be on the mountains like doves of the valleys, all of them mourning. Every one for his iniquity. All hands shall be feeble, and all knees be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord."—Ezek. 7:16-19.

"And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains & rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:14-17.

How Accomplished.—"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day."—Amos 8:9.

"The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear."—Hab. 3:11.

"The earth is moved exceedingly. The earth shall reel to and fro, like a drunkard, and shall be removed like a cottage." "The earth and the heaven fled away; and there was found no place for them."—Rev. 20:11.

Remark. Earth will cease to revolve regularly on its axis and will be thrown out of its orbit; which will also cause the fearful celestial phenomena above described.

The following is the graphic description of this "day by Pollok in his "Course of Time:"—

Meantime the earth gave symptoms of her end; And all the scenery above proclaimed, That the great last catastrophe was near. The sun at rising staggered and fell back, As one too early up, after a night Of late debauch; then rose and shone again, Brighter than wont; and sickened again, and paused In zenith altitude, as one fatigued; And shed a feeble twilight ray at noon, Rousing the wolf before his time to chase The shepherd and his sheep, that sought for light, And darkness found, astonished, terrified; Then out of course rolled furious down the west, As chariot reined by awkward charioteer; And waiting at the gate, he on the earth Gazed, as he thought he ne'er might see't again. The bow of mercy, heretofore so fair, Ribbed with the native hues of heavenly love, Disastrous colors showed, unseen till now; Changing upon the watery gulph, from pale To fiery red, and back again to pale; And o'er it hovered wings of wrath. The moon, Swagged in midst of heaven, grew black and dark, Unclouded, un eclipsed. The stars fell down; Tumbling from off their towers like drunken men Or seemed to fall—and glimmered now; and now Sprang out in sudden blaze; and dimmed again; As lamp of foolish virgin, lacking oil. The heavens this moment looked serene; the next Glowed like an oven with God's displeasure hot. Nor less below was intimation given Of some disaster great and ultimate. The tree that bloomed, or hung with clustering fruit, Untouched by visible calamity Of frost or tempest, died and came again; The flower, and herb, fell down as sick; then rose And fell again; the fowls of every hue, Crowding together, sailed on weary wing, And hovering, oft they seemed about to light; Then soared, as if they thought the earth unsafe; The cattle looked with meaning face on man; Dogs howled, and seemed to see more than their masters;

And there were sights that none had seen before; And hollow, strange, unprecedented sounds; And earnest whisperings ran along the hills At dead of night; and long, deep, endless sighs, Came from the dreary vale; and from the waste Came horrid shrieks, and fierce, unearthly groans, The wail of evil spirits, that now felt The hour of utter vengeance near at hand. The winds from every quarter blew at once, With desperate violence, and whirling, took The traveller up, and threw him down again, At distance from his path, confounded, pale. And shapes, strange shapes! in winding sheets were seen.

Gliding thro' night, and singing funeral songs, And imitating sad, sepulchral rites; And voices talked among the clouds; and still The words that men could catch, were spoken of them,

And seemed to be the words of wonder great, And expectation of some vast event. Earth shook, and swam, and reeled, and opened her jaws,

By earthquake tossed, and tumbled to and fro; And louder than the ear of man had heard, The thunder bellowed, and the ocean groaned. The race of men, perplexed, but not reformed, Flocking together, stood in earnest crowds, Conversing of the awful state of things. Some, curious explanations gave, unlearned; Some tried affectedly to laugh; and some Gazed stupidly; but all were sad, and pale.

Momentous Inquiry—"Watchman, what of the night?"—Isa. 21:11.

The reply—"The morning cometh, and also the night."—Isa. 21:12.

"The great day of the Lord is near, it is near, and hasteth greatly,"—Zeph. 1:14. "It is near even at the doors."—Our Lord.

O. R. FASSETT.

The Creation of Man.

In the 1st. chapter of Genesis, 27th verse, it reads, "So God created man in his own image, in the image of God created he him; male and female created he them."

And then in the 2d chapter 7th verse, "And the Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul."

I have heard some people make use of the above passages of Scripture to prove that there was a race of people created before Adam, but they were not tillers of the ground. Therefore the last named man was formed for a tiller of the ground. Although I cannot agree with them on that point, yet still I cannot fully reconcile them to my own mind. Please to give an answer through the Herald.

MORRIS FULLER.

North Creek, N. Y., Dec. 1st, 1857.

Ans.—These Scriptures are not accounts of different transactions, but two accounts of the same transaction. They do not conflict, but each one makes mention of particulars which are omitted in the other. Gen. 1:27, affirms that "God created man in his own image,"—which the apostle shows to have consisted in "knowledge" (Col. 3:10,) "righteousness and true holiness," (Eph. 4:24;) and that he made them male and female. Gen. 2:7, shows how he created this man—that he made him of the dust of the earth and by breathing into him the breath of life, and thus constituting him a living soul. The man thus created, was in the image of God, till he lost that likeness by the transgression of the fall.

Bro H. H. Gross writes from Homer, N. Y., Dec. 15th, 1857:—

Dear Bro. Himes:—We shall never forget the interesting and cheering visit we had with you and other friends at our house during our late conference. And O how our hearts have been made to leap for joy in consequence of the conversion to God of our beloved Hattie, who has now become a true help-meet to us in our Christian duties; and all accomplished through your instrumentality in the service of Christ! The conference proved an occasion of much interest to the various friends from abroad, by their becoming cheered and strengthened for further endurance in the Christian conflict.

The church here was not in a situation, prepared for a blessing, and to participate in the work, but still I hope they will recover themselves and yet let their light shine, and the light of divine truth, that many may yet be added to our number of such as will be saved. Several did become interested to hear, and others to learn how they should be saved, and some backsliders were reclaimed—and much we regret you could not stay a week or two longer.

Your manner of preaching, combining more of the pungent—personal application of the Word of Life, than we formerly were accustomed to, must certainly meet the approbation and blessing of God. O how I long to be again free from the stereotyped state of things here, and from the cares which prevent me from becoming a "free man in Christ," and be more occupied in labor in that cause which for more than fifteen years I "have loved so well."

Yours, in brotherly love.

DEAR BRO. HIMES:—I have spent the last six weeks in this province, and have preached in various places from Coburg to fifty or sixty miles west of London. There is great eagerness to hear the word in most places, and we trust that it is not preached in vain. We hope yet to see the truth take root in C. W. and bring forth fruit. Times are hard, little money to be had, business at a stand, fraud and violence prevail. God is speaking to the people.—May they hear and seek refuge in the strong tower.

J. LITCH.

Belmont, C. W., Dec. 23rd, 1857.

OBITUARY.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DEAR BRO HIMES:—Death has entered our family and taken my mother MARY BENSON, aged 77 years. She died Oct. 15th, 1857.

She was a kind mother and a good neighbor, and she loved to read her Bible. It was all that she read. It was her constant companion. She was converted about fifty years ago and joined the Baptist church in Sturbridge, where she died. She leaves a husband and five children to mourn her loss. She died in hope of a part in the resurrection of the just, at the appearing of Jesus Christ.

L. H. BENSON.

Brimfield, Mass., Dec. 7th, 1857.

FELL asleep in Jesus, Brimfield, Mass., Nov. 6th, 1857, widow MARTHA CHAMBERLIN, aged 97 years.

She was born in Gloucester, R. I., in 1760. Her husband died 19 years ago. She leaves 8 children and a large circle of friends to mourn her loss. She retained her memory and strength till the last. She was beloved by all who knew her. She embraced religion about two years ago. She looked for the appearing of Jesus. She loved her Bible, it was her daily companion. She was a good companion, a kind and affectionate mother, a kind neighbor.—The needy were never turned empty away from her door. We feel that our loss is her eternal gain and that she came down to the grave like a shock of corn fully ripe for the harvest, and we shall meet her in the morn of the resurrection. L. H. B.

DEAR BRO HIMES:—Bro. JAMES BRITTINGHAM is no more. He was taken sick last July, and died on the 10th day of September, 1857, at the age of 60 years. He continued faithful to the Advent faith until the last. I lament his loss very much, but I hope that he is at rest. JOHN V. PINTO. Princess Anne, Somerset Co., Md. Dec. 1857.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to

originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Plethora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, JANUARY 2, 1858.

A NEW PROPOSITION.

We give the following kind letter from our aged Bro. Smith, from whom we have received many tokens of esteem, both for us and the cause of the Advent. He will accept our thanks for the renewal of his friendship and liberality.

We give the proposition, that all may see, and judge and act. On the proposition of Bro. Wood, some \$450 have been received. But the late panic has so affected us, that it has been used to meet current expenses, except about \$150, which has been appropriated to the debts of the office. I do not know how we should have got along without this seasonable aid, as our regular receipts but in part met our necessary weekly expenses.

I have need to raise in some way as much as \$1500, over and above the regular weekly receipts of the Herald. To raise this, we have accounts due on books, aside from the Herald, near \$2000. Considerable of this is due from agents.—Several of them poor ministers, and not able to pay. Then from delinquents, there is due over \$2500. And still, many who are not thus classed, are back on the Herald, from 50 cts to \$2 and \$3. We shall send bills to all indebted soon, and then we shall know what reliance can be placed on the above claims. In the meantime, we shall be glad to hear from those who sympathize with us in our work and its responsibilities.

PROPOSITION BY DEB. JOHN SMITH.

BROTHER HIMES:—I feel to thank the Lord that he has restored your health and that you are able to travel and proclaim the near approach of the Saviour. It calls for gratitude to God, not only from you, but from all brethren, that you are able to preach the gospel of the kingdom for the comfort and edification of the sheep and lambs of Christ's little flock, as the Lord has given you grace and ability to present those glorious truths in a clear and lucid manner.

I know how to sympathize with you in your late affliction, by my own experience; for I was afflicted with that most loathsome and discouraging disease after I came to this place, for nearly a year before I got clear from it. I know perfectly well how to sympathize with you in all your feelings.

It gives me pain that you are compelled often to make such pressing and urgent appeals to your subscribers for your just dues, to relieve you from your present embarrassment caused by delinquent subscribers; I feel that it is important for those that are set for the defence of the gospel, not to be burthened with the cares of the world, but be kept free from embarrassment so that they may be entirely devoted to the work which the Lord hath called them to, and thereby be made instrumental in feeding the saints and converting sinners from the error of their ways, and to the belief of the truth; and as the propositions in the Herald for relief have not met with that response which we expected, and as Bro. Himes is still pressed down as a cart is pressed that is full of sheaves, I was impressed to make one more proposition, which is as follows: To pay the sums annexed to their names next April; and if there is full confidence placed in the names given that they will all be promptly paid in that month, it will give ground for immediate relief, as by next April we hope the Herald will be relieved from embarrassment and placed on a firm basis.

The plan to be adopted is this: Say, twenty-five subscribers give in their names for twenty dollars each, and twenty-five give their names for ten dollars each, and thirty give their names for five dollars each,—all to be paid in the month of April next, which will make Nine Hundred Dollars. But this does not prevent any one that feels it a privilege to cast in their mite, in support of so good a cause, and if there is any surplus after relieving the Herald office, let it be given for those who are preaching the gospel of the kingdom.

Bro. Himes has repeatedly told us his situation, by the subscribers not paying what was lawfully and righteously due him; and shall we let him still be burthened and not lift a finger for his relief! one too that is so well calculated to fill the station that the Lord hath placed him in. Let us, then, come forward willingly, and give our names for one of the above sums; for the Lord loves a cheerful giver; and to withhold more than is meet tends to poverty, and he that giveth a cup of cold water in the name of a disciple will not lose his reward. Let none make an excuse that God has blessed with health and strength, that they are not able to give one of those sums; for there is no hired servant, male or female in the land, with the wages they can command, but can lay by, in the

course of 100 days, five or ten dollars, if they have a willing mind to do it.

As to delinquent subscribers, we cannot look for much help from that quarter; but Bro. Himes has the consolation to know that he is on the right side and they will be the greatest losers in the end. For by refusing to pay when they have it in their power, they place themselves in the catalogue of characters that are debarred from entering into the kingdom of heaven; for honesty and benevolence are the first principles of the Christian religion; for when the Lord converted Zaccheus, he said to the Lord "I will give half of my goods to the poor; and if I have taken anything by false accusation I will restore fourfold." It made him an honest and benevolent man at once.

One great reason, I believe, of our difficulty in supporting the Second Advent cause, is for want of faith in the Lord's near approach, for in '43 and '44, when we were looking for his soon appearing, there was no want of money for the Advent cause; there were many at that time that were afraid to keep money on hand for fear that the Lord would come and find them derelict to their duty, and that they had not done what they could for the poor and his cause. Come forward brethren and sisters, and give in your names, for we are well able to go in and take possession of the good land, and sustain the shepherds that feed the flock by the way. We shall soon come to the end of the journey, when our glorious Lord and King will come and conduct us into those mansions which he has prepared for all that love his appearing, in the New Earth, which he hath promised, where none will say I am sick, and God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away; and nothing will hurt nor destroy in all God's holy mountain. My prayer is, that we may all be ready for our Lord, when he comes with all his saints to set up his everlasting kingdom in the New Earth, where all our trials will have come to an end, and where sin and sorrow will never enter, but we shall meet never more to part, but shall have a body like our blessed Lord, and worship our God and King without interruption for ever and ever. JOHN SMITH.

N. B.—You may put my name down for twenty dollars and my wife's name for ten dollars, Lucy H. Smith; and my step-daughter for five dollars, Lucy Ann Smith.

From your old friend and brother, who from the first of our acquaintance was never afraid nor ashamed to vindicate your character when it has been assailed by your enemies, and I trust will never be till death; and that will not dissolve the union. J. S.

DR. CUMMING.—The Herald first introduced the writings of this distinguished writer to the American public, and has been enriched from the productions of his pen for more than ten years past. What has been here published has not been from reprints, in this country, but from books and tracts imported expressly for our readers, at the earliest dates from their publication in London.

We sometime since, procured his work on the Acts of the Apostles, of which he says in the preface:—

"I am persuaded they are more calculated to do good than anything I have written. They are simple, intelligible, and, by reason of their low price, accessible to all. In explaining the various references, texts, and facts of the Sacred Volume, I have never admitted the consideration, 'They will please this party, or displease that party;' hence many will miss their favorite Shibboleths, and be angry; some will see theirs swept away, and be disappointed; but none will find the great and everlasting truths of Christianity either ignored, superseded, or explained away. The latitudinarianism of Jowett and Maurice are repudiated, and thus the 'Westminster Review' and their other organs are angry. The Romanism of Exeter, and Dr. Pusey, and Mr. Bennet is refuted, and therefore their magazines and reviews are vehement in their assaults. I have no hold of any party, save that, if party it may be called, which looks above the level of the transient and circumstantial, and finds its rest where the weary and heavy laden find theirs—in Christ Jesus. I have no message to Churchman or to Dissenter.—But I have a message—and I trust I have given it with no uncertain sound—to all sinners by nature, and to all saints by grace; and the many acknowledgements received from such, of the good they have gained from these Readings, are ample reward."

Our readers may hereafter expect a rich weekly treat, from this work.

THE LATEST FROM INDIA.—The fortnight's later news from India brought by the Persia, is very important though not decisive. The great point of interest is Lucknow, not only because General Havelock is there shut up with his forces and the garri-son, but because there seems to be a general move-

ment thither on the part of the mutineers, as if they had chosen that as the place of taking their final stand. The number of the latter, armed Sepoys and retainers, who are now in and around Lucknow, has been variously estimated from 50,000 to 70,000. In the midst of these is Havelock's force, reduced, say the latest accounts, to not more than 1400 effective men—so pressed by hunger that on the 21st of Oct. they had to slaughter their gun-bullocks, which would suffice for them to the 10th of November. Relief was said to be certain. In regard to this last important particular, no precise intelligence appears. But even giving it complete credit, the fate of Havelock's forces would still remain uncertain.

Relief seems to be sure enough, except in point of time. Col. Greathed's column crossed the Ganges on the 30th of October, having been reinforced to 5000 men, under command of Brigadier Grant, and reached Alumbagh on the 3d of November. At that place, only three miles from Lucknow, they were waiting on the 10th for Sir Colin Campbell to come up. On the 9th Sir Colin crossed the Ganges from Cawnpore, and by the 14th, probably, he would arrive at Alumbagh, and assume his place as Commander-in-Chief. In the government dispatches Sir Colin's separate force is put down at 5000, while the dispatch to the Times estimates it at about 1500. At any rate, the fact that Grant and Greathed should wait at Alumbagh nearly a fortnight, without making any attempt to relieve Havelock, known all the while to be in great straits, proves the formidable gathering of the mutineers in the vicinity. The interruption, also, of communication between Alumbagh and Lucknow for nearly a month, leads to the same inference.

A smart shock of an earthquake was felt at Augusta, Gardner, Vassalboro', Bath, Damariscotta, Bowdoinham, Richmond, Wiscasset, Turner and Lewiston, on the 23d. In the latter place it threw down the ceiling of the depot.

WALKER CAPTURED.—Gen. Walker and his whole force have surrendered to Commodore Paulding of the U. S. Navy. Gen. Walker himself has arrived at New York, in the Northern Light, on parole, and the frigate Saratoga is on her way to Norfolk with 150 of his men.

A traveler in Palestine says:—"Not far from the probable site where the sermon on the Mount was delivered, our guide plucked two flowers, supposed to be of that species to which our Lord alluded when he said: 'Consider the lilies of the field.' The calyx of this giant lily resembled crimson velvet and the gorgeous flower was of white and lilac, and truly no earthly monarch could have been 'arrayed' more gloriously than 'one of these.' Such is the testimony of nature to the words spoken by our Lord."

THE CORN ROTTING.—The St. Louis Democrat of the 21st inst. has news from Ohio, Indiana and Kentucky, that the corn is rotting to a disastrous extent, both that which is on the stalks and in the cribs. This is a matter of grave importance.

THE PROTRACTED MEETING, in this city, has been attended with a blessing. The church has been much revived and blessed, and a number have been restored, and some converted. The labors of Eld. Ross have been attended with a salutary influence.

DEDICATION.—The Advent Meeting House at Cabot, Vermont, will be opened for religious services on Thursday, January 14th, 1858, at 10 1-2 o'clock, A. M. Elder Himes, nothing in Providence preventing, will preach the dedication sermon and will remain with us one or two weeks.

Friends from abroad are cordially invited to come and join us in consecrating to God "an humble temple, built with hands." Brethren, let us awake from sleeping and "gird the Christian armour on," and diligently labor for the upbuilding of the cause of God, that when our Master shall appear, we may be admitted to "an house not made with hands, eternal in the heavens."

ISAAC KIMBALL } Committee.
M. P. WALLACE }

Cabot, Vt., Dec. 22d, 1857.

CONFERENCE AT EAST WEARE, N. H.—There will be a conference holden in the Free Meeting House at East Weare Village, to commence Friday evening, Jan. 22d, and continue over the following Sabbath, and longer if thought proper. Bro. D. Churchill and others are expected as laborers.

T. M. PREBLE.
B. LOCKE.

East Weare, Dec. 24th, 1857.

MARRIED, on Wednesday, Dec. 23rd, by the Rev. Dr. Hutchinson, Mr. WILLIAM J. SMITH, son of Dr. Smith, of Brooklyn, N. Y., to Miss MARY JANE

FIREHOCK, daughter of Frederick Firehock, Esq., of New York.

THE issue of this week's Herald has been unavoidably delayed a couple of days in the preparation of its new dress.

APPOINTMENTS.

Providence permitting, I will attend meeting at Meredith Centre, the 1st Sabbath in January; at Meredith Neck the 2d; at Grafton, height of land, the 3d; at West Bos-cawen the 4th. S. S. MOONEY.

Brn. Churchill, I Knowles, and T M Preble will attend a meeting at North Barnstead, on Wednesday evening, Jan. 6th, 1858, at Bro. Pickering's school house, and the eve of Jan. 7th at the Red school house to continue over the following Sabbath. For the brethren, JOSEPH HARVEY.

A series of meetings will be held in Waterloo, C. E., commencing Thursday evening, Dec. 24th, and holding over the Sabbath; also at the Outlet, Wednesday evening the 30th, and over the Sabbath; and at Derby Line, Vt., Wednesday evening January 6th, and over the following Sabbath. Elder D. T. Ross, of Hebron, N. Y., is expected to attend. J. M. ORROCK.

Elder Isaac Blake, Providence permitting, will preach in the Hollister school house, Barnston, C. E., Sunday the 3d of January. J. M. O.

I purpose to meet with the friends in Litchfield, Me., the first Sabbath in January, 1858. N. SMITH.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 1-2 A. M. and 3 P. M.—R. Hutchinson, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

E. Guinn—Have now sent you 9 copies for October, November and December, which is the time to which your G. is paid.

J. M. Orrock—The Herald has been sent regularly each week to Mrs. C. T. W. at Minneapolis, Minnesota Territory, U. S. We now change it to C. T. W. at C. in C. E.—There is 50 cts. due on it at the end of last volume.

T. M. Preble—Rec'd the copy on Christmas. Will hurry it out as soon as possible, but the time is too short.

J. Pearce—There is \$1.40 due from S. M. Cline. Have chd. you \$2.25 for H. to J. Laing to Jan. 1, and changed it to J. Henwood of K. Have chd. you the same on your own Her. to Jan. 1, 1858, and \$1.86 for 6 Guides to Jan. 1, 1859.

M. Watson—Sent book the 20th.

E. Tompkins—You are credited to April 1st, next.

W. H. Eastman—Sent books the 23th. Have credited 10 copies of Guide to No. 132.

TO AID THE OFFICE.—L. F. Allen, \$1; Danl. Wiggin, \$1; J. Simpson, \$1.75.

RECEIPTS.

UP TO TUESDAY, DEC. 29TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

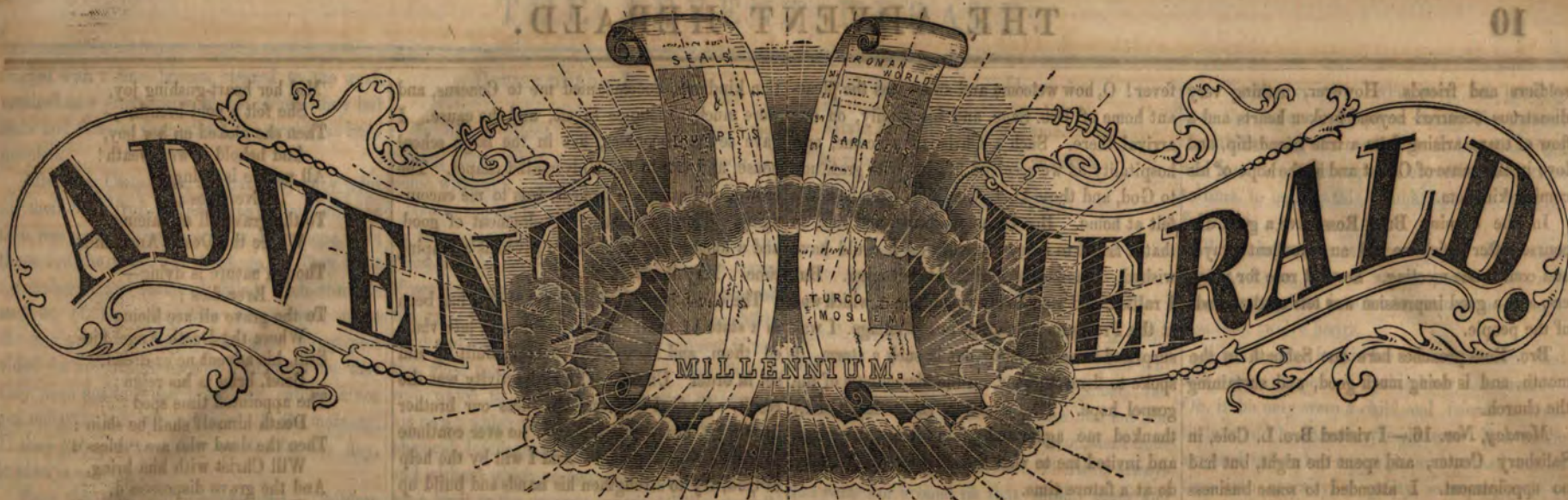
As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

M Tibbets 867, O A Scott 885, Mrs MA (or Mrs H) Hollister 874, L Reed 893, J Boyden 867, R Flint 893, Mrs J Hill 893, D Bates 867, G B Markley 872, S Starr 867, J V Pinto 900, O M Preble 893, Elder B Locke 893, T M Preble 893, S Marvin 880, Mrs S Lloyd 893, O W Allen 905, S Hurlburt 893, M A Moses 893, N Batchelder 867, W Simpson 893, W M Merrill 919, and \$11 for 60 G's to Jan. 1859. Mrs E Snow 893, C Stone 893, H Jackson 964 and G to 138, J S Nay 893, J M Willey 893, I F Harden 851 and G, N Champlin 893, L Gilbert 919, and 27 for G to W, M Nason 893, — G to 144, A Ross for that, and 3 other G's to 138, J A Winchester 893 and 75 cts for 3 G's to 138. The \$1 for J K was not rec'd. His last cr. was to Jan. 1st for \$1. lost, L W Spaulding 893, Wm Gilman 867, L Wiswell 867 and 2 G's to 138, A Brown of So. T. Vt., 893—each \$1.

M T Whittier 945, H E Carver 873—to Feb 14th, J C Gillingham 880, A Severance 893, R F Berry 902 and \$11 for books and 2 G's to 138, C Nimmo 873, G S Converse 867, J Chapman 868, J Murray 919 and \$1.24 for book sent the 17th and G to 138, I Conover 919, B J Larabee 919, Mrs M Chandler 924, Mrs F Beckwith 924, and \$3 for tracts sent the 19th, S Jackson 919, B Keith 926, A Colgan 880, O Doane 919, I Townsend 867, D Wiggin 919, Jas Roberts 898, T Roberts 919, A Clapp 906 and G to 172, J Barley 898, J V P. or 867, W Wood 819, H G Fraas 919, M Mc Knight 919, and \$1 for book sent the 26th, M Beckley 919, I Merriam 919, M Hopkins 919, S B Mead 919—each \$2.

J Moore 885 and G to 138, A Hays 867, C Norris 903 and book, P Denmore 898, A R Burlingame 867—each \$3.

J Ferguson 919—\$4—N Burnell 956, \$5—C E Placey G to 138—\$1; M Fuller 895 and 2 G to 138, \$1.38; J Simpson 867, \$2.25; S N Nichols 893, \$2.50.



WHOLE NO. 869.

BOSTON, SATURDAY, JANUARY 9, 1858.

VOLUME XIX. NO. 2.

A LYRIC OF PRAISE.

No one could divine to what portion of the Christian Church Dr. Muhlenberg, the author of the following hymn, belongs. The beating of a Christian heart pulsates through every line. Its beauty, sweetness, and lyrical flow have never been surpassed.—[Independent.]

Since o'er Thy footstool here below,
Such radiant gems are strewn,
O! what magnificence must glow,
My God! about Thy throne!
So brilliant here those drops of light—
There the full ocean rolls how bright!
If night's blue curtain of the sky
With thousand stars inwrought,
Hung like a royal canopy,
With glittering diamonds fraught—
Be, Lord, Thy temple's outer veil,
What splendor at thy shrine must dwell!
The dazzling sun at noontide hour,
Forth from his flaming vase,
Flinging o'er earth the golden shower,
Till vale and mountain blaze—
But shows, O Lord! one beam of Thine;
What, then, the day where Thou dost shine!
Ah! how shall these dim eyes endure
That noon of living rays,
Or how my spirit, so impure,
Upon thy glory gaze?
Anoint, O Lord! anoint my sight,
And robe me for that world of light.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

We then read, that the apostles, "when they were come in, went up into an upper room."—Now, very often we speak of the upper room as if it were a mean part of the house. We think of the upper room of a modern London house, and we associate with it the upper room of an Eastern or a Jewish house. This is a mistake. The upper room of the Jewish house was the most quiet, the most retired, if not the best room in the house; and it was there that good men went to ponder, to read, and to pray. In all probability, this was the upper room in which the first Lord's Supper was celebrated, and also that they met there for the fulfillment of the promise.

"These all continued with one accord." Here is their practice. Whilst they were waiting, they were praying, and praying unanimously, "with the women," it is said in verse 14. Now I may mention, that the Greek word *gunee* which means literally "a woman," is as often in the Gospel used for "a wife." For instance, the apostle says, "Have we not power to lead about with us a sister, a wife, like the other apostles?" The Roman Catholics are very much shocked at that; and they have translated it, "Have we not power to lead about a sister, a woman?" But I submit that the far more beautiful, and becoming and least suggestive of evil, translation, is to say as our translators have done, "Have we not power to lead about a sister, a wife?" In this passage if such be the meaning of the word, it ought to be translated, "These all continued with one accord in prayer and supplication, with their wives and Mary the mother of Jesus." And hence the apostle's reasoning, "Have we not power to lead about a wife, as other apostles, and Cephas?" How remarkable that he should mention Peter specially,—the very individual among the apostles that they have made to be the first pope; that very individual is specified particularly as married, among the rest of the apostles.

"And in those days Peter stood up." Now, here Peter takes preeminence. But the first speaker in the assembly is not the president of that assembly, nor is he necessarily the superior of that assembly. And if you wish to make Peter preeminent, let him be so, *primus inter pares*—"the first among equals;" but his having jurisdiction over the apostles is not once indicated in the most remote manner. Now here it says, "Judas was numbered with them," and had part of this ministry. This man, for thirty pieces of silver, betrayed the Saviour; and this field which was afterwards purchased by the money which he flung from him, was called the field of blood—that field is known unto all the dwellers at Jerusalem. And then he states, that it is written in the Psalms, "Let his habitation be desolate, and let no man dwell therein; and his bishopric let another take." It is very singular, and I think I have mentioned it before, that our translators have translated the word, in one place "bishop," in another place, "oversight." It has been said, and justly, that this is the only instance of a partiality on the part of our translators—they felt that the word means very properly "bishopric," which is derived from *episkopos* or "bishop." But in one part, where Paul calls together the presbyters of Ephesus, he says to them "Take heed unto yourselves, and to the flock, of which the Holy Ghost has made you bishops." In other words, he says they were bishops. Now, our translation is not there, "bishops," but "overseers." Well, then, if "overseers" was to be the translation there, then "bishopric" ought to have had for translation here, "oversight;" but here it is translated, justly enough bishopric. But then, instead of translating *episkopoi*, in the rest of the book, as overseers, it ought to have been translated the same way throughout; although there is no essential difference in the two words that are employed.

We then read, that, "Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us." That is the great function of an apostle. "And they appointed two." What they? Either the apostles, or the whole hundred and twenty; because Peter says, "Men and brethren"—husbands and wives, Mary the mother of Jesus, and his brethren. And these hundred and twenty appointed two; they selected two men who had witnessed all; and they selected them because of their gifts, their graces, their excellence. Then they prayed, and cast lots which was taken; and the lot fell upon Matthias.

The way they managed was this—the names of each of the two were written upon tablets; the two tablets were cast into a person's cap, or into a box, and shaken; and the first that came out from the box, or was shaken from the cap, that was the one who was chosen. But, the first that came out was the tablet with the name Matthias upon it. This was, of course, a special miracle, a divine choice. It is not a precedent for us; and if people were to choose their ministers now by casting lots, I should call it very like gambling; it would, at least, be very equivocal election. But then there was a special case—it was the choice of an apostle; and so far it is not the precedent for the choice of any other minister.

EXPOSITION OF ACTS 2.

The day of Pentecost was the fiftieth day, and connected with the thanksgiving rendered by the children of Israel for their joyous and plentiful harvest. It was also, it can be ascertained, the first day of the week, or what is now called the Christian Sabbath; when the Holy Ghost descended upon the apostles in that visible and wonder working form in which he is recorded in this chapter to have fallen upon them. The promise was, they should be baptized with the Holy Ghost. Baptism, therefore, as used here, must be rendered, as the word itself strictly means, not immersion, but sprinkling. They were not immersed in fire; but fire sat on their heads, or the semblance of fire descended upon them. It was not they that descended into the fire, but the fire descended upon them. This mode of effusion is called baptism; therefore it is a valid form of baptism that the water should descend upon us; it is not necessary that we should descend into the water. In other words, sprinkling is not, therefore, an unscriptural manner of administering baptism.

The reason why this visible manifestation of the Spirit occurred, was to be an evidence, by its miraculous occurrence, to all nations—a sprinkling of whom were then present to celebrate this great festival—a visible and audible proof that God in heaven, their Saviour, sanctioned, sealed and commissioned these fishermen of Galilee to go forth and preach the everlasting Gospel to all nations. It was not enough that the Spirit should imperceptibly take possession of their hearts; it was requisite to make an appeal to men's senses also, which is of the very essence of a miracle; and by that appeal prove to them that the inner work had occurred, by the visible and irresistible evidence of the outer work, or the descent of the Spirit in the shape here described. The expression, "cloven tongues as of fire," is simply, that something bearing the semblance of fire, the similitude of fire, in the shape of the human tongue, sat upon the heads of the apostles; and was the proof that these men, thus marked off by this visible symbol, were sent forth and sealed to proclaim the everlasting Gospel.

The result of this descent of the Spirit was, that the apostles spake with other tongues—that is other than their own. And strangers of every sort were struck; some spoke Greek, others spoke only Latin; others were there whose vernacular was Chaldaic, others were there whose native tongue, again, was Syriac; others whose tongues were more barbarous and less known.

At that great feast there were men assembled from every nation, partly to celebrate it, and there were also immense masses of men that came to that festival as if it were a modern fair to dispose of their goods, and to find purchasers and make profit by the multitudes that were then assembled at Jerusalem; there being three great festivals, at which all Jews met; and this being one of them.

The apostles spoke in these tongues, called by St. Luke other tongues, but by some persons, that seem to have misunderstood the whole thing unknown tongues: it was not the fact that nobody understood them; but, on the contrary, that every one heard in his own language the marvellous things of God. It was a mere pretention, that occurred within the last twenty years, of

speaking in what are called unknown tongues—for the word unknown does not occur here—nor does it occur in the Epistle to the Corinthians: it is interpolated in our translation by the translators, and therefore it is in italics, as being not in the original; and this has been, I believe, the cause of the misunderstanding. Those that have pretended to speak in a tongue in recent times, have really not spoken in a tongue at all. They have uttered sounds; but so do birds, so do the beasts of the field. The definition of a tongue is, words, the vehicles of thought from one man's mind to another man's mind; and if they be not the vehicles of intelligible thought, it is not a tongue, any more than the singing of a bird, the lowing of cattle, the bleating of sheep, the howling of the winds. A sound is not a tongue; that is a tongue which is the intelligible representation of ideas or of thoughts.

And thus we assert, that those people that speak what they call a tongue, which nobody understands, no more speak a tongue than do sheep or cattle, or any other irrational and irresponsible being. But here it was a bona fide language that they spoke; and the proof that it was so was, that Parthians, and Medes, Cretes, Arabians, Jews, proselytes, Romans, Greeks, were all amazed and astonished when they heard them speak in their own tongues the wonderful works of God. The Roman heard Latin; the Greek heard Greek; the Arabian heard Arabic. Whether it be that the apostles spoke, and, by the supernatural power of the Holy Ghost, each man heard his own tongue; or whether it be, as is more probable, that the apostles really were made masters of every tongue; and where they saw Romans, could preach in Latin; where they saw Greeks, could preach in Greek; and where they saw Arabians, could preach in Arabic; I do not know: but the fact is obvious, that every man heard in his own tongue the wonderful works of God.

To be continued.

Original.

My Journal.

TOUR TO WESTERN NEW YORK.

Saturday, Nov. 14.—Having been ill, and unable to meet my appointment at Worcester Mass., on the 13th. I was able to take the cars for Albany on the 14th, and arrived at 5 P. M., put up with Bro. Geo. Heppinstall, and as always received the kindest attentions from him and his happy family. I soon learned that Eld. Ross of Hebron, N. Y., was in town, and that I had unwittingly fixed on the regular day of his monthly appointment here. So I hastened to find him, and ask pardon for my interference. But he was so well pleased with my mistake that it was readily forgiven and all was right. We had designed to see each other, and this unexpected opportunity to me was very pleasant. I wanted to arrange definitely with him to hold a protracted meeting in Boston, and this meeting gave us the opportunity so to do, and prevent any failure, as at a previous time, by a misunderstanding, on my part.

Sunday, Dec. 15.—I preached morning and afternoon. The house was full all day. Old friends came in from all quarters, and at the close of the morning service I was in some danger, as I was warmly besieged by a host of old

soldiers and friends. However, nothing very disastrous occurred beyond broken hearts and a flow of tears, arising from a true friendship, and love in the cause of Christ and in the hope of his coming kingdom.

In the evening Bro. Ross gave a good discourse, after which we had an excellent prayer and conference meeting. Several rose for prayers, and a good impression was left on the minds of the people.

Bro. Ross preaches here one Sabbath in the month, and is doing much good, and sustaining the church.

Monday, Nov. 16.—I visited Bro. L. Cole, in Salisbury Center, and spent the night, but had no appointment. I attended to some business connected with the cause, and on Tuesday the 17, returned to Little Falls in the stage, over a tedious road, in a cold storm, and took the cars for Auburn, N. Y. On my arrival at Syracuse at 12 A. M. I found that I could not go on till half-past 6 in the evening, and thus the congregation at Auburn would have to wait for me, even if I got there at all. So I called upon sister Coles, widow of the late Dr. L. B. Coles, of Boston. But I found her sick, and only saw her for a short time. She is still full of faith and confidence, in the blessed hope. Not knowing the residence of any brethren, I spent the rest of my time in reading and writing at the depot, till the cars started. We arrived in Auburn, at half-past 7. Brn. Mansfield and Boon met me at the depot, and accompanied me to the chapel, where I found a good audience waiting patiently for me. I was ready, and commenced the service at once, and had a good time in speaking on the "assurance of hope." They seemed to enjoy it much. At the close of the meeting Bro. Mansfield took me to his house, where I enjoyed his hospitalities. He has preached in this city several years, but has now resigned his charge and closed his labors. Much labor (and great sacrifice on the part of some,) has been done for the cause, but it has not been attended with the success that was desired and hoped. Bro. M. has labored hard and faithfully to sustain and build up the church. I trust God will yet remember this dear people, and send them help from his sanctuary.

Wednesday, Nov. 18.—Took cars in company with Bro. Mansfield for Lockport, via Rochester; he returned from Geneva, and I went on as I had an hour to spend in R., before the cars would start for Lockport. I called at my friend Dutton's, and took dinner, and had a very pleasant interview. On my way to the cars I fell in with Bro. Hastings, who invited me to speak in the Hall in Stone's Block on St. Paul's street on my return, to which I consented. On my arrival at Lockport, Brn. Hasebury, Reed, and Brown, were waiting to receive me. We had a happy greeting, and Bro. H. took me to his house, and made me very welcome. This was my first visit with him, although he had been a good friend, and supporter for many years. I enjoyed my visit much, and hope it may prove a blessing. Bro. H. is whole-hearted in the cause, but he and his family, like others, feel the need of an Advent meeting here. They are like sheep without a shepherd. Just before the time for the evening service, Bro. H. Tanner came down from Buffalo, to get an appointment from me, for Friday evening, Nov. 20, and although that was an evening for rest, yet I gave the appointment, with much pleasure, in the hope of doing some good among my old friends, and others, who wished to hear the gospel of the kingdom, in Buffalo.

In the evening I preached to a good congregation in the Lutheran chapel, and had a season of refreshing. We might have a permanent meeting here, if we had a good pastor for them.

Thursday, Nov. 10.—Took an early start in company with Bro. Hasebury, and visited a number of families, who were afflicted and otherwise. At 10 o'clock, A. M. Bro. Gray of Lewiston, took me in his carriage to Bro. Sage's in Lewiston, about 18 miles. We had a very cold and severe rain, and snow-storm, with a strong wind full in the face. It was one of "the storms," that made the thought of a shelter, or a refuge, sweet. I had the chills this time without the

fever! O, how welcome and sweet was the pleasant home of Bro. Sage, and his family, on our arrival there. Such a Christian welcome, and hospitality as we received filled us with gratitude to God, and these kind, Christian friends. We felt at home. But I was overcome, and sick, so that I failed to enjoy my visit as I could have wished. The storm continued till evening. But I rallied, and went to my appointment, which was at the Presbyterian church in the village. I was surprised to see so many out in such a storm. I spoke to them an hour, on the blessedness of the gospel hope. The minister, (Rev. Mr. Cook,) thanked me again and again for my discourse, and invited me to visit them again, which I may do at a future time.

Friday, Nov. 11.—We had what we may in truth call a "tremendous storm" of wind and snow. The snow fell so thick, and fast, that it was very difficult to see one's way, to travel; and by noon there was a body of solid snow of fifteen inches in depth. All travel was stopped. Neither carriage, or car, could make any headway, and so I was blocked in Lewiston, on the banks of the Niagara River, a few miles below the Falls. All I wanted then was wings. I should soon have been in the society of waiting and kind friends in Buffalo. But as it was, I was enjoying the hospitalities of one of the kindest of families and but for my disappointment, should have enjoyed it much better than I did. But it was a profitable day, both of social friendship, and religious meditation.

Saturday, Nov. 21.—I resolved to start before the dawning of the day, and if possible, by the help of Bro. Gray, and his excellent team, break my way through the snow-drifts, to the Suspension Bridge, 3 miles. We arose, in good time, but the case was so dubious, that I reluctantly relinquished it. I now felt sad. For my appointment was in Springwater the next day, and I saw no way to get there. And I felt as though I could not disappoint that dear people. So about noon Bro. Gray's son took me to the Bridge, for the mid-day train, for Buffalo; for I did not know which way or how I was to get to Springwater. So I began to enquire. But no one seemed to know anything about it. They told me all about the roads, in which they are interested, but of others, they know nothing! So I made up my mind to go to Rochester, at a venture, which proved to be right. Here I took the Valley Road, and at 9 o'clock, I found myself happily seated among good friends in the house of Bro. S. H. Withington, in Springwater. I was welcomed, and treated as an ambassador of Jesus, who had come to them with the good tidings of the kingdom of God. I gave eleven discourses—nine in the M. E. Church, and two on thanksgiving day in the Presbyterian. I had a very good hearing, and some good impressions were made in the minds of the citizens, which I hope may be lasting, and healthful. A number were blest, and resolved to serve the Lord anew, and but for the folly and bigotry of the Methodist minister, many would have been converted. I have rarely met with such a compound of blindness and stupidity. But let him pass. An exposure would only be a waste of time. The citizens of Springwater treated me with the utmost kindness and liberality, and were very anxious that I should prolong my visit, which I should have done, but for other duties. I wish to express to them my sincere gratitude for their kindness to me when I most needed it, even when bigotry and hate sought to drive me out of the place.

The past history of the cause here, like many other places in Western New York, is painful. There are however, a few left, who honor the cause, and will live. Bro. Chapman has of late visited there, and gathered a goodly number into church order, and built them up, so that the church is now in a prosperous way, under the care of Bro. S. H. Withington.

Thursday, Dec. 26.—Went to Conesus, 8 miles distant. Here I was first received by Bro. Jenney, and then, by Bro. Moore, where I was to stop. In this family I enjoyed Christian hospitality, and they have my thanks for their kind attention to me, in my labors.

Bro. and sister Withington, with much Chris-

tian kindness, accompanied me to Conesus, and were much assistance to me, and the cause. I gave seven discourses, five in the large school house, and two in the Universalist chapel. The crowd, and attention to hear, was to me encouraging. There was some development of good, and a longer stay would have given us a reaping time. May the work go on.

The cause here for many years past has been in a state of trial. Bro. Chapman of late visited them, and they were revived, built up and set in order. Union, health and activity was the result. So God is pleased to bless our brother in almost every place. May he ever continue to bless Bro. Chapman. And I will by the help of God, try to strengthen his hands and build up after him, so far as I am able.

Bro. Webster, an excellent brother, has the care of the church, and he received me, and treated me very kindly, as also all the brethren. They have my thanks. I hope it may be so, that if Bro. Chapman returns from Canada West that way, that the door may be opened by them so that he may consistently pay them a visit. It would no doubt be a blessing to all.

My thanks are due to Mr. Clark and family, for kind attentions, while with them. May the Lord sanctify their painful bereavement, in the loss of their little boy, for their good.

Thanatos.

BY SYDNEY DYER.

All nature is dying—
Ever dies;
To the grave all are hieing,
Where the Death Angel flies.

At the rush of his wings
The strongest grow pale;
The life-giving springs
All suddenly fail;
The high and the lowly,
The king on the throne,
The vile and the holy
He claims as his own.

All nature is dying—
Ever dies;
To the grave all are hieing
Where the Death Angel flies.

All bloom but to wither—
Wither all;
To dust—they go thither,
As the autumn leaves fall.

O! will no care avail,
No wisdom or craft,
When death shall assail,
To ward off his shaft?
Ah, no, all is vain,
No refuge will hide;
His steel Death will stain
In the heat-flowing tide.

All nature is dying—
Ever dies;
To the grave all are hieing,
Where the Death Angel flies.

A maiden was kneeling—
A fair maid;
With the heart's deepest feeling
Her vows had been said.

From the altar she rose,
With a blush on her cheek;
While the heart with love glows
Too blissful to speak;
But ere she had felt
On her lips his warm breath,
Who beside her had knelt;
Her bridegroom was Death!

All nature is dying—
Ever dies;
To the grave all are hieing
Where the Death Angel flies.

When pleasure's cup filling
Awhile yet
Their precious time killing
The social have met;
When those joys most abound
Which they fain would prolong,
And the chorus swells round
As they join in the song;

Even then at the door
The rude knock is heard,
And a cold evermore
In some bosom then stirred.

All nature is dying—
Ever dies;
To the grave all hieing,
Where the Death Angel flies.

A mother sat smiling;
A sweet dove
Her heart was beguiling
With dreams of its love.

As she gazed it grew still,
Its lips ceased to sigh,
The brow waxed chill,
And the light left the eye;

'Mid her heart-gushing joy,
She felt a cold breath,
Then she looked on her boy,
And behold it was Death!
All nature is dying—
Ever dies;
To the grave all are hieing
Where the Death Angel flies.

Though nature is dying—
Ever dies;
To the grave all are hieing
Where the Death Angel flies;
Still, his advent ne'er dread,
Brief, brief is his reign;
The appointed time sped
Death himself shall be slain;
Then the dead who are "blest'd"
Will Christ with him bring,
And the grave dispossess'd,
They will reign with their King,
Where ne'er is known dying—
No one dies;
To the grave none are hieing,
And no Death Angel flies.

Original.

Micronesia.

The following communication is from a gentleman who has spent many years in the Pacific ocean, in the command of a whale ship, and sends the following as the result of his own observation. We should be pleased to hear from him farther.

MY DEAR SIR:—If there is any thing in this epistle worthy of your notice, you are welcome to make such comments, and use as you see fit or as may best serve your pleasure.

There is a group of islands in the Pacific Ocean by name the King's Mills group, whose geographical position is as follows, viz. N. W. and S. E.—the S. E. island is in Lat. 2 deg. 48 min. South. English name Hope island, the native name, Arrange; 1000 inhabitants. The N. W. island, lies in 3 deg. 15 min. N. and Long. 172 50 East. There are in all sixteen islands containing from 25 to 30 thousand inhabitants. The N. W. island is Pitts—native name, Po-terrey-terrey. The island was visited in 1853 by Capt. Holdsworth, accompanied with several missionaries sent from the Sandwich Islands. Wilkes named them Tarowen Group. They are not known by that name by the natives. There is one island by the name of Tarower.

There is one portion of the history of this people that may interest you, viz., their origin, of which a tradition is kept by particular families. They believe their first parent was a woman, that she was cast down from carower, (the native name for sky,) because she violated her chastity. She landed on a small island Abaduke, and there gave birth to a daughter whose name was Ich-amuck. She was provided with a bread fruit tree that bore fruit continually, had a spring that never failed in molasses, and a fish-pond that always had plenty of fish. Thus they lived for a great length of time. (They count time by moons, seldom more than ten. For instance, how long is it since such a vessel was here surveying the land? The enquiry at once is, "Who remembers that vessel?" "I do" says one. And another "What woman had a child then?" One says, "That man was about as large as that boy."—Another (a woman) says, "I was Tip-E-gogo (in the familyway) at that time; and this is the child—he is so big." Thus these people have no other way of reckoning long time) when there came a very large Toer, Canoe, from the East, commanded by a very great man from Tam-ore, his name No-tong. The winds, the heat, and cold, were subject to his command. He had communications with the Spirits of the sky. He took Ich-er-muc for his wife, who had many children. The oldest, a daughter, was eventually married to No-Tongo, who was a very great man, as his brother Tin-town-tung was. In process of time they were multiplied to such an extent, that it was thought advisable to migrate. Consequently they commenced making preparations for a voyage of discovery by gathering breadfruit, cooking fish and drying and filling cocoanut shells with molasses, rigging their great canoe up, as before, with fourteen sails, and rudders, or steering apparatus. (The numbers three, seven, and ten, are used more than the other seven.) They

started with a fine breeze, steered to the west, touched at a great many islands, where they left male and females from which the world has been peopled.

After this Canoe left, the next day, they went for their breadfruit. There was no fruit, and the tree was dead. They went for fish—none were there and the pond was dried up. They went for molasses, and that had failed. Ich-er-muc's mother, (I have forgotten her name,) when she was cast from the sky, had these things provided for her future use, with an injunction that they were not to gather breadfruit, catch fish nor get molasses but once a day, viz. in the morning. If they got more than they wanted for the day, it always spoiled.

From this time trouble commenced. Children began to cry, parents began to threaten and eventually, one man, Tub-woric, killed another. The old Lady, by some great assistance, or inherent power, gave a great spring and left this earth and took her residence in the moon, where she is now seen at particular phases of it. The exertion was so great, that it caused a physical change, which is entailed on all her children.

The above is what they say of their origin.

I find them to be very benevolent. The worst thing you can say of or to them is, Touch, that is stingy.

They believe in a future state. They believe there is a great, good spirit, and a great wicked spirit. The good spirit resides in a place called Pool, where all is peace and quietness. All that have done wickedly are outsiders and subject to punishment from Tub-woric who was the cause of the first murder.

It is a sin with this people to kill, to be stingy, to steal, to commit adultery, to commit any of the acknowledged wrongs of the day. Lying is an exception. They say you are not obliged to believe a man for what he says, but for what he does.

No man ever asks for a thing without getting the favour asked for—I once heard of a man who had built a canoe, which took him eight months to accomplish. When the last finishing touch was accomplished, one of his neighbors came along and said, "I have been crying for this canoe for several moons. Won't you give it to me?" "Oh yes" says the owner. The beggar passed on. The giver said, "What a fool that man is, to beg that canoe, when I have taken so much pains, to make it smooth and tight."

Well sir, I have proved this to be a universal custom, never to hold what is asked for. They do strictly give to him that asks. They are however getting out of this custom since we have commenced trading with them. The first of my trading with these people a man would come with his oil, and buy knives, files, fishhooks, &c. Before he would get away from the place, every article would be begged from him. We had to call the chiefs and landholders together to make a law that there should be no begging of foreign property, which is the means of a new order of things. In domestic concerns they are getting to be very much like civilized people.

In June, 1855, I took four passengers, Dr. Pierson, and wife, and Kanook and his wife, as missionaries, (the latter man and wife were Sandwich Islanders) to Strong's Island. They were with me 4 or 5 months, in which we visited some 20 or 30 islands of the King's Mills—Radduck and Ralluck chains. We landed on several of the islands. We stopped some ten or twelve days on the island of Apuar, where the missionaries had a fine time. Very much might be said here. Suffice it to say, they were well received and were very sorry when we went away.

I very much question whether these people's condition will ever be bettered much by missionaries or anybody else. It is not safe for me to express my sentiments in regard to the heathen. I believe, however, that the missionary plans are all doomed to disappointment. I don't believe the heathen ever will be converted to the present form of Christianity—I don't believe the world will ever be converted to praying men and women. I could tell many reasons why. Yours with consideration,

I. HANDY.

Fairhaven, Mass., Oct. 20th, 1857.

Keep your temper in disputes.

Power of the Pulpit.

In his excellent work on the Pulpit, Dr. Spring shows what our country would soon become without a preached gospel:—

Go to the lands where there are no pulpits, or to those portions of the world where they are "few and far between," and what do you hear, if not the most awful profanation of the name of the great God, even from the lips of lisping childhood and hoary age? and what do you see, if not the most mournful desecration of that day of rest which the King of the universe claims for his own; which the God of life has given for the physical, intellectual, and moral benefit of man; and without which no bounds can be found that set a limit to the grossest crimes? Who can tell the amount of wickedness which would be found in the various relations of human life, if the strong bonds of social organization were not interwoven with the uttered truths of God, and watched over and fortified by his ministers? Where would be the subordination of subjects to rulers, of children to their parents? and what would become of those ties of affection and delicacy which now bind so many thousand hearts, and which keep Christian lands from presenting the most dreadful scenes of anarchy and confusion, of contention and hatred? How many terrible convulsions has the warning voice of the pulpit suppressed or restrained? Men would be well nigh fiends without it; spectacles of horror would be spread around them; "their hand would be against every man, and every man's hand against them;" the sword would be bathed in blood, and their history would be written in "mourning, lamentation, and woe." And has the pulpit checked no licentiousness, imposed no restriction upon dissoluteness and profligacy of manners, prevented no libertinism, and kept no unhappy female, and no reckless man, from going down to the chambers of death? Has it set no bounds to idleness and prodigality, to iniquity, dishonesty, and fraud, to plunder and pillage? Has it not done more to keep men from this whole class of crimes than all the circumstances and vigilance of the civil law, and the strong arm of physical power? Has it made no liar tremble, no slanderer silent, no revengeful man peaceable, no deceiver ashamed, no compact sacred, no oath binding, no tribunal of justice more pure? Has it done nothing to repress that unhallowed spirit of covetousness which would gratify its insatiable cravings by wrong doings; which would corrupt magistrates and legislators, and enrich itself by trading in the souls of men? Has ambition never cowered before it? and has it effected no diminution in the struggles and contests, the sufferings and sorrow of mankind?—*Presbyterian Advocate.*

Trouble.

"Trouble" becomes a marvelous mortifier of pride, and an effectual restrainer of self-will. The temper is mellowed and the feelings refined. It needs repeated strokes of the hammer to break the rock in pieces; and so it sometimes requires repeated strokes of anguish to break our hearts in pieces, and make us humbler and wiser men. And as the longer you keep the canary bird in a darkened cage the sweeter it will sing, so the more severe the discipline of the good man's experience, the sweeter the songs of his spiritual life. The gold that is refined in the hottest furnace comes out the brightest, and the character moulded by intense heat will exhibit the most wondrous excellences.

God's children are like stars, that shine brightest in the darkest night; like torches, that are better for beating; like grapes, that come not to the proof till they come to the press; like trees, that drive down their roots further, and grasp the earth tighter by reason of the storm; like vines, that grow the better for bleeding; like gold that looks the better for scouring; like glow worms, that shine best in the dark; like juniper, that smells sweetest in the fire; like the pomander, that becomes more fragrant for chaffing; like the palm tree, which proves the better for preserving; like the camomile, which spreads the more that you tread upon it.

"There is a flower, when trampled on,

Doth still more richly bloom,
And even to its bitterest foe
Gives forth its sweet perfume.

The rose that's crushed and shattered,
Doth on the breeze bestow
A fairer scent, that further goes,
E'en for the cruel blow."

Look on the Bright Side.

Look on the bright side of things. It is the right side. The times may be hard, but it will make them no easier by wearing a gloomy, sad countenance. It is the sunshine and not the cloud that makes the flower. Full one-half hour our ills are so in imagination. There is always that before or around us that should cheer and fill the heart with warmth. The sky is blue ten times where it is black once. You have troubles it may be—so do others. None are free from them. Perhaps it is as well that none should be. They give sinew and tone to life, fortitude and courage to man.

That would be a dull sea, and the sailor would never get skill, where there was nothing to disturb the surface of the ocean. It is the duty of every one to extract all the happiness and enjoyment he can without and within him; and above all he should look on the bright side of things. What though things do look a little dark? The lane will turn, and the night land in broad day. In the long run, and very often in the short, the great balance of life will right itself. What is ill becomes well, what is wrong right. Men were not made to hang down either their heads or their lips, and those who do only show that they are departing from the path of true common sense and right. There is more virtue in one sunbeam than in a whole hemisphere of clouds and gloom. Therefore, we repeat, look on the bright side of things. Cultivate what is warm and genial, not the cold and repulsive, the dark and morose.

Sudden Death.

To most minds, the natural terror of death is augmented by the idea of suddenness. It somewhat abates our dread of death if we look calmly upon its gradual approach and have ample time to set our house, and what may be even more our heart, in order, before we go hence. Indeed it is a very common experience of Christians that the anticipation of death, seen slowly approaching turns the mind from earthly objects; through grace weans the heart from earthly loves, and bringing Christ and heaven near, awakens earnest aspirations for the better state. The dread of death, considered as an event, and apart from its anticipated suffering, passes wholly away and the soul plumes its wings to

—welcome Death, and calmly pass away.

But death, rushing on its victim and crushing him down with no fore-warning, bears its fullest measure of terror. Who does not, naturally, dread such a form of dissolution?

Yet the number of deaths is relatively increasing. The Cholera is becoming established among the forms of disease incident to our climate, under circumstances favorable to its development. With summer heats, in dense populations, and especially where filth is allowed to accumulate, and crude, unripe vegetables are indulged in, cholera is sure to come,—with fatality according to the extent and power of its exciting causes. It is well that these causes are becoming known. This knowledge will facilitate prevention and allay panic. Yet taking our Western country as a whole, there are a large number of deaths annually from cholera, mostly from the class of the intemperate and vicious: yet, not altogether exempting the temperate and virtuous.

There is a moral side to these facts. The cholera is to us the voice of God, warning us to be always ready. It proclaims in loudest notes the folly of postponing preparation for death till his near approach is visible. As if, under other forms of death, men were found inveterately mad, in the vain expectation of having time enough on death-bed to repent and cry for mercy and therefore, for ends of moral discipline, God tries a new form of disease,—one which breaks down its victim within a few short hours of fear and agony. There is not a sinner now, over all

this Western country, who may not possibly have the cholera in the warm season. The amount of liability may be small, yet it is a liability; and fearful cases enough are occurring from time to time, to impress this thought upon the thoughtful mind.

With cholera comes fear and peril. More than half the strong cases of attack prove fatal: and the time requisite for a fatal termination averages less than twelve hours.

What a scene is this for a sinner without God and without hope! Oh, this hour has come!—Oh, if he only were a child and friend of God, little would he care for the cholera. But to be arrested before he is ready, and rushed out of time into eternity, so guilty, so unprepared!—What language can describe his folly, that he would run so much risk of such a death!

What can he do? He must not let his mind be agitated with fear of the dreadful future: to do so will ensure the fatal result. Yet how could he go down quick to the grave without looking forward, with quick glances, into that world from which there can be no return? To die without thinking—or to hasten and ensure death by thinking—these are dread alternatives between which the trembling soul must choose. Ah! how much better to have "chosen the good part" long before!

Under circumstances even least afflictive it is a fearful thing for the sinner to die. To be torn away from all he loves, to launch off upon a sea so unknown, of which what he does know serves to fill his soul with inexpressible dread; this may not irrationally fill the soul with horror. How doubly awful then to have these anticipations crowded thick upon the soul within a few short hours, during which also there is as much physical pain and prostration as the stoutest heart and strongest nerves will endure! Whoever has mercy on himself will take care beforehand not to crowd too much business upon a dying hour.—Since whatever you have to do for salvation can be so much better done in health, we entreat the reader to do it up at once. Leave your last hours as much unincumbered as possible. Would it not be a most enviable condition to have nothing else to do under the crash of the dreadful cholera, but lie down and fall asleep in Jesus?—*Oberlin Evangelist.*

Mexican Robbers.

A writer in the Stockton (Cal.) *Argus*, giving sketches of Mexico and the Mexicans, says that the number of Mexicans who annually take to the public highways to rob and steal, is greater than that of the regular army of Mexico, while, by having an understanding in some States with the public authorities and influential citizens, they operate without fear of punishment. According to intelligent Mexicans, twenty thousand bandits are continually in active operation, and in one State (Jalisco) their power is predominant. They are well organized, and no trains of goods or silver are safe, unless accompanied by guards of soldiers; nor always then, for oftentimes the soldiers are recruited from the bandits themselves, and of course often allow property under their care to fall into the hands of their old associates.

The traveler runs the same risks and dangers, as the little stones and their solitary wooden crosses testify in every public highway throughout Mexico. These knights of the road exceed in savage cruelty the Indians, in whose costume they often disguise themselves to carry out their schemes of rapine and murder. Says the writer:

"I have seen gentlemen starting from Mazatlan for the city of Mexico, divest themselves of their watches and jewelry, leaving those articles, with a greater portion of their clothing, in charge of their friends, and taking with them but barely a sufficient sum of money to pay their expenses to the capital; their drafts or letters of credit being carefully concealed in their neckcloths. Persons taking these precautions generally receive corporal punishment on falling into the hands of robbers, who, incensed at a lack of booty, are not very merciful in the castigation they inflict upon their unfortunate countrymen; and if they discover the drafts, they destroy them."

The bandits are said not to be anxious to shed blood except when resistance is anticipated,

which is not very often, as their countrymen are notorious cowards. But when they do kill, they mutilate the bodies of their victims in the most brutal manner. Villages and cities occasionally fall into their hands, and the outrages they then commit cannot be equalled by the dreaded Apaches. Solitary ranches are their most legitimate prey, and in these they at times seek refuge, fortifying them occasionally, and holding out against the attacks of the forces sometimes sent to capture them. Not unfrequently bands of these robbers are commanded by men of some military experience, when their power of mischief is greatly increased. Not only are officers of the regular army sometimes connected with them, but priests also.

Mexico, from its broken and mountainous surface, affords peculiar facilities for organized robbery and other deeds of violence on a large scale. Says a recent number of the Mexican *Extraordinary*:

"Would that Mexico had no 'mountains.' If Indians sack and pillage with impunity, the cry of those whose business it is to chastise them, is, 'they have gone to the mountains;' if pronunciados levy contributions on towns, and the troops of the Government are sent to pursue them and either through mistake or carelessness fail to arrest the outlaws, the Government receives the consoling intelligence that 'they have gone into the mountains;' and the continued successful evasion of robbers from twisted neck-ties is in the same satisfactory manner explained.

The mountains are the refuges of the despoilers of Mexico, and the Government seek not to hunt them there. Our enchantingly varied landscape is therefore a curse of the most consuming character. Better that our land was like the monotonous llanos or pampas of South America. It is sad to think that our beautiful hills that stretch their crests, Sinai-like, into the clouds, should be the preserver from justice of the savage Indian, the rebel, the robber, as well as the lurking place of the hungry wolf and the resting place of the vulture."

The *Extraordinary* relates the particulars of several robberies, and in every instance but one the perpetrators either met with no resistance, or escaped without the least attempt at capture. The exceptional case was that of a train of wagons bound for Durango, which was attacked by a large band of robbers, who after five hours' fighting, were compelled to decamp with the loss of three of their number dead.



ADVENT HERALD.

BOSTON, JANUARY 9, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Once More—and probably Final.

Again we have a *resume* of the subject discussed in the last volume with Eld. Edwin Burnham, in a letter from him in another column. We are pleased to see that our brother now recognizes the impregnability of our position on the passage in Isa. 33:14; and nobly and generously has he made the proper acknowledgment of it. The commencement of his letter is all that we could have asked or desired on the subject. That discussion was commenced by our correcting an oft-repeated but erroneous interpretation of the passage referred to, which made the "devouring fire" and "everlasting burnings" to be denominative of "God." Our brother took exception to our disproof, and defended the interpretation; but now, in a manly and Christian manner, he concedes the point, which, at the first, was the only thing at issue,—that dwelling with God is not the subject of those interrogations.

That point being settled, whatever else the passage may mean, is another question, which has since been discussed, and which has been entirely independent of the first issue. But on this, also, we have

arrived at a unity of understanding. Our brother says:

"It seems now the matter is just this: the wicked ask the question, Who among us shall dwell with devouring fire? and they ask it in reference to the persons that shall dwell there. And the question does not relate at all to the length of time they shall dwell there."

This statement, happily expressed, we regard as the precise and actual significance of the passage; except, as our brother doubtless will now agree with us, the interrogation is put by the prophet into the mouth of the wicked, as predictive of their dismay, when the sinners in Zion should be afraid and fearfulness should surprise the hypocrites. And we fully agree with our brother that the duration of their abiding there is not to be determined by this passage alone, but must be learned by its harmony with other Scriptures. On this point, the only bearing that the text has, is in the use of the word "dwell," and in the fact that the fire is denominated "everlasting fire." These terms of themselves do not indicate the length of its duration. The Hebrew rendered dwell, is that which is used for "sojourn," "abide," &c., which may be for a longer or shorter time, but it is indicative of some time. And "everlasting," while it primarily signifies "eternal," is often used by a figure, the hyperbole, for a long enduring that is not eternal. This figure, it will be remembered, is true in the direction, but not to the extent of the literal significance of the words; and therefore, though "everlasting" may be appropriately applied to that which is less than ever-enduring, its figurative use always illustrates the long enduring of its subject. Farther than this, the text cannot go,—except as other Scriptures determine a duration that this is in harmony, and not in conflict with it. That issue we have not yet made, and do not purpose going into.

The arriving at a unity of understanding on this passage, and the correction of the erroneous interpretation, is full and sufficient reward for the labor expended in the past discussion. Now, we do not regret its introduction with our brother. We are glad this ground has been fully canvassed; and his noble admission of the truth when he sees it, has given us a better appreciation of his love for it than we should otherwise have had. We can assure him that he will not find us any the less ready to admit any point that he shall show to be sustained by logical and sufficient evidence.

After the foregoing admission, our brother makes some imputations upon us which ordinarily, we should not notice; but the manly manner in which he began his letter has caused us in this instance to depart from our usual course. Our brother charges us with "quibbling," which is a grave charge,—to quibble being to knowingly evade the point at issue. This we never knowingly do; and we suspect our brother's trouble is that we have stuck too closely to the point, for the credibility of his references, and not that we have evaded them. As charges, as well as acts of this kind, are considered incompatible with high minded and honorable controversy, we always design to disregard and pass over such, as well as all disparaging personalities, and to keep to the argument; but as our brother claims a personal grievance, we will show him that even this is imaginary and the result of misapprehension. We shall endeavor to make it so apparent, that our brother shall not fail to see it, even if he fail to rectify it.

Our brother had said in his letter in the *Herald* of Dec. 25:—

"In relation to the words of Christ to the thief on the cross—I read it, 'Verily I say unto thee to-day, thou shalt be with me,' &c. This you question."

Griesbach, one of the best Greek scholars in the world, rendered it thus, in the margin of his Greek Testament, in his critical notes. See Griesbach's large Testament. Hudson is a good scholar, and he writes it thus in his book. John Milton says it had been rendered so in the times before him. Newcome says it (the text) was left out of the former copies altogether! I think it a feeble text to build a theory on against which the Bible plainly, to my mind, presents so much testimony."

Our brother now accuses us of "quibbling," of "playing on words," and of thus dealing "unbrotherly" with him in reply to the above. Now as we would sever this own right arm, from its socket, before we would knowingly descend to such low and contemptible demeanor, and as our brother appears to have misapprehended our disposition of these references, he will bear with us while we attempt to set him right, and convince him of the injustice of his imputations.

If he did not refer to "Griesbach," "Hudson," and "Milton," as endorsers of his punctuation of the passage, then we are profoundly unsuspicious of his purpose in referring to them. That some had punctuated the text as our brother did, was not disputed; for every one who is familiar with the his-

tory of theological opinions know that some have done this. What our brother needed to prove was, that this punctuation had been endorsed by persons whose opinions were entitled to respect as scholars and impartial critics. Therefore if he did not refer to these names, as giving countenance to his rendering, he did not meet any issue by referring to them; which would make him guilty of what he charged us with. But if he thought they did sustain him, he was justifiable in referring to them,—although misapprehending the support they gave. It is therefore respectful, kind, and brotherly to him, to take it for granted that such was his design in that reference. We thought so then; and it is an act of charity to think so now.

The issue then was, Do those names sustain that construction? And to show that they do not, can not be deemed a "quibble," or evasion of the argument, by any one who impassionately and impartially considers it. What, then, was incumbent on our part in meeting that issue? and how did we meet it?

We did it by showing that "Griesbach" rejects that punctuation in his text, and that what he says in the margin is no approval of it; that "Hudson" does not thus write it, nor make any endorsement of it—not deciding between a paraphrase, in harmony with that interpretation of it, and our own view of the passage—either of which he says it may mean and therefore that he can be quoted for neither; and that Milton, not only does not endorse our brother's punctuation, but reprobates such an alteration of it. And thus we legitimately, logically, and kindly showed our brother that he misapprehended the support they gave him,—in return for which we expected thanks, and not censures.

As to the word "writes," and the phrase "before his (Milton's) time;" we certainly did suppose our brother meant to affirm that Hudson had copied the text with, and endorsing that punctuation, and that Milton was quoted as evidence that such punctuation was sustained by correct usage; and we only dwelt on those terms sufficiently to show that the text was not thus quoted, and that Milton does not show that such was ever a correct ancient usage—his testimony of its alteration being evidence that it is modern.—As our construction is the only legitimate one that can be placed on our brother's language, he cannot justly blame us for disproving what his words affirmed; or for not seeing that he meant something which he did not give any expression to, and to which the words he used could give no clue. We never deal with words, except as they express ideas, or as we suppose we apprehend the ideas that are intended to be conveyed. If the ideas expressed, are not those designed to be conveyed, and there is no clue in the words to the thoughts intended, the misinterpreter should not be blamed for the fault that is unavoidable in him, and which inheres only in the syntax.

In our brother's reference to the text, as "a feeble" one to build a theory on, it seems from his present explanation that we misapprehend him—which we must regret. He now evidently seems to mean, not that the text is a feeble one, but that our construction of it is a feeble one to sustain a theory.—As it was so perfectly easy to have said that our construction of it was a feeble one, if such was the idea he designed to give utterance to, how was it possible to surmise that he did not say what he meant? or that he could mean anything different from what he said. He quotes Newcome as saying that the text "was left out in former copies altogether;" and how could it be supposed that this was said for any other purpose except to disparage the text? This reference cannot, as it there stands, indicate anything except that Newcome questioned its authenticity; and as our brother, immediately on the heel of this declares it "a feeble text to build a theory on," and himself italicized in his copy the word feeble, how was it possible to suppose that he did not also question it? If our brother will look at this, he will see that if there is any injustice done, the fault is in his use of words, and not in our supposing him to mean what they legitimately imported. In meeting it therefore, it was necessary to show that Newcome does not question the authenticity of this text, that its authority is undoubted; and that those errorists who did question it, cut out the words "thou shalt be with me in paradise," because the only signification given to paradise in their day was at variance with their view that Christ and the thief went that day to heaven. As our brother has now explained himself it is to be regretted that he was not less enigmatical in his former utterance: but we are happy to find that the fault was in his words and not in his heart,—and that he did not wish to alter the text, but only the punctuation.

On this point, also, we think justice demanded that he should confess that his references did not at all sustain him; and that he has ventured on an alteration of punctuation without any sanction from reliable authority. Punctuation is one of those things which accurate writers are very particular in, because the change of a comma will often make sad

havoc with the sense. In some passages, such change does not affect the sense; but in others, it makes the language affirm something different from what it otherwise would. The design of correct punctuation is to render more apparent the writer's meaning; but when it is used to obscure that meaning, it is turned to an illegitimate use.

In a translation, the punctuation aids to give expression to the sense of the original; and where translators are agreed in the punctuation, so far are they agreed respecting that original. In some passages there will be found as great a diversity of views respecting the proper punctuation, as there is respecting the sense generally; but in this passage there is a most marked and surprising agreement and uniformity. It is a sad error to suppose that the scriptures may be punctuated according to any one's fancy, irrespective of the sense and meaning of the original; for the translation, with punctuation, should always be in harmony with the sense of the original, as it was understood when written without punctuation. But this text was interpreted the same when it had no punctuation, as we interpret it with. There is no motive for the common punctuation, except that the sense of the passage demands it, which is the sole reason ever given by critics and biblical students for it; for no punctuation of it makes it deny the interpretation which has been given to it by the voice of the church in its best and purest ages.

That the same sense of this passage and of the dependence of its words on each other, prevailed before, as since punctuation was instituted, is evident from the uniformity of opinion that prevailed in the primitive church, that paradise is a place other than heaven where the dead go after dissolution; from the fact that the Gnostics and others who held to going to heaven at death "disliked the passage," because it was an obstacle to their view; from the opposition of Marcion, and the Manichees, who cut out the words "thou shalt be with me in paradise," because they could not reconcile that with going to heaven at death—which they could have done had they not used paradise as synonymous with some place other than heaven, and knew that the sense of the Greek required "to-day" to be understood as a modifier of "shalt be;" from the testimony of the mass of critics and scholars, that the sense of the syntax requires it, as shown in the unity of their punctuation; and from the fact that Milton, who held to the unconsciousness of the dead, because of his attainments as a scholar, is compelled to admit the correctness of the common punctuation, and to devise some other means to harmonize it with his view—censuring by implication those who "have not hesitated to alter the punctuation;" and giving as the reason, that "this passage has on various accounts occasioned so much trouble;" because those who would change the punctuation, have thus far failed to quote the opinion of a single scholar to sustain such a rendering of the Greek as would warrant the change made; because to sustain it a general Biblical usage for "to-day," is claimed that is not sustained by facts, and because those who would change the punctuation, labor under the disadvantage that their theory is in direct opposition to it, which makes its change compulsory on them. We think our brother capable of apprehending this argument, and trust he will have the candor to admit its force.

In making this complaint, our brother discriminates between his ideas and his words. He gives the former up to any use that may be made of them, but begs mercy for the latter. Now, in the name of the king's English, what are words but the expressions of ideas! or how shall the ideas be detected except through the medium of the words in which they are clothed! Dispense with the words, and what would become of the ideas? No one can claim exemption for his words, on the ground that they do not express his meaning; for no meaning can be attached to them except as they express it. If he has not used the words rightly then he has given expression to a meaning that he did not intend; but what he intended, can be gathered only from his words; and for what they express he is justly responsible—till he show wherein he meant differently. He who attempts a critical discussion should always be confident of his ability to use words that precisely express his ideas; for if he mistake in using language with precision, he will likewise be constantly misapprehending the precise significance of the language of others. Our brother has seen how it was with the language of Prof. Whiting, and that of the plainly enunciated passage in Isa. 33:14. He will pardon us for the intimation that this charge of his has its origin in this liability; and as we do not wish to give further cause for a like complaint, and as our respective understanding of language is so very unlike, he will pardon us if we do not reply farther to his quotations of scripture. Though, if he should wish our views on any point, not for controversy or discussion, or should wish for our reasons at length for our position on any question, it will give us pleasure to give them.

"Gathered Lilies."

"Or Little Children in Heaven. By A. C. Thompson, author of the Better Land, and pastor of the Eliot church, Roxbury. Boston: Gould and Lincoln, 59 Washington st. 1858."

This is a beautiful little gilt volume of 60 pages, on the salvation of infants—for a copy of which we are indebted to the kindness of the author.

It is a discourse delivered a short time since on the decease of a child of two summers, and it is particularly adapted to comfort stricken parents.

The system of the Papacy knows no salvation for infants outside the pale of the church; but it is the glory of Protestantism,—ever since Zwingle hinted, and John Calvin demonstrated it from the Scriptures—that all evangelical denominations believe in the salvation of all infants.

The discourse is founded on this passage on Solomon's Song: "My Beloved has gone down into His Garden to gather Lilies." It considers, 1, "The garden; Whose it is;" 2, "What the Beloved is doing;" 3, "What does the Beloved gather;" 4, "The period of gathering;" 5, "Who gathers them?" 6, "How does He gather them?" 7, "Whither are they taken?" 8, "Why does He gather them?" 9, "A Future gathering."

With the substitution of Paradise for heaven, as the place whither those gathered lilies are taken, we know of no expression in the book we should wish to alter; and there are many passages in it of peculiar beauty. Parents sometimes repine that their children are taken from them; and hence we have the question, "Why does he gather them?" This is thus answered:

"There is the city, the capital of the Great King. He will have His court thronged; He will have His palace adorned with the most precious things from all parts of His dominions. Hence the gates of it shall not be shut at all by day; and they shall bring the glory and the honor of the nations into it. Has not Christ a special delight in children and their praises, and are not young children the glory and honor of nations? The value of the diamond does not depend upon the size, but its lustre; and would Christ part with these smaller brilliants in His crown? How great a loss would this garden and the one above suffer, if all lilies of the valley were withdrawn."

We have only space for one more extract,—under the head of "A Future Gathering":

"You have probably seen the beautiful device of a group of lilies in a season of drought, withering, and their heads drooping, with the motto, We shall rise again. I saw the dead, small and great, stand before God. Now we beseech you by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that you be not unmindful of a glorious future, and that you be not afraid when you hear the voice of the Lord God walking in the garden. Not to inquire for the guilty does He now come. If children are entrusted to us for a little while, shall we not entrust them to the Beloved? Will He not keep their souls safely, and have an eye too upon their precious remains? Do we not look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body? Wherefore, comfort one another with these words. Yes, we will comfort one another with these words. O beloved, believing parents, take balm to your stricken hearts. At the resurrection morning your dear little ones will all re-appear, from ocean depths, from the valleys, from hill sides, and from mountain tops."

Then, speaking of a little tomb the preacher saw three years since in India, on an elevation 7000 feet high called "Mount Nebo," where reposed two missionary babes, he says:

"When Christ shall come again in the clouds of heaven, and all that are in their graves shall hear His voice, will not those sleeping children, as well as he who, at the age of one 120 years, died on Mount Nebo in the land of Moab, and 'whose sepulchre no man knoweth unto this day,' awake? and will they not perhaps be nearer their Lord, than missionary fathers and mothers who will be found reposing in the plains below? They and myriads of other young sleepers shall go to be forever with the Lord. Come, then, Christian fathers and mothers, of all lands, let us sing rather than weep."

That all infants are saved—that they die because they are the offspring of an apostate race; but that they live, because Christ has died for them,—is happily expressed in an epitaph which we gave a few weeks since, but now copy from this book:

"Blind infidelity, turn pale and die!
Beneath this stone four infant children lie.
Say, are they lost, or saved?
If death's by sin, they sinned, for they are here;
If heaven's by works, in heaven they can't appear.
O reason! how depraved.
Revere the sacred page, the knot's untied;
They died, for Adam sinned;
They live, for Jesus died."

Although there is no doctrine respecting which

evangelical Christians are more agreed, than that Christ will gather into His kingdom all the infants of our race, yet there is none in which they are often misrepresented. It was a charge of the heathen against the early Christians, that they were in the common practice of eating their children. In like manner, it is an oft-repeated charge against evangelical religion, that its adherents consign their children to eternal perdition. There can be no excuse for either charge—particularly for the latter; for there must be a great want of information respecting the sentiments of evangelical Christians when this opinion of them is entertained. This charge is, however, occasionally made under circumstances to indicate a desire to bring into disrepute doctrines which cannot be met with argument, or to cast opprobrium on persons. We refer now to a Socinian correspondent of the Boston Journal, who made in that paper, a few weeks since, a statement, respecting a defeated candidate for ordination, in a neighboring town, that his rejection was owing to his belief in infant salvation! So gross a fabrication must have originated in the brain of the writer, who either mistook defamation for argument, drew on his imagination for his facts, or was careless in his reception of intelligence.

The Journal had the manliness, a day or two later, to correct its correspondent's misstatement, to confess that the question of infant salvation was not mooted during the council, and that it is believed in by every member of it. Its correspondent, however, has not, as we have seen, either confessed his wrong or attempted to justify his statement. We hope he does not hold to the illusion, that, well adhered to, it will serve as good a purpose as if it were true.

Happy would it be, if in all discussion of Christian doctrine, those who call themselves Christians would show themselves such by avoiding everything at variance with it, confine themselves to actual facts and arguments, and when they find facts too stubborn and arguments too irresistible, show that they have the perspicacity to appreciate and the grace to acknowledge their force and relevancy. The purity of a doctrine, is often indicated by the spirit which actuates its adherents. When points are defended or opposed in a spirit at variance with the meekness of Christianity, it must be imputed either to a want of grace in the heart, or to the earthly origin of the doctrine defended. And he who is conscious of advocating truth, has no necessity to pursue the course that is never resorted to except when argument fails.

He that loves the Lord Jesus Christ will be affected with every thing which relates to Him. He will be glad when he sees Him honored in his worship, in all his ministers of whatever name; he will be concerned when he is injured; he will strive to please Him, and avoid every thing which he has forbid. By this we frame the best judgment of our love to God.

While there can be no apology for the fabricator or lover of a misstatement, those should be judged very leniently who are innocently misled by, or who repeat it on the supposition of its truth, and rejoice to learn its falsity. Such persons may justly condemn what they suppose to be unscripturally entertained, but they should condemn in sorrow. Hence they should not be blamed for having been misled, but commiserated for their exposure to an erroneous impression, and their love of truth be judged of by the cheerfulness and alacrity with which they adjust every misconception. For it is not the falling into error, which may be only a misfortune, but willful persistence in it, after opportunity to see its falsity, that is reprehensible.

Dreams.

A friend has called our attention to the following extract from "Abercrombie on the intellectual powers," on the phenomena of dreaming:

"It appears, then, that the mental operations which take place in dreaming consist chiefly of old conceptions and old associations, following one another according to some principle of succession over which we have no control. But there are facts on record which show mental operations in dreams of a much more intellectual character.—Many people have been conscious of something like composition in dreams. Dr. Gregory mentions that thoughts which sometimes occurred to him in dreams, and even the particular expressions in which they were conveyed, appeared to him afterward when awake so just on point of reasoning and illustration, and so good in point of language, that he has used them in his college lectures, and in his written lucubrations. Condorcet related of himself, that when engaged in some profound and obscure calculations, he was often obliged to leave them in an incomplete state, and retire to rest; and that the remaining steps, and the conclusion of his calculations, had more than once presented themselves in his dreams. Dr. Franklin also informed Cabanis that the bearings and issue of political events, which had puzzled him when awake, were not unfrequently unfolded to him in his dreams. A gentleman of Edinburgh, whose name is deeply associated with the literature of his country, had been one day much amused by reading a very witty epigram by Piron on the French Academy. In a dream the following night he composed a parody or imitation of it, much at the expense of a learned society in Edinburgh, and some individuals of this city. A gentleman had been reading an account of cruelties practised upon some Christians in Turkey by the mutilation of their noses and ears. In a dream the following night he witnessed the execution of a punishment of this kind, and heard a Turk who was standing by address the sufferer in

some doggerel rhymes, which he distinctly recollected and repeated in the morning. Another gentleman invented a French verb in a dream. He thought he was in a very close sort of penthouse with such a number of persons that they were threatened with suffocation, as there appeared no way of letting in air. In this state he called out, 'il faut détoiler.' There is no such word, but it was evidently formed from *toit*, the roof of a building.

The following anecdote has been preserved in a family of rank in Scotland, the descendants of a distinguished lawyer of the last age:—This eminent person had been consulted respecting a case of great importance and much difficulty; and he had been studying it with intense anxiety and attention. After several days had been occupied in this manner, he was observed by his wife to rise from his bed in the night and go to a writing-desk which stood in the bedroom. He then sat down and wrote a long paper, which he put carefully by in the desk and returned to bed. The following morning he told his wife that he had a most interesting dream—that he had dreamed of delivering a clear and luminous opinion respecting a case which had exceedingly perplexed him; and that he would give any thing to recover the train of thought which had passed before him in his dream. She then directed him to the writing desk, where he found the opinion clearly and fully written out, and which was afterward found to be perfectly correct."

The above was suggested as something analogous to our own experience on the night of Oct. 20, 1857, as given in the Herald some weeks since, and which we will repeat in this connection:—Imagining that we were in a dining hall of a public hotel, the tables of which had been vacated by all excepting two very intelligent looking, but apparently laboring men, who were in earnest conversation, we did not particularly notice them till one on the right of the table straightened himself up and said to the one opposite:

"How wonderful is the growth of the miss!
Her mother can hardly say, Give me one kiss,
Before she is grown, and, arrayed in her best,
She stands up in the house as good as a guest,
Bids adieu to her home, walks out at the door,
And a neighbor, perhaps, has a daughter the more."

Since then we have had a similar experience. On the night of Dec. 26, we imagined that we had sent a document to President Buchanan discussing some question of public policy, but what, or how, we cannot recall. The same document was very soon returned, as if only from another room. The envelope had not been opened, and there was written on it in a fair and distinct, but not an elegant female hand which gave the impression that Buchanan had dictated and his niece penned—the following words (excepting the first, which was the name of the writer):

"..... you be still! The silent rill
Pursues its noiseless way;
And yet no boisterous stream will flow
More surely to the sea."

The impression derived in sleep from the reading of this, was that it was designed to rebuke all needless interference with another's business or duty, and to hint that natural and easy efforts are as conducive to success, as those more labored and violent, if they are only direct and continuous. This is certainly a true proposition; and who can say that instructive lessons may not be thus communicated.

We are not conscious of having before heard or read either of the foregoing stanzas; nor were we conscious of any mental effort in their production,—except that of listening to the one, and reading the other.

The following similar incident was given, a few weeks since, but belongs in this connection.

Sir John Herschel, the famous astronomer, says that the following stanza was made by him in a dream, November 28th, 1841, and written down immediately on waking

"Throw thyself on thy God, nor mock him with feeble denial;
Sure of His love, and O! sure of His mercy at last;
Bitter and deep though the draught, yet shun not the cup of thy trial,
But in its healing effect, smile at its bitterness past."

We should be pleased to collect other incidents of this kind, as illustrative of the action of the mind in sleep, which seems in such instances to be entirely independent of the will, or of previous experience.

ON LIGHT.—"I have been asked by a skeptical brother to reconcile the third verse of the 1 chap. of Gen. with the 14, 15, and 16, of the same chapter. If you or some one of your numerous correspondents will do it, through the Herald, I shall be greatly obliged.

J. A. W.

ANS.—V. 3 refers to light as a quality. In vs. 14 and 15, lights are put by metonymy for light-giving or luminous bodies. God could speak light into being, independent of any light giving agency, or dependent on it, according to His pleasure. He could make it independent of them for a time, and then reflected from them; or he could make them the agents of light from the first, but not visible from the earth as such, till He should see fit to reveal them. We see no want of harmony in the two passages.

REMINISCENCES.—A quarter of a century ago yesterday, on the 8th of January, 1833, the writer plucked a dandelion, in full bloom, in an open field in the town of Bolton, Conn. There had been nearly a month of very spring-like-weather, during

which the ground had become dry and the grass and grain green, but the night following it came around blusteringly cold.

"The weather," half a century ago, Jan. 8, 1808, as we find from the M. S. journal of a parent which we have before us, "was damp and rainy." On the same day, four years previous, i. e. in 1804, it snowed. Jan. 8, 1805, "was warm and pleasant;" and Jan. 8, 1806, "was very cold." B.

MORMON HEGIRA.—At the last accounts from California, the Mormons in that State were all selling out their lands, houses, goods, &c., and leaving for Salt Lake, pursuant to order from Brigham Young. A California paper says:

"The hegira of all the Saints in this State is rapidly being accomplished. During the past sixteen days a large proportion of those in San Bernardino have effected sales of their property at ridiculously low prices; houses, lands, crops, furniture, &c., being sold at one third their value. All cattle and animals which cannot be used for draft are sold. We look in vain for any other motive but war, fierce and vindictive, in the sacrifices these people are making. San Bernardino is a pleasant town, and the homes of its citizens are comfortable. They have neat houses surrounded by shade trees, gardens, orchards, vineyards and other appliances for comfort and luxury, which thought of the future would naturally suggest to the settler. But all these are sacrificed—abandoned—and a whole community, numbering over two thousand souls, puts itself upon the road in winter, to suffer the privations and hardships which they well know must be suffered in seeking a new home in Salt Lake. In a few weeks San Bernardino will be deserted. Those who go first are to leave their women and children at the first settlements, and return with their wagons to assist those who have no wagons.

They take in exchange for their property, guns, pistols, ammunition, harness, cotton cloth, wagons and such stores as will be useful to them on the road. They have made large purchases of warlike stores, and their balances have been paid in cash. Fifty-five families are said to have left that valley last week. They go quietly—in the evening they are about town and in the morning they are not seen. It is supposed that within six weeks, one thousand persons will have forsaken their homes in that valley in obedience to the commands of their chief. Men women and children go off without number, and with countenances lighted with stern joy at the assurance they receive that they are about to fight and destroy their enemies."

"A dispatch of last evening from St. Louis, states that in the bogus elections held on the 21st instant in Kansas, the Leecompton Constitution, with Slavery, was adopted by a large majority. But few figures given; there will, however, be no difficulty in making out any majority that may be thought advisable. This new turn of the question will be a considerable disappointment to Mr. Buchanan, if we can rely upon our Washington advices, which represent him as anxious that the Slavery clause should be rejected. On the other hand, the Southern party will be inspired with a new zeal in behalf of this Constitution, and Mr. Douglas will be likely to meet with sharper antagonists in the Senate than any he yet has done. Gen. Denver has assumed the office of Governor of Kansas, and has issued a proclamation exhorting the people to settle their difficulties at the ballot-box."—Tribune Dec. 29.

THE UTAH EXPEDITION.—St. Louis, Dec. 23.—An express just arrived at Leavenworth from the Utah expedition, brings information that the whole force, with the exception of Col. Cook and his command, had concentrated at Black's Fork, and were moving towards Fort Bridger. Their progress was very slow, only two or three miles a day being sometimes made. The animals were giving out hourly, and it was thought that all would perish this winter. The supply trains were all up with the military, and provisions were abundant. The report that two companies of infantry had met with reverses on the route to Utah is without foundation. Five companies of Col. Sumner's Regiment (the First Cavalry) had recently taken up winter quarters at Fort Riley.

That the American people are appreciative of any substantial service rendered them, is seen in the result of Dr. Ayer's enterprise. It was something of a venture for a chemist of his splendid reputation among the literati of the world, to risk it in the production of Cough Drops and Pills. But he boldly threw himself into the gap where his talents could best subserve the public weal, and it is now easy to see that he did not misjudge the temper of his countrymen. Throughout this nation and some foreign lands, his name is foremost at the bedside of sickness—while in the good he scatters, he is second to no living man. He wins the brightest laurels man can wear, and enjoys in untold measure the luxury of doing good.—(Observer, Dubuque, Iowa.)

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

A Discussion.
Concluded.

ED. REVIEW AND HER.—DEAR SIR:—I received your paper of May 1st, containing my letter, with the strictures of "R. F. C." about a week since. But a pressure of other duties has prevented my replying until the present time. And perhaps I might as well not reply, for

"A man convinced against his will
Is of the same opinion still."

And by the pious horror your correspondent manifests to think any one should DARE to think differently from himself, in reference to the Law of God, I perceive he is in no mood to be taught, though the Great Teacher himself should undertake the task. But, lest I should "suffer sin upon a brother," or permit others to be led away by his special pleading, I will notice a few points in his reply.

In relation to unfairness in quoting my article from the *Herald* of January 17th, he says, "I plead NOT GUILTY." So may the murderers of Burdell plead not guilty, until it is proved upon them. But any person who read the article quoted and his quotation knows he did not quote enough to give your readers an understanding of my argument in that article. So much for his plea.

In relation to the charge of evasion, and teaching others to violate the law of God, comparing me to the low-lived rumseller, calling me the worst enemy of the law, and consequently of Him who made it,—I have only to say, "I love the Lord;" I think I love his holy law; I scorn the charge preferred by "C." and refer that matter to Him who judgeth righteously.

The figure he uses to illustrate my obedience to the law of God as I understand it, is a very unfortunate one for him. He would make the wayward ox that put his neck under the yoke the opposite way, after he had yoked his fellow, know his place. Now a few years since, C. and myself had our necks under the yoke with our heads the same way. But somehow he has slipped his yoke and faced about, and I expect Our Master will eventually teach him to face about once more.

Referring to my remarks on Ex. 16, and especially to the statement that manna fell six days following the journey from Elim to the wilderness of Sin, he says, "Hold sir! you do not read that there." Very well! What do I read? "O," says C., "it was the sixth day of the week, on which they gathered a double portion, and not the sixth day on which manna fell." Let us see! When they arrived at the wilderness of Sin, the people murmured saying, "Ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold I will rain bread from heaven for you; the people shall go out and gather a certain rate EVERY DAY, that I may prove them, &c. . . . And it shall come to pass, that on the sixth day, &c. Ex. 11:3,5. Now Mr. Editor, upon reading that chapter, but one conclusion could be arrived at, by any person who had not a preconceived opinion to maintain: and that would be, that the sixth consecutive day on which manna fell, was intended to be pointed out. The numerical days of the week had not been referred to in that connection. But the time the manna should fall, had.

"But," says C., "we know that it was the sixth day of the week because the next day was the Sabbath." Of course it was! But was it the Paradisaical Sabbath? "Certainly," says C.; the "fourth commandment proves it." Now I have simply to tell him, it proves no such thing. The fourth commandment, in accordance with the example of Divinity, teaches us to observe every seventh day in regular succession, according to the appointment of Jehovah. He appointed the day on which manna ceased to fall,—a special day, given to them alone. See Ex. 16:29, "the Lord hath given you the Sabbath,"—or else made known to them now for the first time after its loss—and I proved the position assumed in a former article, in reference to its special appointment for them, at this time, and all C.'s turnings and special pleadings will not alter the thing.

"But," says C., "the Lord says, I will not alter the thing that is gone out of my lips," "and that

would be changing the ten commandments." No, sir! God gave them that day—limited it to their generations—gave them his law binding them to its observance—and when by its own limitation it died, the *Rest-day* reverted to the original Paradisaical rest-day—marked by our rising Lord, which we are now bound to observe.

In answer to my quotation from the 118 Psalm, "This is the day," &c. He says; "When did the Lord make the first day of the week? Before he made the seventh." Now all this is dodging the question. The Lord made one day and marked it as His own. And the prophet to my mind clearly marks the resurrection day—the day on which the stone laid in Zion, became the Head of the corner on that day.

"But," says C., "he uses the perfect tense, conveying an allusion to the present, showing the day was but just made, when Christ became the Head of the corner. Pointing out the day of salvation, or gospel day." Now here is a specimen of his special pleading. If C. is a scholar as (by his allusion to the tense) he professes to be, he knows the expression "this is the day" refers to a something then present, a representative of that pointed out by "bath made and perfected," and finished in the past, and consequently the gospel day cannot be intended,—a future day—but the day on which God rested, as a type of the "rest that remaineth."

Once more; he admits that he did not answer to the limitation of the Sabbath given to the Jews, as requested by me. But in his last he attempts to do so. After admitting the limitation of the priesthood, and the similarity of language used in reference to the Sabbath, he continues thus:

"Now if the similarity of language used in reference to the Sabbath and the priesthood, proves that the former runs parallel with the latter, we might introduce similar expressions to prove that the everlasting God, is limited, or that he is a God of the Jews and not of the Gentiles also." Now we have simply to say in reply, if similar language, in reference to the limitation of two given things, does not prove a similar limitation, then language has lost his meaning.

"But," says C. quoting Gen. 17:7, "And I will establish my covenant between me and thee and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." "B. will not admit that this text limits God to the Jews and the Jewish dispensation." No, sir! But I will admit, and contend, that it limits the special covenant that God made with that people, to the legal dispensation, and it adds another proof strong as Holy writ, to the limitation of the Sabbath, showing the Sabbath, (Jewish) the priesthood, and the legal covenant, all passing away together. I thank C. for quoting that text. Hope he will try again. That limitation stands. And every time it is overhauled, by friend or foe, it looks stronger and stronger. It has not been answered, or covered up, *neither can it be*. The Jewish generations ended, in Christ. The priesthood ended, when another priest arose. The covenant ended, when Messiah came to make the new. The sign was taken down, when the covenant came to an end. And C. has but added another link to the chain that binds them all firmly together. So when Messiah dies, covenant, sign, and priesthood, die with him. And if we can understand the Psalmist, Messiah rose on the day that God in Paradise, marked and called his own. And all the talk of C. about the first day of the week, on which God commenced his work, and the seventh on which he rested, as though God could not number any other recurring series of sevens, amounts to nothing but words without knowledge.

And in conclusion, I might retort upon him, "Poor, fallen human nature!" I might taunt him with crucifying afresh, Him in whom he hopes for salvation." &c. But I forbear.

Yours for the truth, D. BOSWORTH.

* It is but just to C. to say that in a private note to me, he claims to have been brought up a Sabbatarian from his youth.

Punctuation.

Mr. Editor:—I have for some years had an opinion that punctuation was comparatively a modern art, designed to help the reader to distinguish the sense of a written composition. Punctuation, I have always supposed, was not arbitrary, but depended very much upon the sentiment and taste of the writer, editor or printer of any book or paper; and that the points always follow the sentiment but do not make the sentiment.

Having these views upon this subject, founded probably upon some old school-book, I may have read or heard read, I of course concluded that the punctuation of our version of the Bible was the result of the same general rules that govern the punctuation of any other book,—viz. the opinion of the editors or printers of the different editions. I knew

that the punctuation was not uniform, and I think 'tis very far from being inspired, and therefore makes no more of the word of God than a commentary upon the Bible does. With these views, I had the audacity to write an article for your paper, in which I expressed my opinion of the punctuation of Luke 23:43. I was aware at the time, that I was not sustained by the mass of commentators, but 'tis a long time since I have had much reverence for the opinions of those gentlemen. They would of course punctuate any passage according to their understanding of the sense of that passages. And as this right is not patented, I did just as others do in such matters, used it without asking.

Since my article was published, you have stated and defended your position upon that subject, in as many as six different articles. Some of those articles were editorial and some of them "original." This you had an undoubted right to do, especially if you considered that your position required so much defense. I have been instructed, amused, and in some instances grieved, as I have followed you through your elaborate defenses. But the most amusing thing I have found is in your seven columned article, against Bro. Burnham. In that article you very coolly assume that to change the place of a comma as they are placed in our Bible, is to alter the Word of God. This is decidedly rich; and comes fully up to the action of those reverend divines, who a short time since, refused to ordain a man in your vicinity, because he could not see how God could "eternally damn" those (referring to infants) who had not committed actual transgression!! I believe these men like yourself are Congregationalists.

Verily I hope you will live forever, for I am sure (this kind of) "wisdom will die with you."

But to cap the whole, comes an "original" article from the sapient Prof. Whiting, with an abundance of Greek and Latin, to prove what nobody denies; viz. that most versions and commentaries punctuate the passage in question, as it is in our version; and I think for the very good reason, that their Theology compels them to do so, and not because there is any thing in the Greek or English grammar of the passage that demands it.

Those that believe that the thief went to heaven on that day, as most learned men do, would of course punctuate it, as it is in our version, while those who do not think so, must make Paradise some other place than heaven, (which I think is not sustained by the voice of the church of any age,) or else let the comma follow their understanding, and take its place if any where, after "to-day," so that it would show that in their opinion to-day qualifies "I say unto thee." I think it will be news to most people of "this age," that Greek and Latin have anything to do with the punctuation of a piece of English composition. Perhaps we ought to feel profoundly grateful to you and Prof. Whiting for condescending to enlighten us barbarians upon so important a matter. But I am inclined to believe that almost any child that has spent a year or two in any of our high schools could punctuate any piece of English composition with as much propriety as the most learned professors, for the latter are proverbial for their neglect of punctuation in their writings, leaving this matter mostly to the printer.

QUACKERBOS, in his Rhetoric art, Punctuation, says: "The ancients wrote their manuscripts without marks or divisions of any kind. Points are said to have been first used about 200 B. C., by Aristophanes, a grammarian of Alexandria, but did not come into general use for many centuries. The modern system of punctuation was invented by Manutius, a learned printer who flourished in Venice at the commencement of the sixteenth century. To him we are indebted for developing the leading principles of the art. Though in some of their details they have since that time undergone considerable modification. He also says further that the old grammarians taught that points were used merely as aids to reading. "Punctuation," he says, "is entirely independent of elocution. Its primary object is to bring out the writer's meaning."

His 9th Rule is, "Remember that circumstances alter cases," &c. "Thus much concerning"—punctuation.

But in closing this article, which is already too long, allow me to say, that the matter has come to a pass that I very much regret. For when it becomes necessary, in order to demolish an opponent, to impugn his motives, I think it is time to stop and consider a little. That emphatic, closing sentence of the professor's article is rather savage, in my estimation. He there says, speaking of those who would punctuate as I do, they "do it to sustain a dogma."

This, so far as I am concerned, is absolutely "untrue, and needs correction." I think no Christian gentleman should use such language towards an opponent, however humble the opponent may be. Treat my opinions as you think best, but my motives please let alone. Christian fellowship and co-

operation must, of course cease, and when motives cannot be respected.

I remain as ever the friend and brother of all who are looking for the mercy of our Lord Jesus Christ unto eternal life.

These are my people, regardless of their opinions upon other questions. Till we have a pope or council to dictate what we shall or shall not believe, I shall hold to the largest freedom of conscience and opinion.

E. CROWELL.

Musings of an Evangelist.

no. 3.

Our road is among the thorns of the "hedges," and the pits, sloughs, and beasts of "the highways;" for here are the sinners for whom blood has been offered, and to whom we are sent with "the word of life." They despise the cross of Christ. Some of them laugh at his people; others are respectful, thoughtful. We labor for their reconciliation to God. Some yield and turn to Christ, find forgiveness, and go on their way rejoicing, for a time. At length an evil minded one rises up to pervert the gospel of Christ, or to calumniate his faithful ministers. These little ones are caused to stumble, the flock is scattered. What shall I think? "One sinner destroyeth much good," and another voice follows, "It were better for that man that a mill-stone were hanged about his neck and he cast into the depth of the sea." We pass on, and anon find a few humble souls rejoicing in God, glad to see us. We are at home almost; all is happiness and peace. Why is this? Have their ships returned them great revenue? their trade increased their goods, their lands produced a double crop? None of these.—Why then this holiness? Oh, they believe in Jesus, with a working faith; it works by love, purifies the heart and overcomes the world. They are praising God that their names are "written in heaven," and that there they "have an enduring substance."

Calling on a poor woman with a large family of children, and enquiring of her respecting her interest in Christ, found she had many years before been converted and had been active in religious duties with some of those happy ones; but she had moved into a proud village, and lost her religious associations, and her hope also; did not attend meeting; doubted whether she had not been mistaken about there being any such thing as Christianity. She had been in the place two years, and no minister had visited her. She could not go to meeting without being a laughing stock; she had no such clothing as others wore to meeting, nor would her conscience allow her to wear such. She saw the Christians (?) pass her house to attend church with all the gaudy trappings that money and art could furnish. She saw the ministers pass with their splended canes and glove covered hands in the hottest of weather, with airs which bespoke that they felt themselves to be more than men. She did not care to hear them preach,—a view of them was enough.—She did not want her children to go where such pride was manifested, lest they become proud also.

These were some of her remarks. Is she not right? thought I. She has good common-sense, and a tolerable idea of Christianity, certainly. Could I apologise for the ministers? Could I smooth over the matter of these silk-wound and gold-bound disciples. No, no. The case was clear; the woman would have good reason to class me with them if I did so, I musted aloud. "These are not ensamples of the flock of Christ. The servant is not above his master, nor the disciple above his Lord. God has marked these tender-fingered full-fed men who walk in a vain show. They are but stubble, and the day of the Lord shall burn them up. Real Christians should learn the difference. What is the chaff to the wheat! The voice of the Lord sounds. Wo to them that are at ease in Zion."

I thought again. Do the ministers remember when they walk in the street, and talk in the way, the eyes of the multitude are upon them, as well as the eye of God? Do they reflect that all frivolous action, needless dress, &c., are marked by the thoughtfulness, and set down as so much against their profession? Do these sparkling, glittering, mincing Christians, who spend one, two or three hundred dollars a year for dress, who carry gold enough on their persons, in rings and chains, to buy a barrel of flour, a cord of wood, and a bag of potatoes, know that the poorer class, with better sense, despise such religion and disdain the idea of associating Christianity with it? that they mock their prayers, and ridicule their exhortations, and that too without feeling opposed to Christianity? I have seen much of this where I was not known as a preacher; for there are but few plain spoken enough to tell out their views of religious men and conduct to the class they condemn.

I passed to other parts, and met with the humble, plain, devoted disciples of Jesus, different families were working together for a reform in the place (for there were many sinners about them,) and God was working with them. The house of worship was fill-

ed with anxious, penitent ones, who listened to the preaching and wept with deep emotion. I mused upon the cause of this. They were "clean who bore the vessels of the Lord;" humility marked their course. They "preached the word," with the Holy Spirit. The church-members lived Christ, walked in Christ, and the people knew it. They did not try to laugh it off. No, the exhortations went to the hearts of men, and they cried out, "What shall we do to be saved?" Thus sinners "fell down acknowledging that God was with his people of a truth." Oh, then, there is a difference between living, naked, heartwork Christianity, and stupid, wound and clasp gold-labelled, smooth-tongued "our religion." Yes, there is a difference; and as I mused, I prayed, "Create in me a clean heart, O God, and renew a right spirit within me," that I may rightly represent thy cause, and successfully preach thy word.

2nd Correction.

Bro. Bliss:—Your last reply to me gives some things an entirely "new view," as the saying is. It seems, I have misapprehended Prof. Whiting heretofore. Now I would not have done it for the world. It seems now, the matter is just this: the wicked ask the question, "who among us shall dwell with devouring fire?" and they ask it in reference to the persons that dwell there: and the question does not relate, at all, to the length of time they shall dwell there. This puts the note of Bro. Whiting before me in a different light. We must determine by other passages what is the extent of the sufferings of the wicked in the fire. To Prof. Whiting I submit. I will not for a moment question his testimony in relation to Hebrew grammar: because I know nothing about it; and I suppose him to be well versed in it. I hope he will forgive me if he thinks I treated his note with disrespect. The trouble was, I did not understand him. I only want truth.—This point is now settled. I am glad I introduced the point; for I have got a good share of light. I do not value the giving up even a "settled" opinion, any time, for a real truth. My soul loveth truth. Again:

In relation to my quotation of Griesbach, I wish simply to say, that I quoted his note, or referred to it, as I found it in his large Greek Testament. I suppose he made the note because he thought there was, or might be some strength in it; else why did he make it at all? There it is in the margin, for better or worse—that is all I know about it. Again:

When I quoted Hudson I only said he writes the text so—meaning he writes it so in his paraphrase of it. I did not think you would be so unkind as to quibble on the word *writes*: is this quite brotherly? Again:

I quoted John Milton as saying the text "Verily I say unto thee," &c., had been punctuated in the way I contend for "before his time"—meaning before the time of his writing the book he was then writing. Well, does he not say, "some have not hesitated to alter it?" Does he not refer to what had been done before then? Do not, I beg you, come down to such little things. It does not look noble and generous. You are at liberty to play with my *ideas* as much as you please, but I am such an off-hand fellow that I intreat you to have some mercy on my words. Again:

You play very unkindly on the word "*feeble*," which I used in relation to the text. I did not say, or mean, that the text is a feeble one—but a feeble one to build a theory on against which the Scriptures present so much evidence, &c. The text is the saying of Christ, and is gloriously said, and will be faithfully disposed of by Him—but when perverted it becomes, in the perversion, a feeble one to build an unscriptural theory on. It seems to me you must have known this was my use of the word "*feeble*." Shall I tell you that I am not the only one you have grieved by playing on words? Do abstain, I intreat of you. Again:

In relation to Newcome, I quoted from memory of a volume I read in Providence, R. I. at Bro. Harley Pray's house, and do not know but I have done wrong in trusting my memory, or what another writes for, or of Newcome. The volume was a translation of the New Testament: and the reference of Newcome, as presented in my memory, was at the bottom margin. If it should come in my way I will be more particular. I do not think it safe to trust to memory much in these matters, but thought I was safe enough in this matter. Again:

R—Testament is the Rheims Testament. I went with Bro. Crowell, of Hartford, into the Public Library there, and looked at several translations, and among the rest the Rheims Testament. I was very sure I got it right; that the R. Testament does read "loosed." I do not conjecture how I could have made any mistake. Again:

I was not certain how Wesley rendered it, and so asked for information. Again:

In relation to the "spirits of just men made perfect," I only wish to show you, that there is not the

least necessity for adopting the theory of the separate existence of the soul, or spirit, in order to meet the demands of this text; and therefore pointed out several ways in which the text might be harmonized. My own view of the matter is, that the text means the spirits or minds perfected in good men in the embodied condition—I mean real living men.

Lastly, I do not profess to be settled in my mind because of my view of one, two, or a few texts of Scripture, which may admit of several different expositions. No, no. But I believe, most deliberately, the whole course of Bible argument runs in this direction. When I read, "the dead know not anything," I do not find anything to contradict it in the Bible. When I read, "neither HAVE (present tense) they any more a reward," I believe it—nor can they ever have unless Christ comes to raise them. When I read there is no "device," or "knowledge," in "Sheol, whither thou goest," I do not dare quibble, or contradict. Nor does the Bible anywhere contradict it. And to me, the Bible is full of this doctrine. Facts, too, stand out plain to say "Amen!" It makes all look consistent and TRUE, to me.—But I do not think it is THE doctrine altogether. I do sometimes refer to it in preaching, but I never preached a sermon on it in my life. I have something to do of more importance—to get men and women converted to God. God help me and all to seek more for the vitality of the Spirit.

EDWIN BURNHAM.

A Request.

Bro. B:—Your articles on "The Intermediate State," and particularly your remarks on the parable of the rich man and Lazarus, the testimony relative to the Jews' belief concerning the intermediate state, and their familiar use and understanding of the terms "Abraham's bosom," and "Paradise," I have read with advantage.

The meaning of these phrases has hitherto been obscure to me; but now they are more intelligible.—Why did our Saviour use these phrases to the Jews, and to the penitent thief, unless they were familiar with those terms, and their meaning and reference understood?

As to the state of the dead, I have been inclined to the opinion that the spirit of man, the intellectual power, could not exist separate from the body. The foundation of this belief was in Ec. 9:5; Ps. 146:4. But this view now seems to be contrary to Paul's belief—2 Cor. 5:1-12:2-4; Phil. 1:21-25, if these passages are read with regard to the common sense phraseology.

The recent controversy upon this question has led me to a more critical examination of these passages, (viz. Ec. 9:5,6 and Ps. 146:3,4,) with the subject connected, without any regard to my preconceived opinion.

"The dead know not anything," Ec. 9:5. I now see that if we connect the whole subject in the paragraph together—verses 5 and 6,—that the sense is plain, that the dead know nothing in reference to "that done under the sun," i. e., of the affairs of this world. It seems to me that this passage refers to nothing more. Ps. 146:3,4, "Put not your trust in princes nor in the son of man in whom there is no help. His breath goeth forth, he returneth to the earth; in that very day his thoughts perish." "Thought," says Webster, "is properly that which the mind thinks; the act of the mind; idea; conception; design; purpose." Then "thoughts" are not the mind itself. How often do we see the truth of the above passage verified, by the sudden termination of designs and schemes of men at their death! This passage is an admonition against trusting in princes or men, whose designs and purposes perish in a day.

My chief purpose in writing to you is to enquire what were the views of the primitive Christians respecting the intermediate state? Will you give through the Herald, such testimony as you have at hand relative to their views on the subject? By so doing, you will oblige an inquirer after the truth.

Yours in hope,

O. N.

Dorchester, 29th Dec., 1857.

Letter from H. S. and H. Asselstyne.

Bro. HIMES—DEAR SIR:—I must say that I love the Herald, and the doctrine it advocates, as a general thing. It brings to us good tidings as meat in due season. It is cheering to hear that the Lord is reviving his work in many places. I have just read Bro. Chapman's letter, which was comforting to us, as we live almost alone. We have no Advent preaching, but the Herald, and my prayer is that the Lord will open the hearts of the people to sustain that valuable paper. I am pained to hear call after call for help, and the response is but from a few. I was cheered when you announced to the supporters of the Herald that fifty cents, in addition to their subscription, would set the office on good footing. I then thought that the office would be freed at once, but I see there is a holding back for some cause; and I

fear it will be injurious to some. We cast in our mite at first call, and must try to do a little more. We have just received our last Herald, that is paid for, and our motto is to owe no man anything.—Therefore we enclose to you five dollars. Please credit the Herald for one year, and the balance to liberate the office. There seems to be something wrong somewhere, and it seems to me that if we love a thing, we will try hard to obtain it honestly, for the Lord is honest; and if we are his, we shall be like Him.

We should not eat another's bread for naught.—The Saviour sacrificed himself for us, and now must we have another sacrifice. Will we stand by and see Brother Himes sacrificed, and not be moved?—May the Lord forbid it. He has done and is still doing all he can for the cause we espouse; and now by the grace of God assisting us, let us make a united move; both rich and poor gather up our mite and muckle, and see if Brother Himes can't be set out in a large place. We can do it, brethren, if we will first compel self to stand back, and look on while we are doing it. Brethren let us unitedly try it; although the times are hard; yet if we put our trust in God, it will be brought about. What does this mean? "He that hath of this world's goods, and seeth his brother have need and shutteth his bowels of compassion against him, how dwelleth the love of God in him?"

Elder I. H. Shipman writes from Sugar Hill, N. H.:

DEAR BRO. HIMES:—God is still carrying forward his work in our vicinity. Sixteen rejoicing ones were baptized to-day, and others are to go forward in this ordinance in two weeks from to-day. Yesterday at our fellowship meeting 103 spoke, and many more would have added their testimony but for want of time. One hundred and fifty-four sat at our communion table to-day.

We earnestly solicit an interest in the prayers of God's people everywhere, that the cause of God may still prosper among us.

THE ROB.—The oldest son of President Edwards, while congratulating a friend on having a family of sons, said to him, with much earnestness: "Remember, there is but one mode of family government. I have brought up and educated fourteen boys; two I suffered to grow up without the rod. One of these, my youngest brother, and the other was Aaron Burr, my sister's only son—both having lost their parents in their childhood; and from both, by observation and experience, I tell you, sir, a maple sugar treatment will never answer. Beware how you let the first act of disobedience go unpunished, and unless evidence of repentance be manifest, unnoticed."

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as a aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to

originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Plethora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

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THE ADVENT HERALD

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BY JOSHUA V. HIMES.

TERMS—\$1 for six months, or \$2 per year in advance. \$1.13 " " " \$2.25 per year, at its close. \$5 in advance will pay for six copies for six months to one person; and \$10 will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 20 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

ADVENT HERALD.

BOSTON, JANUARY 9, 1858.

TO OUR FRIENDS.

With the present year begins the 19th volume of the *Advent Herald*—it being commenced early in the year 1840. A paper which has existed for such a length of time, which has continued under the same general management, which has adhered uniformly to the faith which it originally inculcated, and has not been driven about by every wind of doctrine and opinion of men, may be presumed to have a large number of, not readers merely, but friends—those who feel identified with its interests, and would feel a personal loss in its destruction. If the *Herald* has been an earnest and unflinching advocate of cherished prophetic truths, the presumption cannot be unfounded. And to such its publisher may confidently appeal.

We close the past and enter a new volume, in a time of unprecedented pecuniary trial. There has not been, during the existence of this paper, a time when all the sources of commercial prosperity in the community, were so nearly paralyzed as at the present. And this crisis has fallen heavily on many of the patrons of the *Herald*, particularly on those who are in manufacturing villages, dependent on employment for support, and on those whose produce of the farm has had to be sold at reduced prices. In these times of lessened resources, the necessity for frugality and economy in expenditure is sensibly realized, and the question will be, in what direction shall retrenchment be made? Some will doubtless try to save a dollar or two, by discontinuing their paper. And there are enemies of the *Herald* who openly exult in the hope that its efficiency will be materially crippled—even if it continue to survive. Under ordinary times, in the growing worldliness of the age, the desire for accumulating wealth, the wide-spreading indifference to religious things, and particularly to the study of the prophetic teachings of the future, the inroads which are annually made in the number of our readers, by death, and apostasy, must necessarily exceed the additions from new converts; but in times of pressure, this difference must be greater. It is therefore obvious that there must be a growing necessity for those interested in the great truths which the *Herald* inculcates, to share themselves the burden of their proclamation.

To such we now confidently appeal for special efforts to sustain the *Herald*. It is only by the personal aid of its friends, that its list of subscribers can be kept good; but to give it the efficiency that it needs, its list should be greatly increased. This can be effected by a continued and united effort. There are those in every locality who might become interested in a paper of this character, if made acquainted with its merits; and judicious efforts from those who believe the *Herald* exerts a salutary influence and who are not unwilling to be known as its friends, may greatly extend its usefulness.

It is the aim of the *Herald* to let the Scriptures speak for themselves. Its faith on all Biblical doctrines, as well as its general interpretation of prophecy, is that which was held by the church in its best, earliest and purest age, and which the Reformers restored after the great Papal Apostasy. In its Scriptural interpretations, it aims to abide by sound principles of exegesis. Its laws of language, whether literal, tropical or symbolic, it is determined, shall be such as shall abide the test of learned criticism and sound scholarship. Its references to authorities, assertions of facts, and quotations of opinions may be relied upon as accurately given; or if shown to be erroneous, they will be promptly corrected. In all its discussions, persons will not be aimed at; but misstatements of fact, erroneous inferences, and illogical deductions will be regarded as legitimately subject to correction. What will benefit the people, are facts and evidence; and when fictions are put forth as facts and sophistries as logic, it is considered that the readers of the *Herald* have a right to demand that such shall be subjected to the test of examination, and they will thank it for exposing every assertion that cannot be verified. In the conducting of all discussions, it is purposed to do so on the principle that gentlemen should discuss like gentlemen, and Christians like Christians; and if any one assails the *Herald* with uncourtly epithets, it will not be deemed necessary to follow in the wake of such leadings. Therefore it will discuss principles, arguments and facts, and not persons, or motives. And, aiming as it does at truth, it will have no interest to sustain any view, theory or doctrine only as it shall be found to be in accordance with truth. Hence it never shrinks from any examination of any of its opinions or positions, fairly and respectfully conducted, courts the presentation of both sides of questions, solicits a knowledge of all facts that bear against any view taken, and holds itself ready to abandon any position that is shown to be erroneous.

Now if it is important to have a journal thus conducted,—that is not afraid of any truth, and is ready to present its reasons for all dissent from the opinions of others, which seeks only to learn what God teaches and to submit all questions to His word, legitimately and faithfully interpreted—its friends should rally around it, extend its circulation, and show their interest in it by tangible tokens of affection. Those who are indebted, should put themselves to a little personal inconvenience to meet their just dues; those who can, should get for it subscribers; and those able, should show their interest in its continuance, beyond the bare amount of their subscriptions, to such an extent as they are severally disposed and prospered. It is for the cause advocated by the *Herald*, and not for personal favor, and it is to the friends of the cause who deem this an efficient instrumentality, that this appeal is made.

A REQUEST.—In another column, we have a request from Bro. Otis Nichols, of Dorchester Mass., that we give in the *Herald* the views held by the early Christians on the state of the dead. The same request has been made by others. We should be happy to comply with this, and have a number of extracts from the early writings; but we fear they are less full than is desirable. We should be happy to give all that can be gathered from their writings, on the subject, irrespective of whether it favors or opposes the view we take. Will Elders Robinson, Taylor and others who have had occasion to examine the history of theological opinions, send us the result of their gleanings, fairly and fully copied irrespective of what is sustained by them?

THE CLASS IN TROPES.—Will Bro. Thorp of Leeds Eng., take the letter and signature he has chosen? The letter had not been appropriated. There have now 15 members joined, and we wish for "a few more of the same sort." Shall begin with "A" in the *Herald* soon.

KNOWLEDGE OF THE SCRIPTURES AMONG THE EARLY CHRISTIANS.—You may generally perceive that our doctrine is known, not only to those who are doctors of the Church, and masters of the people, but also to even tailors, smiths, weavers, and all sorts of artificers; and, moreover, not only to women, but to such as are least informed among them, the laboring sort, as sempsters, servants, and handmaids. Nor is this confined to citizens, but country people well understand it—arguing concerning the holy Trinity, the creation, and all things.—*Theodore.*

UNCLE TOBY'S VIEW OF THE MATTER.—Is the common use of tobacco a cleanly and becoming practice? Snuff it, and it makes your nose a mere dustpan; chew it, and it spoils your lips and teeth, and makes your mouth a nauseous distillery; smoke it, and it pollutes flesh and breath, earth and air; makes the chest a sort of volcano, and the mouth a crater venting smoke and fire. Is this gentlemanly or decent? When Gov. Morris returned from France, a Doctor of Divinity, notorious as a smoker, said to him:—"Mr. Morris, do gentlemen smoke in Paris?" "Gentlemen," said Mr. Morris, "Gentlemen, Doctor, smoke nowhere!"

DEDICATION.—The Advent Meeting House at Cabot, Vermont, will be opened for religious services on Thursday, January 14th, 1858, at 10 1-2 o'clock, A. M. Elder Himes, nothing in Providence preventing, will preach the dedication sermon and will remain with us one or two weeks.

Friends from abroad are cordially invited to come and join us in consecrating to God "an humble temple, built with hands." Brethren, let us awake from sleeping and "gird the Christian armour on," and diligently labor for the upbuilding of the cause of God, that when our Master shall appear, we may be admitted to "an house not made with hands, eternal in the heavens."

ISAAC KIMBALL } Committee.
M. P. WALLACE }
Cabot, Vt., Dec. 22d, 1857.

CONFERENCE AT EAST WEARE, N. H.—There will be a conference holden in the Free Meeting House at East Weare Village, to commence Friday evening, Jan. 22d, and continue over the following Sabbath, and longer if thought proper. Bro. D. Churchill and others are expected as laborers.

T. M. PREBLE.
B. LOCKE.

East Weare, Dec. 24th, 1857.

EXPLANATION.—DEAR BROTHER:—The word in my note printed in the *Herald* of the 26th, and which you were unable to decipher, was *fore*, the infinitive of the defective verb *forem*, "to be." In both cases where it occurs in that note, it is properly rendered with its accusative complement *te*—thus, "thou wilt be." N. N. W.
Williamsburg, Monday, 28 Decr.

ITEMS AND NEWS.

There were sixty murders in the city of New York during the year just closed. There has been but one execution, and three persons are now under sentence of death.

The year now passed away seems to have been a favored one in respect to fatal accidents. The number of lives lost by fires in this country during the year is put down at 158, against 183 for the previous year. From steamboat accidents 322 have been killed and 86 wounded—1856 presenting 353 killed and 127 wounded. Railroad accidents have resulted in 130 killed and 530 wounded during 1857. It should be borne in mind that these numbers do not include persons who have been killed by jumping from moving trains, trying to get on cars when in motion, &c.

Cargoes of kidnapped Africans are constantly being landed in Cuba. The schooner James Buchanan recently landed one hundred, and left for parts unknown.

In Catskill, N. Y., on Sunday, Dec. 27, five acres of land, on the slope of a hill adjoining the brick yard of Dr. Ensign, on the west side of a creek, caved down a distance of sixty feet, and continued to slide for a quarter of a mile until, reaching the foot of the hill, it ran completely under the surface, upheaving a very large kiln of bricks, containing over two hundred thousand, and demolishing sheds, yards, and everything in its way. Some three acres of the land on the side hill has sunk under ground—the surface

being from fifty to sixty feet lower than previously—leaving the whole surface of the ground broken into ridges and deep chasms. Nobody was injured by the avalanche.

Letters have been received announcing the massacre of Rev. Mr. Freeman and wife, American missionaries. The Newark *Mercury* states that they were led out to execution *wading ankle deep in blood*. About the scaffold where they were beheaded blood had collected in such quantities as to submerge the severed heads of previous victims.

It appears that one Englishman at Delhi, having been captured by the mutineers, lent them important assistance as an artilleryman, to save his life. Four others also, at Moradabad, turned Mussulmans for the same purpose. But when we reflect that out of 5000 Christians, exposed to death, and to horrible tortures worse than death, only five yielded their faith to their fears, we cannot but recognize an unswerving fidelity to religious faith not exceeded even in the more noisy and pretentious era of the crusades.

A lady named Catharine Gray, residing in Newark, N. J., fell dead on Tuesday morning, Dec. 29, while at prayer. Her death is attributed to grief and depression of spirits caused by the death of her husband, who was lost by the wreck of the Central America.

One evening two weeks since, Miss Prather was married at her father's house in Clark county, Indiana, and had got on her way back to accompany the bridegroom to his home, when her horse was frightened by a party of young men coming to charivari the marriage company, and, starting suddenly, threw her off and broke her neck.

Henry Ward Beecher gave notice on Sunday, Dec. 27, of his intention to apply to the Trustees of the Church for the immediate construction of a baptistry in the building, after the manner of the Baptist denomination, in order to accommodate those who evince a preference for baptism by immersion upon joining the church.

At the recent term of the Circuit Court of Tazewell, Tenn., a fellow was arraigned for stealing a raw-hide. He alleged that he had purchased it from a negro. The Attorney for the Commonwealth admitted his statement, and he was acquitted, but was immediately indicted for trading with a negro. Thereupon the accused introduced two witnesses to prove that he had stolen the hide, when he was of course discharged; and having already been tried for stealing, he could not be tried a second time for the same offence, and was thus turned loose unpunished.

A correspondent of the Charleston (S. C.) *Courier* says: "A large spot has recently made its appearance on the surface of the sun. It is 40,000 miles in diameter, of rather triangular figure, along the borders of the penumbra, within which are four or five large nuclei, and several smaller ones in the form of dots and lines. The diameter of the spot being five times that of the earth, its surface must be more than six times the whole surface of the earth, or fifteen times greater than the habitable portion of the globe."

In a hump-backed whale that was driven ashore at Nahant, a few days since, a pair of boots marked "J." were found in a good state of preservation. The *Charlestown Advertiser* suggests that they might have been left behind by Jonah when he made his sudden exit from the whale. *Quo addimus, Lude ne cum sacris.*

The Providence *Journal* states that three quarters of the cotton machinery is idle, and the suspension of woolen machinery is not so general, but it is very large, in R. I.

PUBLICATIONS FOR SALE,

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* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

APPOINTMENTS.

NOTICE.—Eld. Himes will preach at Waterbury, Vt., Sabbath, the 10th inst., and continue service over Monday and Tuesday; after which he will attend the dedication at Cabot. He has replied to Bro. Collins and Wheeler on the subject.

E. Parker.—Will endeavor to give you an appointment on my return from Cabot. Will write you soon.

Providence permitting, I will attend meeting at Meredith Centre, the 1st Sabbath in January; at Meredith Neck the 2d; at Grafton, height of land, the 3d; at West Boscaawen the 4th. S. S. MOONEY.

Elder Saml. W. Thurber will preach in the Advent chapel on Kneeland street next Sabbath all day and evening.

I have appointments to preach as follows: At London Ridge the 2d Sabbath in Jan.; and at Canterbury, in the new Free-Will Baptist meeting house, the 3d Sabbath. T. M. PREBLE.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 1-2 A.M. and 3 P.M.—R. Hutchinson, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Thos Hasebury—You were, in February last, credited to No 893, and now \$2 to No 947—to July 1, 1858. Those apples came safely.

A Banning—We don't remember anything about it.—You are credited on G to the end of 1858, and we now send you 2 of Beecher on creed.

C Stowe—The book was sent, and the *Herald* changed and sent weekly to Hillsboro' Bridge, N. H., from the time you name.

To Aid this Office.—P Pearce, M Ellsworth, each \$1; E Conover 50 cts; Mrs A Pollard 75 cts.

SPECIAL NOTICE.—As some of the persons, who have loaned us money on the floating debt of the Chapel, are in want of it at this time, we wish to hire about \$500 to meet it. We would be happy to get it in sums of \$100 or more, as it may be convenient to the parties. We should be glad to hear from any who can respond to this call.

J. V. H.

RECEIPTS,

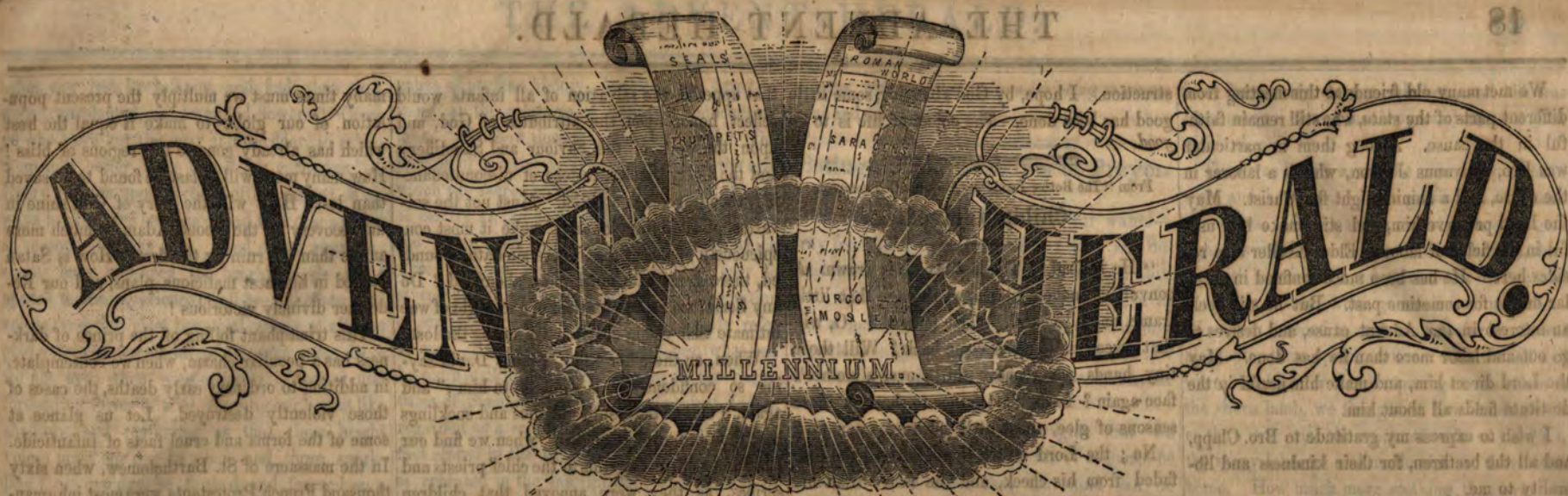
UP TO TUESDAY, JAN. 5TH.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

L Bolles 4 Gs to 138, are out of July No, G Phelps 893, J W Barber 893, L Nichols 898, F Keeler 886, C P Stevens 893 and \$1 for book, &c.; P Pearce 893, R Kitchen 893, and 25 for G, &c.; W P Woodworth 886, J Beckwith 884, J A Heagy 4 Gs to 138, Eld S Nutt 919, J B Knight 919, G to 138, and tracts with balance of acct, B Trefethen 867, I Conover, sent book the 2d, H P Buttrick 887 and G to 138, A Buttrick 893, E Allis 867, J F Brewster 893, W Pink 893, A Hill 893, Geo Browning 893, P Hoyt 893 and 25 for G to 138, M T Raymond 4 Gs to 138, J J Bigelow 893 and 25 for G to 138, Mrs W C Hale 893, S D Marden 893, B Sheffer 896, C H Robinson 898—each \$1.

L Howe 884, H A Brookway 893, E Parker 919, S Senbury 919, N C Collins 919, L Atkins 919, R Robinson 919, J E Baldwin 906 and 2 Gs, A Town 926, Dr W Richardson 907, M O Pray 833, M Watson 8 Gs, S Tompkins 867, H D Boss 846, A P Lester 919, M Watson for Gs, K A Hunt 919, F Clark 919, R Heagy 919, J Heagy 919, M Ellsworth 939 and for G to 138, J Smith of C O 919, C Wood 867, J Cady 867, Z Wilson, 1002, E K Robinson 919, N Robinson 919, G W Haven 854, Mrs M W Post 919, D S Chamberlain 893, E Conover 919, G Kelley 977, Mrs A Pollard 919 and G to 138, H A Underwood 872, C Bryant 924, O Bean 919, F A Collier 893, R Jackson 907, S A Parker 867, W Chamberlain 899—each \$2.

M Everett 1023, I H Shipman 893, G and \$1.75 on acct—each \$3.
Mrs C Smith 867, \$4; G T Havens 919, G to 138, books and postage—each \$5.—D I Robinson \$8 on acct and \$5 for tracts; H Cutting 867, \$1.12.



WHOLE NO. 870.

BOSTON, SATURDAY, JANUARY 16, 1858.

VOLUME XIX. NO. 3.

Original.

THE LONGINGS OF THE BRIDE.

O that I had wings like a dove,
I'd then fly away to my rest,
I'd go to the Eden of love,
And join in the song of the blest ;—
I'd leave this low valley of tears,
And haste to the mountain of joy,
I'd bid an adieu to my fears,
And enter where nought could annoy.

But here I am destin'd to stay,
Till Jesus descends from the skies,
When angels will bear me away,
And take me in sight of the prize :—
The King will then say to me, "come,"
He'll place me in joy at his side,
And give me a glorious home,
Where I shall forever abide.

Thy coming, O Jesus, I love,
O hasten the rapturous hour,
When thou shalt descend from above,
In all thy beauty, and power :—
Thine angels dispatch to this vale,
To gather thine own in the air,
O finish the sorrowful tale,
And take me from here to be there.

New York.

R. H.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

This was what we call a miracle. But you say, how was it a miracle? In this way. These men were fishermen and publicans; men of very lowly birth, very humble origin, mostly without education, for the educated Paul was not yet added to their company. The hearers that were present said, "How is this? They speak without the least patois, without the least provincialism the very language we use. Yet these men have studied at no college; they could not have learned our language. And it would have taken a lifetime to learn to speak in some fifteen or twenty tongues. This is something supernatural.—How can we account for it; how explain it?—There is evidently something in it that we cannot understand. Some said, "These men are drunk with new wine;" that is, the most intoxicating wine of all; wine that has not been long kept, and from which the spirit has not evaporated.

Now, notice here what is the effect of a miracle. Many people say, "Oh if we only saw a miracle, we should become Christians." But the very people that desire the miracle, would be the last to embrace the truth; for it is remarkable the Jews saw miracles in the desert, and yet they apostatized. In the days of our Lord they saw miracles, and said, "It is Satanic influence."—At the day of Pentecost they saw a miracle, and they said, "These men are drunk." The fact is, the secret of our resistance of the Gospel is within us. Just as no intensity of light can make a blind man see; so no force of supernatural power can make an unbelieving and an unholy man believe. The operation must take place within; the eye must be opened, the ear must be unstopped, the heart must be changed; and then less of miracle will be required to convince the intellect, and bring to the knowledge of eternal life. It is now as true as ever, "If they believe not Moses and the prophets, neither will they believe or repent though one rose from the dead."

Then Peter stands up, and explains to them what it is. He quotes the prophet Joel, where this prophecy is given; and says, "This is that." We do not believe that that prediction of Joel was exhausted on this occasion. There was, for

instance, the pouring out of the Spirit upon all flesh. That is quite true. But there were no signs of blood, and of fire, and vapor of smoke; nor wonders in heaven, nor signs in the earth.—There was really nothing of that sort. I have no doubt, from reading the 2d chapter of Joel, which you may read at your leisure in connexion with the context, that you will see that Joel stretches his predictions far beyond the present; and indicates that before the Lord's second advent there will be a pouring out of his Holy Spirit upon all flesh, unprecedented in character and in fulness. The whole of this dispensation is regarded by Joel as one thing; its commencement has a manifestation of the Spirit, its close will have a greater; and the interval between the two is, "Whosoever shall call upon the name of the Lord shall be saved."

We then read, that when Peter addressed them, he told them the facts of the case. "Jesus of Nazareth, approved of God by signs and wonders; him, being delivered, ye have taken and by wicked hands have crucified and slain." This 23d verse is the best reply to a book written by a very eminent statesman, containing the biography of another deceased and very eminent statesman; in which it is said that if we are to praise and bless the Crucified, we ought to give some share of our praise and thanks to the crucifiers; for the Victim was so precious, they that immolated the Victim are not to be denied some praise. Now, I cannot conceive any statement more extravagant, irrational, illogical, absurd. It is true, it was predicted that these men should crucify Christ; but God predicts what he does not approve. The prediction of the future is not the consecration and sanction of every fact in the future. Besides, God uses the means of bad men, not justifying the bad men, to accomplish good and beneficent results. Cyrus, Alexander the Great, Napoleon Buonaparte, were all employed, were all instruments; nay, one is called the battle-axe, in the hands of God, to accomplish his purposes. But this did not therefore justify them. But the best answer to the whole of that eminent statesman's language in a note in his book, is the 23d verse: "Him, being delivered by the determinate counsel and foreknowledge of God,"—there is the determinate counsel and foreknowledge of God, so that the thing must take place,—"ye have taken, and by"—holy hands, is it? justifiable hands, is it? No; but "by wicked hands have crucified and slain." Now here is the purpose of God, most explicit; but nevertheless, in the carrying out of the purpose, here is the wickedness of man; "by wicked hands ye have crucified and slain." How to explain these things is another matter; but this is perfectly plain, that the crucifixion of Christ by the Jews was a fixed fact; and yet the Jews that did it, did it spontaneously, with wicked hands, from wicked designs, and all the guilt and responsibility rested upon them.

Peter then quotes the 16th Psalm, and shows that the Psalm is not merely a declaration concerning David, but a prediction in reference to Christ; and proves that it refers to him from beginning to end. The word rendered in our translation hell, "Thou wilt not leave my soul in hell neither wilt thou suffer thy Holy One to see corruption," has led to mistake. In a very ancient document, called the Apostles' Creed, though not

composed by an apostle, or written by an apostle but at least a hundred years subsequent to the death of the last of apostles; in that document, which is a very admirable summary of facts, it is said, "He descended into hell." The word is taken from this passage, and from the 16th Psalm. But in the Hebrew it is "sheol," in the Greek it is "hades." It does not mean "hell" in the sense that we understand by it—as the place of sufferings or punishment of the lost.—It means simply the invisible, that is all—the unseen. And the explanation of it is this:—when the sacred penmen state that a soul has departed and do not wish to pronounce it has gone to happiness, or to a state of joy, they simply say, "It is gone to hades," that is, to the invisible world or, as we should call it, the future world; or as we say in more popular phrase, "he has gone to eternity." That is all. The meaning, therefore, of the word which is rendered hell in our version very often does not imply our meaning at all; indeed the word hell itself is derived from the Saxon hole, and means simply a hollow, or a cavity; and it has come by us to signify the place of the lost; and yet it does not strictly do so.—The word for hell used in Revelation is gehenna, where we are told that "death and hell were cast into gehenna." That is, death and hades, the state of the invisible, were cast into that place of punishment which awaits the lost, and ruined, and guilty, forever. Do not, therefore, understand by the clause often repeated in the Creed, "descended into hell," that our blessed Lord literally went to the abode of the lost—it simply means that his body was laid in the grave the place of our dust, and that his spirit went into the unseen world, there three days to remain till reunited to the body, until he should rise again from the dead.

Now after Peter had thus preached to them, it says, "they were pricked in their hearts."—And Peter called upon them to repent, to believe the gospel, and as the evidence of the sincerity of their repentance and their faith, to be baptized, that they might thus obtain the remission of sins and the gift of the Holy Ghost. And then we are told that three thousand souls were awakened by his statement, were converted, convinced, and therefore were baptized in one day.

To be continued.

Original.

My Journal.

TOUR TO WESTERN NEW YORK.

Concluded.

Monday, Dec. 30.—I took breakfast with Father Jenney, whose kindness I shall not forget. After which a goodly number of friends accompanied me to the cars, which I was to take for Rochester. It was trying to part, but we shed the parting tear, in the hope that we should soon meet.

"Where no tear shall ever fall
Or heart be sad."

Having been associated the most of the time with Bro. Withington and family, the separation from them was the more trying. The Lord rewarded them, for their hospitality. Arrived at Rochester at noon, and found Bro. Boody, Busby and Seeley, waiting for me, and who gave me a kind reception. I put up at my old home, with Bro. C. Dutton, and being much worn and fati-

gued, I sought rest, and retirement. A few friends visited me, in the storm. In the evening the storm being severe, I did not think to have my number, to whom I am always willing to preach, (I mean the number, that was saved in the ark) but to my surprise, we had more than eight times that number, and a very good meeting. I am not yet forgotten in Rochester. I had a warm greeting from many old and some new friends. On the next evening Dec. 1, I gave a second discourse to a crowded house. We had a glorious time. I spoke on the kingdom, and some of the saints shouted aloud for joy. We have many good and substantial brethren and sisters here. But they are as sheep without a shepherd. They have no pastor among them by whose ministry they would be profited, and so they meet in various places among other denominations, as they judge they can do the most good.

There are a few, a remnant only of what once was, who hold a meeting in the Hall, in Stone's Block, every Lord's day. Sometimes they have preaching, but in any event keep up their meetings. They received me kindly, and I hope my labor was not in vain among them.

Bro. Boody, formerly of Derby Line, Vt., resides two miles from the city, and has the charge of an interesting Sabbath school and Bible class, and though he finds but little preaching in which he is interested, he is doing what he can for others. I enjoyed a very happy interview with him, and family. Bro. Busby remains firm in his faith, and made me welcome to his hospitalities. I had the pleasure to see Bro. Seeley, Orton, and many others whom I cannot call by name, and whose names I hope are in the "book of life."

Elder H. L. Hastings resides here, and preaches some, but mostly in the country. He was out of health, and confined to the house. I enjoyed a pleasant call.

Wednesday, Dec. 2.—I took the cars for Homer, and arrived in the evening, in season to preach, although it was near eight o'clock, and the people had heard a sermon from Bro. Guthrie, were about to retire. I poured out my soul for one hour, on the importance of every one girding on the armor, and entering into the work of God. So we laid out the work for the four days we were to spend together,—three sermons a day, to be followed with appropriate exhortations and prayers by the church, and so we entered at once on the good work. Before the third day we began to see the fruits of faithful labor in the Lord. The two last days of the meeting were crowned with the conversion and restoration of souls. Many were indeed blessed, and praised God aloud. The meetings were well attended, and Bro. Clapp, who has the care of the flock, was much cheered and encouraged. Considering the low state of things, we had much reason to rejoice in what God was pleased to do for us.

I put up with Elder Gross, who, with his family, were very kind to me, and ministered to my necessities. I was much rejoiced to witness the favor of God to them in the bestowment of a rich blessing upon his household. Bro. G. is at present without a field of labor, having for sometime past been engaged in a secular calling. I trust the Lord may open the way before him, in the path of duty.

We met many old friends at this meeting from different parts of the state, who still remain faithful in the cause. Among them in particular was Bro. Sylvanus Judson, who is a laborer in the cause, and a shining light for Christ. May the Lord preserve him, and still make him useful in his fields of labor. Elder Keeller also resides here. He has been much confined in secular duties for sometime past. But he still feels an interest in the Advent cause, and desires to go out and labor more than he has done. May the Lord direct him, and make him useful in the destitute fields all about him.

I wish to express my gratitude to Bro. Clapp, and all the brethren, for their kindness and liberality to me.

Monday, Dec. 7.—I took the cars for Syracuse. On my arrival, I put up with Bro. J. M. Clapp, an old friend and brother, whom I had not seen for many years. Since we last met he and his family have passed through "fiery trials." But they are firm, and true as ever in the faith and hope of the gospel.

Here I met with Elder Ingmire, who has labored for sometime past in Seneca Falls. His health has been feeble for sometime, till of late. He is now in better health, and able to labor in the vineyard. He intends to travel some, and supply destitute societies. Those who wish his labors should call upon him.

Here I also became acquainted with Bro. Turner, a young and active laborer in the vineyard of the Lord. He is preaching in new fields, in the vicinity of Syracuse. He told me that he failed to accomplish much in the old fields. I trust he will see the error of others and take such a course as to avoid the evils they have brought on the cause. The gospel of God gives health, peace and prosperity, and not death and desolation.

In the evening I spoke to a good audience, in the Hall, occupied by the little flock here. They hold their meetings regularly, although they have preaching only a part of the time. I had a good season with them, and I was well received. May the Lord bless and prosper them.

Tuesday, Dec. 8.—I bid adieu to friends in Syracuse, and took the cars for Albany and arrived before night. So I visited some friends, and in the evening, attended the First Baptist church, to hear the pastor, Rev. E. L. Magoon, repeat (by request) his Thanksgiving discourse. The house was crowded, and the audience listened to the eloquent speaker for more than an hour, with breathless attention. His theme was;—the providence of God, in the settlement of America and its ultimate destiny. He showed a much better acquaintance with history than prophecy; and was more ingenious in his guesses and predictions of the future, than truthful.

Wednesday, Dec. 9.—Was a cold stormy day. But I visited some of the isolated ones, who wait for redemption, both in Albany and Troy. I had a very good visit with Dea. Catlin, of West Troy, who has been one of the pillars of the church, from the beginning. He has labored hard, and sacrificed much to sustain the cause, but the house was burned down some time ago, and some of their principal members died, and others moved away, so that he is now almost alone. A feeble remnant only remain. In East Troy, it is about the same. I called on Bro. Barringer, who is still steadfast in the faith, and who has done much in time past to sustain the cause. He and others would be glad to have preaching there again.

On my return to Albany in the P. M. I found Bro. Ross had arrived, who was to accompany me to Boston. We visited Bro. Nichols and others, and then went to meeting. It was a dark and stormy night, but we had a good number out, and I had a good season in preaching from Deut. 33: 26-29.

Thursday, Dec. 10.—In company with Elder R., took cars for Boston, and arrived in the evening; the "sewing circle," having met at my house, we were warmly greeted by the family, and numbers of brethren and sisters. It was a joyful meeting, and a happy social occasion.

I have been absent twenty-six days, preached forty-three times, traveled 1600 miles, and visited many families, to whom I gave religious in-

struction. I hope, by God's blessing, some little good has been done. The object of life is to do good.

From "The Better Land," by Rev. A. C. Thompson.

Children Saved.

"He is dead!" The last breath is drawn. A convulsive movement passed through that little frame, and all is still. "He is dead." O, will that sweet smile never come back? Will those tiny hands never move softly over a mother's face again? Is the fond father to share in those seasons of glee, those little ecstasies, no more?

No; the Lord struck the child, and the rose faded from his cheek, and the lustre from his eye; his sunny smile has given place to a look of distress, and his sweet carol to sharp cries, fading into feeble moans.

"The Lord struck the child," and "it was very sick." All was anxiety in the palace; servants stepped lightly over the pavements, and moved in silence along the corridors; the fountain in the court could be heard in the little sufferer's room, but it brought him small relief. It was unheeded by the weeping father. "David fasted, and went in, and lay all night upon the earth." A touching spectacle it was, to see that "man of war,"—he who in youthful prowess smote the lion and the bear, who single-handed laid Goliath in the dust, who had mingled undaunted in so many fierce encounters, and brought home trophies from so many strongholds,—now bowing down under the pressure of domestic grief. God has smitten the child; he is smiting the father, and in deep contrition David fasts, and weeps, and prays.

The king's recovery to cheerfulness was as striking as his grief. It marked him as a true penitent, to whom, notwithstanding his sin and shame, the joys of salvation were again restored. Particularly memorable are the words, "I shall go to him," for they point us to his assurance of the child's salvation, and suggest the inquiry, Where do those go who die in infancy? The question has been variously answered. Some have maintained that they cease to exist, like the beasts that perish. By others, it has been held that a part are saved, and a part are lost;—the Romish and similar corrupt churches affirming that baptized infants alone are saved, the rest being doomed to outer darkness; while a third class teach that all dying in infancy are saved.

It certainly is deserving of remark, that our only authoritative source of information should be so silent on this subject. When we consider the proportion of the human race who are called away at an early period; when we reflect upon the amount of parental grief thus awakened, and the silent inquiries which must have arisen in millions of stricken hearts; at first thought it seems strange that Holy Writ should shed no more light on such a question. When, however, we reflect, that the Author of the Bible never steps aside to gratify human curiosity; that the welfare of departed infants is in no way affected by its contents; and that the volume addresses itself wholly to those who are no longer infants; the omission ceases to surprise us. But whatever view be taken, it should never be forgotten that the tone of our assertion ought to be modified by the absence of explicit testimony.

Thus much, however, we may affirm positively, that no infants enter heaven* on the ground of their own fitness, or because of their entire freedom from moral taint. This cannot be the case, for two reasons: such is not their character; they all come into the world with a corrupt nature inherited from Adam,—a disposition to evil, which, unchanged, disqualifies for heaven, and will certainly prompt to sin. The word of God, moreover, does not speak of any taken into his presence above, except those who are cleansed by the blood of Christ. All infants, therefore, need the mediation of Christ and the renovation of the Holy Spirit to fit them for that abode of holiness.

It occurs then to ask whether reason or Scripture requires a limitation of the grace of God and the application of the atonement to a part only of those who die in infancy? For aught

* Were we writing, we should use the word Paradise, wherever heaven occurs.—Ed.

that appears, the salvation of all infants would reflect honor upon the attributes of God, and upon the work of the Saviour and Sanctifier; and the lively oracles, instead of discountenancing, encourage such a belief. Must not the salvation of all dying so early make it most conspicuously apparent that where sin hath abounded, there grace hath much more abounded? Do any Scripture representations of the world of woe intimate that young children are among the lost?

When, on the other hand, we find David saying so confidently, "I shall go to him;" and again, "Out of the mouth of babes and sucklings hast thou ordained strength;" when we find our Lord himself quoting this to the chief priests and scribes, as they were annoyed that children should be singing, "Hosanna to the Son of David;" and most of all, when we hear him saying, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God," we are led to hope, yes, to believe, that all dying in infancy are, through the atonement of the Saviour, and the regenerating power of the Spirit, adopted by the Father into his family above.

Such is now the general belief of Christendom, with the exception of some of its corrupt churches, as the Roman Catholic, whose Council of Trent decrees, "Whosoever shall affirm that baptism is indifferent, that is, not necessary to salvation, let him be accursed;" and whose catechism teaches that "children, be their parents Christians or Infidels, unless regenerated by the grace of baptism, are born to eternal misery and everlasting destruction."

Much the same was held by Luther, Melancthon, and many other reformers, and had been held for ages, under the lead of Augustine, who was called *Durus pater infantium*, the harsh father of infants. The Puseyitish portion of the Episcopal church still maintains the unscriptural dogma that for the unbaptized there is no admission into heaven.

So far as known, the Swiss reformer, Zwingle, was the first to proclaim the hope that all infants, whether Christian or heathen, who die before they become actual transgressors, are saved by grace. But it was John Calvin, whose name has been so widely and wickedly abused, to whom this attractive doctrine has been most indebted for an able and scriptural vindication. It is men such as Gill and Robert Hall, Toplady and Thomas Scott, firm, outspoken Calvinists, who have done most service to this truth, in opposition to prelatical exclusiveness; for the opposite dogma grows chiefly out of a belief in the indispensable efficacy of the sacrament of baptism. It is not, indeed, the sanction of uninspired names on which we would depend for the support of this, or any other truth; but justice to this class of theologians required that a wide-spread and persistent slander should be contradicted.

In view of the character of God, the priesthood of Jesus Christ, and the slight intimations of holy writ, we may rest in a comfortable assurance that all departed infants are made spiritually and forever alive; that, "As in Adam all die, so in Christ shall all be made alive." "There is hope in their end, saith the Lord, that thy children shall come again to their own border." "Moreover, your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it."

Our thoughts mount at once, delightfully and gratefully, to our Father's house, where are many mansions; and we understand better why in that blissful abode there is such an exceeding great multitude, which no man can number. "For of such—of such more numerous than all others—is the kingdom of God." "These were redeemed from among men, being the first fruits unto God and the Lamb." It is estimated that, of all born into this world, one half leave it in infancy. If such be the case, then, according to a computation which makes the whole race thus far to number twenty-eight thousand millions in heaven who were infants when they went there. Whatever may be thought of the probable correctness of this estimate, the field thus opened for joyful contemplation is immense, and as enrapturing as immense. How

many times must we multiply the present population of our globe to make it equal the host which has already gone to the regions of bliss! How many more will at last be found to be saved than lost! How will the glory of God shine in the recovery by the second Adam, so much more ample than the ruin by the first! How is Satan baffled in his most malicious plans, and our Redeemer divinely victorious!

This triumphant foiling of the prince of darkness has a peculiar charm, when we contemplate, in addition to ordinary early deaths, the cases of those violently destroyed. Let us glance at some of the forms and cruel facts of infanticide. In the massacre of St. Bartholomew, when sixty thousand French Protestants were most inhumanly butchered, no age was spared. Children were involved with parents in a promiscuous destruction. The same has been true in many other massacres instigated or sanctioned by the hierarchy of Rome. In the Polynesian islands, before the subversion of idolatry, it is estimated that two-thirds of the children were put to death. Missionaries formerly testified that they did not know a mother who had not also been a murderer. We know that there was a similar practice, though to a less extent, among the ancient Arabs, the northern people of Europe, and indeed among nearly all pagan nations.

To be continued.

Original.

Lines addressed to an Ambassador of Christ.

Go forth thou servant of the Lord,
Go in thy Saviour's name,
And to a guilty, ruined race
Salvation loud proclaim:
To those who walk the broad highway
The willing slaves of sin
Go tell to such the way of life
And bid them walk therein.

The story of free grace rehearse
To every soul of man;
Dwell on this lofty, glorious theme,
Redemption's wondrous plan,
Until the stony heart shall bow
(Touched by the Spirit's power)
Submissive to the will of God
And Christ the Lord adore.

'Tis a high and noble work
In which thou art engaged,
Demanding all the active powers
God hath on thee bestowed
And mayest thou consecrate thine all
With willing heart anew,
And with untiring, earnest zeal
This glorious work pursue.

And may all thy faithful labors
Abundantly be blessed
And thou be made the instrument
Of winning souls to Christ:
Souls that in the future kingdom,
Like yonder sun shall shine,
And like radiant stars bedeck
Thine own immortal crown.

S. A. GORTEN.

Come.

"Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." This is the old sound that we have heard sounding in our ears for so many years. What have so many ministers been saying, what has Christ been saying, but this very word, "come?" This is the very word that we have heard so long from so many pulpits. "The spirit and the bride say, Come; and let him that is athirst, come;"—"Come unto me, all ye that labor and are heavy-laden, and I will give you rest." It was then, however, "Come ye sad;" it is now, "Come ye rejoicing." It was then, "Come, ye poor;" it is now, "Come, ye who are rich in Christ." Then, "Come, ye out-door servants, serving me amid the winds, and the rains, and storms;" it is now, "come, ye in-door servants, to serve me without ceasing in your Father's house." It was then, "come, ye soldiers with your weapons in your hands;" it is now, "conquerors, with palms in your hands, and laurels around your brows." It was once, "come to the cross;" it is now, "Come to the throne." It was once, "come to my house;" now it is "Come to my kingdom." Once, "come to the Lamb slain;" now, "come to the Lamb seated on his throne, with many crowns upon his head." It is now, "Come, ye mothers; meet again the

babes you lost in infancy, and find that they were transplanted, not trampled flowers." "Come ye who have lost the near and the dear, to rejoin them in a better than Christmas gathering."—Every reunion upon earth is often marred, is always broken, has seasons of sad thoughts as well as seasons of bright ones. And often, when, the scenes have appeared the brightest—do not I appeal to the experience of all?—and when glad voices, and that most beautiful music of all, the glad voices of our children, fell upon ears, have we not even then presentiments of sorrow and foreboding forms of trial, crossing our hearts like shadows, and reminding us that those bright voices must one day be silent, and those sparkling faces one day be flushed and fevered on a sick bed—that this happy circle must one day be scattered, and this glad home hang out its es-cutcheon, to indicate that in the midst of life we are in death, and one of its inmates has been taken away? But at that day it will be reunion never to be severed. The grand voice will say, "Adam, come from your distant grave. Come Abel, from your martyr's tomb. Come, Noah, from where the waves of the flood subsided.—Come, Martin Luther, from the church of Wittenberg. Come, Knox, with all thy faults, from that tomb on which is written, 'Here lies a man that never feared the face of clay.' Come, ye noble army of martyrs, ye goodly fellowship of the prophets, ye glorious company of the apostles, and inherit the kingdom prepared for you from the foundation of the world. Come, all of all lands, who have washed your robes, and made them white in the blood of the Lamb."

And when that word "Come," is uttered what a sound will it be! The trumpet of the archangel, the trump of God, shall sound, and the air that we breathe will be its vehicle, and the earth below and the sky above will shake with its reverberations. Some night when we sleep sweetly or some day when we are standing, each man at his employment, this—I do not say terrible, but piercing—sound shall run through every house, and startle the silence of every grave; and from every point of the wide universe responsive echoes shall come sounding as the voice of many waters, and as the noise of great thunders, and thousands emerging from the depths of the silent sea shall answer, "We come, we come!" Innumerable multitudes, rushing from the tombs and sepulchres, and the dens and the caves of the earth, and from beneath the sands of the desert, that have been the winding sheet of many way-worn travellers, shall answer, "We come, we come!" Voices, too, from Franklin and his gallant companions, probably buried in the bosom of a gigantic iceberg, shall answer then, as the ice splits asunder, and let God's anointed ones come out, "We come, we come!" From beneath the green turf in the village church yards; from the marble tomb-stones beneath which coronets and mitres lie; from beneath the battle sods, of many hard-fought fields, men that fell fighting in the death-struggle shall rise, rejoicing in their resurrection robes, and answer, "We come, we come!" All that fell asleep in Jesus shall answer, "We come, we come!" and take their places at the right hand of Christ. On that day, whether in the first scene, the second scene, or the last scene, in one of them we, too, shall be and occupy a place.—*Dr. Cumming.*

Confirmation of Scripture.

An article in the *London Quarterly*, reviewing Layard's researches in Nineveh, and Col. Rawlinson's "Cuneiform Inscriptions," closes with the following testimony to the truthfulness and accuracy of the historical statements of Scripture:

"We have also, in the result of these explorations, very powerful corroborations of the truth of Holy Scripture. They have furnished these corroborations by exhibiting the name and actions of individuals specially mentioned in its sacred pages—as Sargon, Sennacherib, Esarhaddon, Nebuchadnezzar, and Cyrus. These kings are spoken of by the prophets, and other inspired writers, in connection with the most sublime miracles and prophecies. But the name and memorial of some of these having perished from the

pages of profane history, skeptics have dared to sneer at the relations of Scripture concerning them. But how does the case now stand? The records of these sovereigns are found in the city which the sacred writers said they occupied, and, as clearly as can be ascertained, at the times, in the order, and under the circumstances which were ascribed to them. It would be easy to strengthen this general evidence by the citation of several pertinent instances; we simply refer to one. And we ask with confidence, what can be more striking than the account in the Scriptures of Sennacherib's campaign against Judah, regarded as a confirmation of Holy Writ? Every fact stated in the Bible, as occurring in Judea, is repeated in the inscriptions; and the ruin of his army is virtually admitted by Sennacherib, in the fact of Hezekiah's continued possession of Jerusalem. The memorable terms, 'I left to him his capital city, and some inferior towns around it,' showed neither the mercy nor the forbearance of the proud Assyrian, but distinctly proclaimed that his means of taking those places had been suddenly and miraculously destroyed.

"In addition to this historical testimony, we direct attention to one rather singular instance of fulfilled prophecy. In the prediction of Balaam it is said, 'And he looked on the Kenites, and took up his parable and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock. Nevertheless, the Kenite shall be wasted, until Ashur shall carry thee away captive.' (Num. 24:21,22.) This was delivered a short time before the Israelites crossed the Jordan; and at the same time, the prophet declared, 'Amalek was the first of the nations, but his latter end shall be that he perish forever.' The Amalekites and Kenites dwelt, at this time, in the immediate neighborhood, and continued to do so, until Saul received a command from God to destroy the former tribe. When entering on this work, he sent a message to the Kenites, thus: Go, depart, get you down from among the Amalekites, lest I destroy you with him.' 1 Samuel 15:6. So the Kenites departed from the Amalekites and the latter were destroyed, according to the prediction delivered about five hundred years before; while the Kenites still remained subject to the accomplishment of the prophecy respecting them. Here the Holy Scripture leaves the case; but the Assyrian sculptors supply the desired information. In them, as Col. Rawlinson assures us, the captivity of the Kenites by the Assyrians is duly related."

Growing in Grace.

The light of the righteous is as the dawn that waxeth brighter and brighter unto the perfect day. Declining Christians have great reason to suspect themselves; and if they quickly repent not, and recover themselves to their pristine state, and do their first works with their first zeal and alacrity, they may sadly suspect that their graces are not true; for growth in grace is the best evidence of truth and grace. Indeed, in young converts there may be a good deal of heat and fervor, which afterwards, when they are more established Christians, may abate; and they may think this a decay in their grace, when indeed it is not. For we must distinguish between a passionate love of God, and a sedate, serene love of God. Our passions do, in our first conversion, mingle more with our graces than afterwards; and then we are like a torrent, very swift and very rapid, but neither so deep nor so strong. And as little brooks and torrents, though they run very fiercely, yet stop, and purl, and murmur at every small pebble that lies in their way: but greater rivers, which seem to move with a slow and grave pace, yet bear down all mounds and dams, and whatsoever is in their way to oppose their passage, so it is here; grave and settled Christians may seem to move more slowly, without any noise or tumult, but they have a great depth and strength in them, and are able to bear down before them those temptations and oppositions at which young novices, who are more fierce and noisy, are forced to stop, complain and murmur. And we must estimate the growth of our grace not only, indeed so much, by the violence of its efforts, as its prevalency and effec-

tuatness, which proceeds from its being more radical and habitual in use.

Distinguishing Features of Prayer.

1. *Sincerity.* We must feel our wants—pray from an inward sense of our need and dependence: there can be no prayer without this. And without this, the service is hypocrisy, or at best a mere formal service. How needful and important to guard against this. "This people draw nigh to me with their mouths, and honor me," &c.

2. *Simplicity.* Not to imagine that we must clothe our desires in words of elegance or grandeur. Remember that the mind can do nothing in this way equal to the mind of the lofty Being we approach. We would rather study childlike simplicity. How beautifully so is the Lord's Prayer, "Our Father," &c.

3. *Humility.* We must have due thoughts of our own insignificance and unworthiness. If ever we should be bowed down as in dust and ashes, it is in prayer. Think of the majesty and glory of God, the grandeur of his throne, the purity of his nature—and then look at our pollution and guilt. It is to the lowly that God looks—with the contrite God dwells. "Though the Lord be high," &c.

4. *Believing confidence.* "He who cometh to God," &c. This is especially insisted on, that we have faith in God when we approach him in prayer. Let us just refer to a few passages of the Divine word on this vital subject: Jas. 1:5,6; Matt. 21:22; Matt. 11:24. Now our faith in prayer must have respect to two things. (1.) God's promise. (2.) Christ's mediation. Belief in what God has spoken, and what Christ has done, and is doing for us. Look at the first of these—Luke 11:9 and 13; John 13:13, and 16:13, &c. Hence the exhortation of the apostle—"Let us come boldly," &c.

5. *With expectation.* That is, we are to pray and watch thereunto. Look for what we have asked. So does the petitioner for the reply of his sovereign. So does the beggar for the alms he seeks. So should the Christian for the blessings he has sought. Look for the returns of prayer.

6. *With reverential submission.* Deferring all to God's wisdom and love. Leaving the mode and time to him who cannot err, bowing to that kindness and love which cannot falter or change. To that faithfulness that endureth through all generations.

Pleasant Sounds.

The sweet voice of woman is pleasant, especially the low, sweet voice of the wife. The light voices of children are pleasant. We don't even object to the noisy gladness, of a school when dismissed. Pleasant is the murmur of water over pebbles and around mossy stones. Sweet is its sister melody of cool breezes among the leafy trees of June. We could fill a column of these sweet notes in the anthem of nature, and each one would commend itself to many hearts. But for the few weeks, we have listened to a music sweeter than the sweet voice of wife and child; more soothing than the murmur of rivulets, or the pattering of rain drops; more glad some than bird note, or note of summer zephyrs. We mean the ring of hammers and trowels, and the sound of the running saws. A month since, and the gloomiest of winters stared the poor industrious community in the face. An unprecedented scarcity of work was followed by an almost unprecedented early and severe closing of the season. When every body was flattering himself with the glorious "Indian summer," suddenly winter cut short all such genial hopes. Half finished walls were covered over with snow; half closed roofs stared mournfully into the cold grey heavens. Six months of ice and snow stretched before us. The widow looked at her little shivering children, and then at her little pile of coal. The sturdy mechanic saw his tools hang uselessly from the chilly wall. Everywhere a deep gloom was settling over us like an arctic night. When suddenly the mild breath of heaven breathed into the face of the earth, relaxed her features into a benignant smile, wiped the

frost from every cottage window, and the tear from many a strong man's eye and many a dear wife's cheek.

Then was heard again the merry ring of hammers and hatchets. The grating saw became melodious. The gleaming trowel flashed its glad light towards heaven, scores of camp-kettles, shining with new beauty and gladness, went up and down our streets like a procession of torches.—We never listened to such music before. It was pleasanter than spring notes. As we sat and were thankful for this tempering of the storm to the shorn lamb, we thought of how much sweeter than ever was the voice of wife and child to the many laborers and mechanics as they came home. How much more soothing than ever was the cooing from the cradle, or the kettle singing its "home sweet home" before the blazing grate. If "the good Lord" will give us another such concert, we shall be able to weather the winter.

The Revolution in Mexico.

In the New Orleans papers of the 25th of December we find the details of the late revolution in Mexico. The latest Mexican dates are from Vera Cruz to the 21st, announcing the overthrow of the new Constitution; the dispersion of the Federal Councils; Comonfort's elevation to sole and absolute Dictatorship, with powers to call an extraordinary Congress, and the pronouncement of the Capital, Vera Cruz and other cities:

This important event took place on Thursday morning, the 17th ult., and was as sudden as the movement was bold and daring. Everything seems to have been planned by Comonfort, and ex-Gov. Baz carried his wishes into execution with a coolness and celerity that only has its parallel in the French *coup d'etat* of the 2d of December.

The only forewarning, indeed, the Congress or the people had of the contemplated overturn was given by Gov. Baz himself the day before. That day, personally present in the Chamber of Deputies, he was made the object of very severe criticism; and numerous charges were made against him. So far, however, from deigning to reply to them, he rose in his seat, and, after rebuking the Congress in general terms for their puerile course from the opening of the session, openly and plainly told them that that was the last day they would ever meet in those chambers, for the next they would be swept away. The next morning, at 6 o'clock, the roar of cannon in the heart of the city showed it was no idle threat. Soon after the brigade 'Zuloaga,' one of the most trusted corps, conveniently stationed at Tacubaya, came marching in and took possession of the citadel Garita and other strongholds, amid salvos of artillery, which proclaimed that a new order of things had begun.

No resistance whatever seems to have been made; indeed, there was no time for action on the part of the opposition. On the contrary the bells of the city rang out, rockets were sent up, and everything evinced the joy of the people.

A proclamation soon made its appearance setting forth that, whereas the majority of the people were dissatisfied with the existing constitution because it had not proved sufficient to preserve progress with order and liberty—and on account of some of its provisions had become the source of civil war; that the republic required institutions analogous to its manners & customs, for the development of its resources and the maintenance of its dignity at home and abroad; that the army ought not to sustain what the nation does not wish, but should be the defender of the expressed will of the public—it was therefore declared that from that date the constitution would cease to be observed throughout the republic; that respecting the unanimous vote of the people for Don Ignacio Comonfort as chief magistrate, he should continue in charge of the supreme command, with full powers to pacify the nation, to promote the improvement and progress of the same, and to regulate the different branches of public administration; that three months after the adoption of this plan by the different States of the republic, the executive should call an extraordinary Congress to form a new constitution, to be submitted to the vote of the people; after being

sanctioned by this vote, Congress shall issue a law for the election of the constitutional President of the Republic; in case it is not adopted, the constitution shall be returned for amendment to meet the views of the majority; in the interim the President to name a council consisting of one principal and one substitute member from each of the States, which shall have the attributes established by a special law; all the authorities that failed to second this plan should cease to exercise their functions. This proclamation was signed by Felix Zuloaga, General-in-Chief of the capital, and Governor of the District of Tacubaga. It was endorsed by a proclamation from Gen. Augustin Alcerria, General-in-Chief of the brigades of the capital, and Governor of the District of Mexico.



ADVENT HERALD.

BOSTON, JANUARY 16, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Time of the Restitution.

"Do the Scriptures teach that a physical change will take place in the earth at the second coming of Christ?"

"Mr. Editor:—The above question is the first of a series which I wish to ask upon the Restitution. I know that your present engagements will hardly permit you to answer them at length, and would therefore say that should you find time to notice them but briefly, it will be gratifying and will doubtless benefit many. I. I. LESLIE."

Our Correspondent is not understood as questioning the fact of the restitution of all things, as spoken of by all the holy prophets, but as enquiring respecting the time of that restitution—whether it be after the first, or not till after the second resurrection—without indicating what his own position may be on the subject. We write therefore without knowing whether it will be acquiesced in, or dissented from.

The only reply that it is conceived can be scripturally made to this question, is that the predicted change that is to take place in the physical condition of this earth, will be in connection with Christ's second Advent, at the commencement of the millennium.

As the world that was before the flood, "being overflowed with water, perished" and was succeeded by "the heavens and the earth which are now," so is the present world "reserved unto fire against the day of judgment and perdition of ungodly men;" when it is to be subjected to an igneous ordeal, analogous to its former watery one. At that epoch, we read, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up," 2 Pet. 3:6-12.

The fact of this change being here admitted, that "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat,"—after which, and notwithstanding it "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness,"—it will only be necessary to consider its epoch.

The scripture just quoted is decisive of this—so far as it is limited to the coming of "the day of the Lord," and synchronizes with "the day of judgment and perdition of ungodly men;" but it is contended that this day of the Lord is an extended period, covering a millenary, that the day of judgment is the same extended period, and that the perdition of ungodly men, is the closing event of that judgment scene; and hence that the ordeal of fire to which this earth is to be subjected may as legitimately be understood of the close, as of the commencement of that judgment period—leaving this chapter undecisive as to its epoch.

While this passage, alone, might not be considered sufficient to determine the question either way, it would be difficult to sustain a construction of it that will not also harmonize with the idea of its change at the commencement of the millennium.—There are, however, in it the limitations already referred to, and the declaration that "righteousness" will dwell in the new earth, which implies that

it will not dwell in the old one—righteousness being put by a metonymy for righteous persons.

It follows, then, that the predicted reign of righteousness on the earth will not precede but must follow the conflagration. And it must synchronize with the vision beheld by John, of which he said: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:1-4.

Now it will be necessary to enquire whether there are other scriptures which indicate the commencement of the reign of righteousness to be at the beginning of the millennium, and that the perdition of ungodly men will precede it? It is believed that there are.

The perdition of ungodly men, referred to, need not necessarily be understood of that which follows the resurrection of the wicked; for there is a perdition to which wicked men are to be subjected at Christ's coming: "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all nations," Matt. 25:31, 32. These gathered nations are manifestly those living at Christ's advent; for there is nothing here predicated on the resurrection of the wicked, and the event is one that transpires at his coming. What is done with these assembled nations, also synchronizes with what is predicted of the same epoch: "He shall separate them one from another, as a shepherd divideth his sheep from the goats"—placing the one on the right hand and the other on the left. And it is to them that the King will "say unto them on his right hand, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." And, "then shall he also say unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels" vs. 34, 41. Thus the kingdom is given to the saints and the living wicked consigned to perdition "when the son of man shall come in his glory;" but the melting of the earth is to precede the former and to synchronize with the latter, which makes it necessary for that to precede the millennium.

The 13th chap. of Matt. also contains clear declarations, which require this change to be understood as synchronizing with the Advent. In the parable of the tares, "the harvest is the end of the age," till which the "children of the kingdom," and the "children of the wicked one," are to intermingle on this earth; and in that "harvest" scene the "tares" are "first" to be gathered into bundles to be burned before the "wheat" is gathered into the garner; i.e. as explained by the Saviour, "In the end of this world, the son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. This is to precede the bestowal of the kingdom on the righteous; for all things that offend are to be gathered out of the kingdom first, and consigned to the flame; and "Then shall the righteous shine forth as the sun in the kingdom of their father."

That this consignment to the flame, and bestowal of the kingdom is in connection with Christ's coming, which will prove the conflagration to be in such connection, is also evident from 2 Thess. 1:6-10: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

Thus the perdition of ungodly men, to which time the earth is reserved unto fire, is to be "when the Lord Jesus shall be revealed from heaven;" and the "fire" to which it is reserved, is doubtless that fire in which He is to be revealed, which will dissolve it and consume them. Thus, during the millennium, the wicked will be ashes under the feet of the saints; for "The day cometh, that shall burn as an oven; and all the proud yea and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch"—Mal. 4:1. It is to a period after that burning to which the Lord refers,

when he says, "But unto you that fear my name shall the Son of righteousness arise with healing in his wings and ye shall go forth and grow up as the calves of the stall; and ye shall tread down the wicked; for they shall be ashes under the soles of your feet," vs. 2, 3. Thus the perdition of the wicked and their reduction to ashes must synchronize with the burning day; while that must precede the reign of the righteous.

If there were needed any more conclusive evidence respecting the epoch of this event, it is found in chapters 19 and 20 of the Apocalypse. In the former of these is symbolized the final battle, corresponding to the Son of man's sending forth his angels and gathering out of his kingdom all things that offend,—as the result of which, the beast and false prophet, or the nations thus symbolized, "are cast alive into the lake of fire" while the remnant are slain with the sword which proceedeth out of the mouth of the King of kings—which sword is his word. Thus there is made an entire cleansing from the earth of all offensive things—of all Satan's subjects—and then, in Chap. 20, Satan himself is bound and consigned to the abyss, that he should deceive the nations no more for a thousand years—nor then any except his own subjects, who are raised at the epoch of his loosing, and for the "little season," during which he is loosed. While bound, it is no partial restraint that he is subjected to: he can practise no deception whatever among the nations. Consequently there are no children of the wicked one, dwelling among the righteous, during the millennium. And hence the harvest, till which both are to grow together, and in which the wicked are to be consigned to the burning flame, must precede the millennium; and, the shining forth of the righteous as the Sun in the kingdom of their Father, which follows that perdition of ungodly men, must synchronize with what John saw of the souls of the martyrs, and of all who had been faithful to Christ who "lived and reigned with Christ 1000 years," which is declared to be "the first resurrection," and of the subjects of which, it is said, "Blessed and holy is he that hath part in the first resurrection"—showing that these are the righteous ones whose inheritance will be the new earth.

If these reign on the earth during the 1000 years, the conclusion is inevitable that the conflagration precedes it; for their reign on the earth is only in the regenerated one. And that they do thus reign is evident, not only from the absence of any intimation that they will reign elsewhere during that period, but in the fact that at the close of that period when Satan is loosed and his dead subjects raised in the four quarters of the earth they will attempt to compass "the camp of the saints and the beloved city,"—which must therefore be already on the earth.—And therefore the vision of the new earth, and the descent of the city, described in Rev. 21, must synchronize with the preparation for the commencement of the reign of the saints at the beginning of the millennium.

This harmonizes with those scriptures which represent the Saviour as absent in heaven till the time comes for the subjection of all his foes, and the restitution of this earth. Thus Peter says of Christ, in Acts 3:21: "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the holy prophets since the world began;" but that restitution must precede the reign of righteousness on the earth; for it is "in the regeneration," that those who have followed Christ, are promised thrones, and judgment of the tribes of Israel—See Matt. 19:28. David prophesied: "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool," Ps. 110:1; which teaches that until the time shall come for the sending forth of his angels to subject his foes and regenerate his kingdom, Christ's position is in heaven, at the right hand of the Majesty on high, and that his kingdom is not established on this earth while his foes are only partially subjected, or its regeneration only partially accomplished.

That the renewal of the creation, synchronizes with the resurrection of the just, and, consequently with Christ's coming, is farther evident from Paul's teaching in Rom. 8:18-23, where the "earnest expectation of the creature," only waits "for the manifestation of the sons of God," when it also "shall be delivered from the bondage of corruption into the glorious liberty of the children of God"—it and they alike "waiting for the adoption, to wit, the redemption of our body." As the redemption of the body is at Christ's coming, and as the first resurrection manifests "the sons of God," it follows that the deliverance of the creature, from corruption into the same glorious liberty, which only waits those events, must synchronize with them.

In the dispensation of the fulness of times, Christ will "gather into one," all things that are in him, whether in heaven or on the earth; now giving them only "the earnest of our inheritance until the re-

demption of the purchased possession," (Eph. 1:10-14;) which is not to be on the earth before its regeneration; but it is "an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time," 1 Pet. 1:4, 5. And when it shall be revealed, no conflagration of the earth can follow; for it is to be a kingdom that cannot be moved. He whose voice once shook the earth at Sinai, "hath promised, saying, Yet once more I shake not the earth only, but also heaven; and this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain;" but the kingdom which the saints will receive is one "which cannot be moved," and hence will be given subsequent to the shaking which signifies the removal of the present earth and of all things that will perish with it.

The foregoing are some of the considerations which compel us to answer the interrogation of our correspondent, as it is answered above.

The Doom of Idumea.

Bro. B.—Will you give your views in the *Herald* on a portion of the 34th Chapter of Isaiah, reading thus: [our correspondent quotes from the 9th to the 15th verse.]

I have more than once been called upon to harmonize this scripture with the views held forth in the *Herald*, namely—it is argued from the above scripture that forever does not mean eternal duration, but is a limited period of time—else how could thorns, nettles, &c. vegetate and grow, the wild beasts live—the owls lay, hatch, and gather under their wings amid devouring fire, which shall not be quenched night nor day, and the smoke thereof to go up forever? Yours affectionately, I. C.

We do not know that we can better answer this enquiry, than to quote from the *Herald* of Feb. 25, 1854, the exposition we then gave of this scripture—it being a part of the exposition we gave of the entire book of Isaiah, in a series of articles in the years 1853, 4, and 5. Should this not be sufficiently specific on any point, our brother will please to enquire further.

And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch, It shall not be quenched, night nor day; the smoke thereof shall go up forever: From generation to generation it shall lie waste; None shall pass through it for ever and ever.—vs. 9, 10.

By the use of metaphors, the turning of streams of water and land into pitch, and the dust of the land into brimstone, illustrate the destruction of the men and animals in Idumea; which will be as complete as if they were subjected to the action of those elements. And the affirmation that it will never be quenched, is equivalent to a declaration that the land shall no more be inhabited to the end of the world.

About five years subsequent to the conquest of Jerusalem, Nebuchadnezzar humbled all the neighboring nations, (see Jer. 25:15-26,) among which were "Edom, and Moab, and the children of Ammon." Malachi said of it, (1:2-4), "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever." In time, the kingdom of the Idumeans became utterly extinct, and its mountains were left without inhabitants. Travellers who have penetrated into the country, find only desolate cities, and remains of fortified places. Says the infidel Volney:

"From the reports of the Arabs of Bakir, and the inhabitants of Gaza, who frequently go to Maan and Karak, on the road of the pilgrims, there are to the south-east of the lake Asphaltites, (Dead Sea,) within three days' journey, upwards of thirty ruined towns absolutely deserted. Several of them have large edifices, with columns that may have belonged to the ancient temples, or at least to the Greek churches. The Arabs sometimes make use of them to fold cattle in; but in general avoid them on account of the enormous scorpions with which they swarm."—*Travels*, v. 2, pp. 344-346.

Seetzen was told that "at the distance of two days and a half from Hebron he would find considerable ruins of the ancient city of Abbe, and that for all the rest of the journey he would see no place of habitation; he would meet only with a few tribes of wandering Arabs."—*Travels*, p. 46.

Of the eastern part of Edom and Arabia Petraea, Burckhardt says:

"It might with truth be called Petraea, not only on

account of its rocky mountains, but also of the elevated plain" [of Seir] "already described, which is so much covered with stones, especially flints, that it may with great propriety be called a stony desert, although susceptible of culture; in many places it is grown over with wild herbs, and must once have been thickly inhabited, for traces of many towns and villages are met on both sides of the Hadj road, between Maan and Akaba, as well as between Maan and the plains of Haouran, in which direction also are many springs. At present all this country is a desert, and Maan is the only inhabited place in it."—*Travels*, p. 436.

Burekhart describes many ruins of places where he visited, and gives an interesting description of Petra, the ancient capital of Idumea; for which, see note on chap. 16:1.

As Idumea extended from the Dead Sea south to the gulf of Akaba, the eastern fork of the Red Sea, the natural course of travel between Egypt and Assyria led directly through it. Petra, the capital of Idumea; was for a long time a great commercial capital. Says Dr. Vincent:

"The caravans in all ages, from Minca in the interior of Arabia, and from Gerrha on the gulf of Persia, from Hadramont on the ocean, and some even from Sebea in Yemen, appear to have pointed to Petra as a common centre; and from Petra the trade seems to have branched out into every direction, to Egypt, Palestine, and Syria, through Arsinoe, Gaza, Tyre, Jerusalem, Damascus, and a variety of intermediate roads that all terminated on the Mediterranean."—*Commerce of the Ancients*, v. 11, p. 263. (See Labord's Journey to Arabia Petra, p. 17.)

Idumea was thus a great thoroughfare for nations. As early as the time of Moses, a way led through it, known as the "kings high-way," which is the most ancient road referred to in history; and when he asked permission of the king of Edom to pass through his country, he said, (Num. 20:17.) "We will not pass through the field, or vineyards, neither will we drink of the water of the wells: we will go by the king's high-way, we will not turn to the right hand nor to the left, until we have passed thy borders." Israel, as before shown, was inhumanly denied a passage through the land; and now, a part of the malediction uttered against it, was, "None shall pass through it for ever and ever,"—i. e., it should cease to be a thoroughfare for nations and even for individuals.

So literally has this part of the prophecy been fulfilled, that of travellers who have penetrated into it Volney said,—"The country has not been visited by any traveller, but it well merits such an attention."—*Travels*, v. 2, p. 344. Burekhart, when in the north-east of it, said he "was without protection in the midst of a desert where no traveller had ever before been seen."—*Travels in Syria*, p. 421. Thinking to pass through it to Jerusalem, he was told that it was impossible. Captains Irby and Mangles offered five hundred piastres to an Arab tribe to conduct them to Wady Mousa, but could not gain their consent, for any amount—the Arabs "observing that money was of no use to a man if he lost his life."—*Id.* p. 349.

But the cormorant and the bittern shall possess it; The owl also and the raven shall dwell in it: And he shall stretch out upon it the line of confusion, and the stones of emptiness.—v. 11.

The cormorant (Heb. *kath*) and bittern, were, evidently occupants of desolate places, as the owl and raven are known to be. Their possession of the land, shows its abandonment by man. Burekhart says: "The bird katta is met with in immense numbers; they fly in such large flocks, that the Arab boys often kill two or three at a time, merely by throwing a stick among them." "The fields of Tafyle" (near Edom,) "are frequented by an immense number of crows."—*Trav.* pp. 405, 406.

And Irby and Mangles say: "The screaming of eagles, hawks and owls, which were soaring in considerable numbers above our heads, seemingly annoyed at any one approaching their lonely habitation added much to the singularity of the scene."—*Trav.* p. 415.

There are metaphors in this text, in the denomination of confusion "the line," and emptiness, "the stones," or plummets. A parallel passage is found in 2 Kings 21:13—"I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab"—instruments in building, being used to illustrate the bringing upon it of disorder and desolation.

They shall call the nobles thereof to the kingdom, But none shall be there, and all her princes shall be nothing.—v. 12.

The entire population of Idumea, was not destroyed at once, when conquered by Nebuchadnezzar.—The remnant was afterwards subdued by John Hyrcanus, who compelled them to be circumcised; and they continued subject to the Jews, till that coun-

try went into the possession of the Romans. Some of them removed within the boundaries of Judah; and those who remained near Mount Seir became mingled with the Nabatheans, descendants of a son of Ishmael, and were called Nabatheans, till they became extinct. The kingdom was thus blotted out. The text represents the remnant of the people before they had all disappeared, as calling to the nobles and princes to resume the government of the land, but finding none there to govern: the kingdom was at an end.

And thorns shall come up in her palaces, Nettles and brambles in the fortresses thereof; And it shall be an habitation of dragons, and a court for owls.

The wild beast of the desert shall also meet with the wild beasts of the island, And the satyr shall cry to his fellow; The screech-owl also shall rest there, and find for herself a place of rest.

There shall the great owl make her nest, And lay and hatch, and gather under her shadow; There shall the vultures also be gathered, every one with her mate.—vs. 13—15.

There are no tropes in these texts, which represent Idumea as entirely abandoned by man, as overgrown by weeds and a useless vegetation, and as being possessed by the most wild and doleful creatures.

Where the land was depopulated, many of the dwellings of the inhabitants, being built of stone were left standing, (see note on vs. 9, 10,) and became overgrown with weeds and the haunts of birds and beasts. Petra its capital abounds in temples, tombs, and ruins, hewn from the solid rocks of the mountains which enrich it. (See note on 16:1.)—And Stephens calling to mind this prophecy of Isaiah, wrote:

"I would that the skeptic could stand as I did, among the ruins of this city among the rocks, and there open the Sacred Book and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his heart quaking with fear, as the ancient city cries out to him in a voice loud and powerful as one rising from the dead; though he would not believe Moses and the prophets, he believes the hand writing of God himself, in the desolation and eternal ruin around him."—*Incidents of Travel in Egypt &c.* v. 2, p. 76.

The "dragon" is supposed to be a large species of winged serpent, famous in the dark ages, that should take possession, with the owls, of their deserted dwellings.

The "wild beasts of the deserts," are animals that abound in dry and desolate places—supposed by Bochart to be wild-cats, or catamounts, remarkable for their cry, which resembles that of an infant.

By the "wild beasts of the island," he supposes the jackal is signified, which is distinguished for its howlings in the night. "Satyrs," are rendered by the LXX. demons or devils; but it doubtless means some kind of animal, which joins its voice to the cry of the wild-cat, the howling of the jackal, and the screaming of the owl—all serving to make night hideous. The owl's laying, &c., shows that they would be undisturbed by man; and the whole description exhibits a desolate region abounding in ruins, and animals that make such their abode.

Answer to An Aged Correspondent.

(See "Questions," in another column.)

All those passages, correctly interpreted, will harmonize, and a want of harmony is indicative of error.

The question is not, *what* may properly be denominated paradise? for it would be proper for us thus to call any place that is blessed and beautiful. The point at issue is, What was the word paradise used as the name of, at the time and by the people when and among whom the Saviour lived and the evangelists wrote? for its signification in the Bible must be *what* was then attached to it. As it was then applied to the place of the pious departed, and never to heaven, to a place of unconsciousness, or the world to come, there can be no room to question its correct usage.

"Abel's blood" was said to cry, by the use of a metaphor, illustrate that his shed blood made it necessary for the Almighty to summon Cain to an account. But the souls under the altar were a symbolic representation and as there are no order of intelligences that they can symbolize but themselves, it follows that they are to be understood as in a condition of waiting expectation anticipating the glorious consummation.

Doubtless the martyred Paul was with the other martyrs after he suffered, but that was no reason why he did not desire to be unclothed. This, indeed, he avowed, was far better than to abide in the flesh, but the clothing upon at the resurrection was infinitely preferable.

The term "crying," does not of itself, indicate

sorrow, but earnest expression, independent of its nature or subject. It is speaking with a loud voice. The martyrs are not represented as bespeaking vengeance on their enemies; but they earnestly enquire "how long" it will be to that judgment day, when all wrongs will be righted: It is not, therefore, incompatible with their joyous anticipations of future blessedness.

The parable of Dives and Lazarus has no respect to the world to come, but is used by the Saviour to illustrate man's condition after death before the resurrection, according to his adaptation to either state there described.

God did not establish his church in Abraham, but made him one of the heirs of the kingdom; and to be in his bosom, is, by a figure, to enjoy his society and fellowship. True, it says nothing of Lazarus's soul, but it speaks of him while *dead*; and as his dust had returned to the dust as it was, and the spirit, only, could return to God who gave it, it is spoken of, by a synecdoche, as "he" which was borne by angels to the companionship of Abraham. In like manner the body of Dives, by the same figure is spoken of as he who was buried, and his soul, as himself lifting up his eyes in Hades. If we are not sufficiently explicit we shall be happy to speak more distinctly—trusting that if our venerable father should fall asleep before Jesus comes, that he too, may have angelic conveyance to the paradise of waiting martyrs, and justified spirits.

Figures of Speech.

Dear Bro. :—I had just written a few remarks, in reply to your Editorial observations on my 2d article on this subject, and enquiring whether you had received any response thereto, when I received the "Herald" of Oct. 17th, and was gratified to learn that you had heard from several friends who were willing to take part in the proposed examination.—Others I trust have since responded, and many more, I hope, will come forward, and make up the proposed class. I shall be glad of the privilege of adding my name to the list; and will make an humble though perhaps a blundering attempt, to seek out the figures that may fall under the letter I have chosen. I enclose you the letter and signature which I have adopted for this purpose.

I am happy to say that I approve very much of the plan you have proposed—it is far superior to the one I suggested. I also fully acquiesce with all your remarks on the subject, both in connection with my proposition, and in the Herald of Oct. 17th, where you launch our little bark, and begin to give us instructions how to steer, and where to pull up when our voyage is complete. Well, we must do our best, and try and get a few more volunteers to join us in the cruise. It affords a little comfort to know that spectators cannot distinguish us in our newly adopted dress—so we need not care about personal criticism.

It may be due to me, however, here to state in passing, that in my article alluded to above, I had no idea in the plan I suggested, of giving in the Herald "the aggregate of all the instances where tropes are used." In your first remark on that article you have misapprehended the import of my proposition. The words I then used, I find, were not sufficiently clear and definite on this point; but I intended that after the student had got together all his tropes, under their respective heads, that he should then arrange them alphabetically, using only one instance of each word for the same trope; and hence I said "and afterwards place them in an alphabetical list as in the 'Dictionary of Tropes' published in the Herald." My idea on this point fully accords with yours. It is well however that you mentioned it, as it might have misled some by its indefiniteness.

It has not been for lack of interest that I have not replied more promptly. Severe and protracted domestic affliction has of late rendered it absolutely impossible that I could do anything in this matter. But under God's blessing the clouds are now breaking; and after awhile I hope things will fall into their accustomed channel, and enable me to give some attention to this subject.

Yours sincerely, in hope, C. A. THORP.

Leeds, Eng.

DR. CUMMING ON BAPTISM.—On receiving Dr. Cumming's Exposition of the Book of Acts from London, I directed that extracts be made from it in the Herald—designing to have it examined and those parts avoided which would be at variance with our views. But it got into the hands of the printers before the leaves were cut or any portion of it read; and it was not till it was in type that any of us noticed in the article of last week, that it contained views on baptism at variance with ours.

As this question is doubtless settled in the minds of most of our readers, it is deemed proper to omit those portions of his expositions which controvert the doctrine of immersion, denoting the omissions by points where they occur.

J. V. H.

SCRIPTURE TROPES.

The use of tropes being for the purpose of illustration, ornament or emphasis, a right understanding of them becomes absolutely imperative to a correct knowledge of the Scriptures. The following catalogue will comprise the more frequent use of the more prominent ones, alphabetically arranged.

A.—BY ALPHA.

ABASE, *v.* Lit. to lower in space, or to cast down. —A Substitution for the humbling of pride: "Behold every one that is proud, and *abase* him; look on every one that is proud and bring him low," i. e. humble him, Job 40:11,12. "Those that walk in pride, he is able to *abase*." Dan. 4:37.

ABASED, *p.* A Sub. for humbled: "Whosoever shall exalt himself shall be *abased*, and he that shall humble himself shall be exalted." Matt. 23:12.

ABIDE, *v.* Lit. to remain or tarry: "Lord who shall *abide* in thy tabernacle." Ps. 15:1.

—A Substitution for continuing in the line of duty: "They know not the ways thereof, nor *abide* in the paths." Job. 24:13.

ABIDETH, *v.* A Metaphor, to illustrate what is unfailing: "The word of God, which liveth and *abideth* forever." 1 Pet 1:23

ABOVE, *prep.* Lit. higher in space: "The ark was lifted up *above* the earth." Gen. 7:17.

—A Metaphor, illustrative of more, in degree or quantity: "The price of wisdom is *above* rubies," Job 28:18. "Twenty years old and *above*." Ex. 30:14.

—A Substitution for pre-eminence or superiority: "Blessed shall she be *above* women in the tent."—Jud. 5:24.

ADAMANT, *n.* Lit. A stone of extreme hardness.

—A Simile to illustrate ability to endure or insensibility: "As an *adamant*, harder than flint have I made thy forehead," Ezek. 4:9. "They made their hearts as an *adamant* stone, lest they should hear the law." Zech. 7:12.

ADDER, *n.* Lit. A poisonous serpent of the viper family, which was supposed to have power to become temporarily deaf, and was proverbial for its subtlety.

—A Simile, to illustrate venomousness: "Look not thou upon the wine when it is red . . . at last it biteth like a serpent, and stingeth *like an adder*," Prov. 23:32.—Also illustrative of obstinacy: "They are like the *deaf adder* that stoppeth her ear." Ps. 58:4

—A Metaphor, expressive of subtlety: "Dan shall be an *adder* in the path," 49:17.

—A Synecdoche, one put for its class: "Thou shalt tread upon the lion and *adder*," Ps. 91:13.—the treading on it, being a substitution for overcoming dangerous obstacles.

ADULTERY, *n.* Lit. Incontinency.

—A Metaphor illustrative of apostasy or of idolatry. "She defiled the land and committed *adultery* with stocks and with stones." Jer. 3:9.

—A Substitution for the same. "Backsliding Israel committed *adultery*," Jer. 3:8.

AFAR OFF, *adv.* Lit. Distant in space: "The noise was heard *afar off*." Ex. 3:13.

—A Substitution for estrangement of mind or alienation of the affections; "My kinsmen stand *afar off*," Ps. 38:11; "Came and preached peace to you which were *afar off*, and to them that were nigh." Eph. 2:17.

AFFLICTION, *n.* Lit. A state of suffering: "Though the Lord give you the bread of adversity, and the water of *affliction*," Isa. 30:20.

—A Metonymy for its results or consequences: "Affliction shall not rise up the second time," Nah. 1:9.

AFRAID, *adv.* Lit. Fearful, or apprehensive: "The sinners in Zion are *afraid*, fearfulness hath surprised the hypocrites." Isa. 34:14.

—A Metaphor, imputing the retreating of the waters to their fear, to illustrate God's power over them, when he made a highway through, for the passage of Israel: "The waters saw thee; they were *afraid*: the depths also were troubled." Ps. 77:16.

ALIVE, *adj.* Lit. Living: "Noah only remained *alive*, and they that were with him in the ark," Gen. 7:23.

—A Substitution for a regenerated condition: "Reckon ye also yourselves to be dead indeed unto sin, but *alive* unto God through Jesus Christ our Lord," Rom. 6:11. Also for being in the proper sphere of duty or affection; "This my son was dead, and is *alive* again; he was lost, and is found." Luke 15:24.

ALL, *adj.* Lit. The whole of anything: "Show them *all* the forms thereof, and *all* the ordinances thereof," Ezk. 43:11.

—An hyperbole for many: "All the cattle of Egypt died," Ex. 8:6,—but some cattle survived, as in v. 19.

To be continued.

MEMBERS OF THE CLASS IN TROPES are requested to offer any criticisms on the examples given of tropes—to call in question any word wrongly defined or classified, and to supply any important figure under the respective letter that is omitted. And each one will please to have his or her list ready to follow in its alphabetical order.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

HARD TIMES.

It has been the custom of one class of men from my earliest recollections, to call the times hard. No matter how abundant the harvests, how great the demand for labor, how good trade, or plenty money, "hard times" was the cry from that class. But we have fallen upon times now which bring out the cry from all classes, and it is in many respects a truthful remark now. It is felt and known to be so. Should we not learn wisdom in studying the causes, and by our learning help to remedy the evil?

It is often said, God has produced this change, to show man his weakness; or that God has brought this about to chasten his people, &c. Is this true? Perhaps many would be pleased to shuffle off responsibility in this way. Let us just glance at it from another stand-point, and see how it looks.

There is scarcity of money. Why? Has the Lord hid it? No. Specie is more abundant than ever known before. But where is it? Millions upon millions of it have gone from this country to Europe to buy articles to import to this country, to gratify the pride of man, marble, wood, wares, silks, together with a nameless variety of ornamental articles which adorn the persons and palaces of the fashionable, as well as many articles of eatables and drink, to please the palate and gratify the lusts of the consumers. Has God done this?

Again. Many millions are yearly drained from the poor for miserable ornaments which are manufactured at home, and millions more for miserable poisonous articles for dissipation. Does God do this?

The houses of the rich are crowded with costly and useless articles, and the poor have tried their best to keep pace with them, so as not to lose caste.

Again. The mines have produced an abundance. But where has it gone? Many millions have been made into golden ornaments and are worn in the shape of rings, pins, bracelets, clasps, lockets, chains, buttons, spectacles, bows, watches, dishes, &c., besides the immense expense in ornamenting furniture, houses, churches, ships, carriages, equipages of all kinds, with gold, together with the enormous amount of silver ware and plate in use. Has God done this?

Excess in trade, in building, in banking, in riding, in dressing, eating, drinking, sporting, planning, and in almost everything. What could thinking men expect but a reverse,—a crash. When every organ in the great system of business is used beyond its ability to endure, every muscle strained beyond its strength,—every function abused,—could men expect it to continue in a healthful and prosperous condition?

But here we are; the constitution is broken; disease is fastened upon us; nature has sunk under the load. The brain has been long deranged. Now many of the weaker members are in extreme suffering. The poor are starving for want of bread; the working man and woman do not get employ;—they suffer; yet there is food enough, fuel enough, clothing enough. But where is it? Out of the power of the honest poor. The rich have managed matters in their own way; but their excess to press the poor, has crippled themselves.

What shall be done in these "hard times?" I will only propose a few things, and,

1st. Let Christians learn to trust in God, and not in the treasures of earth. Let those who have the means not hold on to them for fear they will come to want, but do good as you have opportunity; use your means to help the poor; and God will see that you are supplied. "There is that scattereth and yet increaseth." Remember God will hold you responsible for your present means.

2d. Let those who have one, five, or ten hundred dollars worth of needless furniture in their houses to look at, or to show their visitors, while his brethren, or fellowmen are suffering for necessities of life, sell them, if they bring but little, and "give alms." I know of some who have one, two, or three thousand dollars' worth of useless articles, or articles not used, and they call themselves Christians. "Sell,

and give alms;" give some of your many suits of clothing to those destitute.

3d. Sell your gold ornaments, which hinder your prayers and blunt your exhortations, and provide for the poor, or pay your debts, at least for your paper.

How does a man look standing before a congregation with a gold ring, gold chain, gold watch, or gold-bowed spectacles, in these "hard times" pleading for the poor, or for the suffering cause of Christ. Who will be moved by them? Let us my brethren leave off patronizing the causes of hard times, and follow the Lord fully, that he may save us in his peaceful and everlasting kingdom which is soon to come.

I. C. WELLCOME.

The Leaven hid in Meal.

BRO. HINES:—The exposition given of the Parable of the leaven hid in three measures of meal, in the Herald, No. 24, I think is not what the Saviour meant to convey.

He never spoke an idle word. Every word had a meaning. That exposition will suit those that believe in the conversion of the world, but it is not in accordance with that the Saviour and the apostles taught, nor what the Scriptures generally teach.

The Kingdom of heaven implies a King, a territory and subjects; the meal spoken of in the parable is the subjects of that kingdom in a state of nature before they were brought to the knowledge of the truth, who were chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love; and the three measures are the three dispensations; the patriarchal, prophetic and the gospel or Gentile dispensation, which contain all the subjects of Christ's Kingdom from the beginning of the world to the end of it, and the woman is the visible church of Christ on the earth and the leaven is the Spirit of God in connection with his word, which is like a sharp two edged sword, dividing between the soul and spirit and joints and marrow, and is a discernor of the thoughts and intents of the heart, and is like the leaven, which penetrates into every particle until the whole is leavened?

Christ commissioned his church to go forth and preach the gospel of the kingdom to all the world for a witness to all nations, and when all the meal or flour is leavened and made into bread and united to Christ by a living faith and become one with him, then will the Saviour's prayer be answered, when he prayed that "they all may be as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me and hast loved them as thou hast loved me, for thou lovedst me before the foundation of the world."

The meal is good because it is the product of the seed that the Son of man sowed, but it is not fit for use until it is leavened and made into bread. Then it becomes of use to feed the sheep and lambs of Christ. The Saviour says, "I am the living bread which came down from heaven. If a man eat of this bread, he shall live forever," and his people are bone of his bone and flesh of his flesh, and when united to him become one bread, for they are members of his mystical body. The apostle says, Gal. 4:1, "Now I say that the heir as long as he is a child differeth not from a servant though he be lord of all, but is under tutors and governors until the time appointed of the father. Even so, when we were children, were in bondage under the elements of the world. But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, that we might receive the adoption of sons. God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father."

The infant that is heir to a large estate is ignorant of his title to the estate until he arrives to years of understanding, but his ignorance does not affect his title. So it is with God's people, until his Spirit sets home his word and with power to their hearts, and convinces them of sin, righteousness and judgment which is like the leaven in the meal and is like a sharp two edged sword, and takes of the things of Christ and reveals them to the poor sinner, in which he beholds an all-sufficient Saviour; able to save to the utmost all that come unto God by him; whereby he is enabled to rejoice with joy unspeakable and full of glory; and now he is leavened and made into bread; he becomes of use in feeding Christ's sheep and lambs.

It is very plainly revealed in the covenant of redemption that the Father gave his Son a seed to serve him, as the reward of his sufferings. He said he should see the travail of his soul and be satisfied, and by his righteousness he should justify many; for he should bear their iniquities. He was set up as their head and representative before the foundation of the world, and as they were all fallen in the first Adam, he came into the world to redeem them and satisfy God's Holy law and justice by bearing their sins in his body on the cross, for he was deliv-

ered for their offences and rose again for their justification, and has brought in an everlasting righteousness, which is adequate to all their wants, and the Saviour says, when praying to his Father; "Thou hast given him power over all flesh to give eternal life to as many as thou hast given him," and he said, "All that the Father giveth me, shall come to me, and he that cometh to me I will in no wise cast out." Peter says, "The Lord is not slack concerning his promise, as some men count slackness, but his long suffering toward us, not willing that any should perish, but that all should come to repentance"—that is all that he gave to his Son. "And account the long-suffering of our Lord is salvation." "Even so it is not the will of your Father which is in heaven that one of these little ones should perish;" for our Great High Priest ever liveth to make intercession for his people; for he is exalted as a prince and a Saviour to give repentance to Israel and remission of sins; whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began, and the meal is leavened and made into bread. He will come again with all his saints and set up his everlasting kingdom in that new heaven and new earth which he hath promised to his people when they will enter into those mansions which he has prepared for them. Then will that be fulfilled spoken of by Daniel. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Then will the kingdom be perfected, when there will be a territory and a King who will sit on the throne of his glory, who will say to his subjects, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Enter into the joy of your Lord; where none will ever say they are sick; for tears shall be wiped from all faces. "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. I will give unto him that is athirst of the fountain of life freely. He that overcometh shall inherit all things, and I will be his God and he shall be my Son." Yours looking for that blessed hope,

JOHN SMITH.

Cincinnati, Dec. 9th, 1857.

The Believer's Love for Christ.

BY O. B. FASSETT.

"Who shall separate us from the love of Christ?" Rom. 8:33.

Christ Jesus, to the Christian believer, is above all in his affections; He is able to say with David: "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee."—Dr. Cumming well remarks; "that it is a law of our nature, that the power of a higher attachment dissolves the lesser. It is the sunlight that puts out the stars; it is the stronger love, that merges the lesser one." Says the Apostle Peter: "Unto you therefore which believe, He is precious." There is something in the person of the Son of God, the Saviour of sinners, the Redeemer of man, which so surpasses the sons of men, and all the things of earth, that the believer is attracted to Him by a power of love above all. As the Magnet attracts, and draws to itself, lesser objects to which there is an affinity, by an invisible and irresistible power; so Christ, the Great Magnet, attracts to Him in heaven, the hearts of all believers. He is the central sun of their affections; from whence the light and heat of Eternal love, emanate and shed down their rays upon their dark and frozen hearts, lighting and warming them into life and love.

My purpose in the present discourse is to shew, that the believer's love for Christ is supreme.

1st. It is above the creature.

Other persons we love: we love our relatives; they are endeared to us by the strongest ties of earth: the ties of consanguinity, and of nature, they are "bone of our bone, and flesh of our flesh." How beloved, is the relationship of father and mother, husband and wife, parent and child, brother and sister. The most intimate, and tenderest tie of earth, is that of mother and child. The Lord, to shew the greatness of His love for his people, makes use of it as a figure: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea they may forget, yet will not I forget thee." And yet, the love of the believer for Christ, is above the kindred ties. Many a Christian has forsaken father and mother, wife and children, brethren and sisters; and been hated of them, for their love for the Saviour, though they loved them as their own soul. Many a mother has resigned, with Christian submission their tender and endeared offspring, to the cold embrace of death, and the grave, and though greatly bereaved, would

say; "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." I witnessed this submission in a Christian mother, who had lost by death her darling boy; the circumstance, and the expression both have fixed it upon my memory. The coffin was brought in and placed upon a table beside the one upon which her dead boy lay, the thought that he must be enclosed in it, was for a moment overpowering; and she exclaims: "this is a hard bed for my little Horace;" but at once she checked her flowing feelings and resignedly said, "he will rest here his little head, till the trumpet shall sound and awake him from his slumbers."

We love our friends and acquaintances. There is a congeniality of feeling and temperament which draws us together, and we wish always to be in their society;—they love us, and we reciprocate their love, and our hearts like those of David and Jonathan are found "knit together,"—perhaps they have befriended us, in the time of adversity and trial;—aided us in the time of need; calmed our fears; soothed our sorrows; wiped away our tears; and cheered our hearts. Nothing but death can separate our love, or break our associations, and that, when it comes, how it leaves those who survive, in desolation and sorrow! The last look is given, the sad farewell exchanged; and they are gone from us.

But Christ is a friend above all: "There is a friend that sticketh closer than a brother." He is "a friend that loveth at all times; who supplies all our need; and we are the continual recipients of His bounty. "He never sleeps nor slumbers," but watches over us for good by night and day. He has so loved us, as to lay down his precious life to redeem us from the curse of his Father's law, and the Prison of dark despair and death; as to enter heaven itself and plead in its Holy Courts, our desperate and hopeless cases, through the merits of his own righteousness; and who having succeeded will "redeem us from this evil world," and "raise us up to live in his sight" forever and ever? O, we can but love him supremely.

We love the men and women of moral and intellectual worth. We revere their names; respect their ashes; copy their virtues; and proclaim their deeds. "The memory of the just is blessed;" "The righteous shall be in everlasting remembrance." But we love, revere, respect, and honor, Christ above all. Even as we honor the Father: for "in him are hid all the treasures of wisdom and knowledge;" and "it pleased the Father that in Him should all fullness dwell."

Who then shall take the place of Christ in our affections? "Who shall separate us from the love of Christ?" His from us? which has been first manifested, and which has awakened love in our hearts for him; or ours from Him? Shall the creature? shall father or mother, husband or wife, brother or sister, child or friend, the good or the great? Never! none of these.

"Give joy or grief, give ease or pain, Take life or friends away,"

But never separate us from the love of Christ.

"Let sickness blast, let death devour, If heaven but recompense our pains" with a Saviour's love.

2d. It is above all earthly things.

We would frame the Apostle's inquiry in another form: "What shall separate us from the love of Christ?" Shall uncertain riches? shall we set our "eyes upon that which is not?" upon riches, which "certainly make themselves wings," and "fly away as an eagle toward heaven?" Which are the wages of unrighteousness? which feed the flame of covetous desire, which is idolatry? The love of which is the "root of all evil;" and "which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows?" Riches, which corrupt; which "thieves may break through and steal?" Which the sea, the flood, the fire, and time destroy; and which at last cankered, "the rust of them shall be a witness against the soul, and shall eat the flesh as it were fire." Shall we exchange the love of Christ for these? For perishable, uncertain riches? No, No! Neither will we trust in them, "but in the living God, who giveth us richly all things to enjoy."

"Jewels to Thee are gaudy toys, And gold is sordid dust."

Shall earthly estates? Houses and lands, property and earthly goods? It is pleasant to possess these; and there is no sin, if one holds them, as stewards of God, and is ready to distribute, willing to communicate. Men of covetous desires, and large possessions are usually proud, "highminded;" and their inward thought is, that their houses shall continue forever, and their dwelling places to all generation; and hence, "they call their lands after their own names;" and make provision to "leave their substance to their babes." But how often it is the case, "he heapeth up, and knoweth not who shall gather them." Such delight also, to show and exhibit their possessions as did king Hezekiah his treasures, to

the messengers of the king of Babylon: "He shewed them all the house of his precious things, the silver and the gold, and the spices, the precious ointment, and all the house of his armour, and all that was found in his treasures; and he had exceeding much riches and honors." But "God left him, to try him, that he might know all that was in his heart;" and this pride displeased Him, and those immense treasures were afterward wrested from his sons and carried up to Babylon according to the Word of the Lord by the mouth of the prophet Isaiah.

"A gentleman one day took an acquaintance in his house, to show him the extent of his possessions;" "there," said he, pointing in every direction, "this is my estate;" then pointing to a great distance on one side he inquires, "Do you see that farm? that is mine;" then pointing to the other side, "Do you see that house? that is mine."—His friend then said:

"Do you see that little village yonder? there lives a poor woman in that village, who can say more than all this."

"What can she say," asks the gentleman.

"She can say, Christ is mine." Her language, like that of the Christian believer is,

"Give me Jesus, and you may have All the world beside."

These things shall all pass away, but Christ shall abide forever. Rich in estates are they, who can say with David: "The Lord is the portion of mine inheritance, and of my cup. Thou maintainest my lot. The lines are fallen unto me in pleasant places; yea I have a goodly heritage." Having Christ, we possess all things; and are joint-heirs with Him to all things; "He that spareth not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."

To be continued.

Questions.

Mr. Editor:—I wish you to insert the following in your paper.

"Truly I say to thee, This day thou shalt be with me in Paradise."—Luke 23:43. "Touch me not; for I am not ascended to my Father."—John 20:17. Acts 2:27, "thou wilt not leave my soul in hell or the pit." "These things saith the first and the last, which was dead and is alive."—Rev. 2:8.

Must not these texts be so interpreted as to perfectly harmonize? and must not any interpretation that will not harmonize them be wrong?

Is it proper to call a blessed place Paradise?—"Blessed are the dead that die in the Lord."—

Is there not difference enough between those that die in the Lord and those who die in their sins to call one paradise? One sleeps in Jesus Christ, and when he returns, will ascend to meet him, and return with him, and so be with him forever, while the other dies in his sins and is raised when Satan is loosed and goes up on the breadth of the earth, and surrounds the camp of the saints and the beloved city, and fire comes down from heaven and destroys them; which is the second death.

We read in Gen. 4:10, "the voice of thy brother's blood crieth unto me from the ground." Is there any consciousness in Abel's blood? If there is not, is it necessary there should be in the souls or persons under the altar seen at the opening of the 5th, seal? Was Paul's soul with the martyrs under the altar, crying for vengeance? Did Paul foresee that and was that the reason he did not wish to be unclothed? Can a person be happy when crying for vengeance?

Can the parable of the rich man and Lazarus have any respect to the state of man in the future world? Will they need a fence or gulf to keep them apart, or from mixing together? Was the poor man carried to heaven? Nothing said about his soul. Did God establish his church in Abraham; and does not that look more like Abraham's bosom? Read Christ's answer to the Sadducees, "As touching the resurrection." I am truly yours, seeking for the truth.

Your brother, ADVENTIST.

Letter from E. Marsh.

Brother Himes:—We feel the hard times here, as sensibly, perhaps as the people do in any other part of our land; but we hope this pressure will not continue very long. Although it may be prolonged beyond our hope or expectation.

Though we prize the Herald above all other papers in the land, and should feel that we were deprived of a great blessing by its loss, yet we cannot ask you to continue it at your expense, and if you withhold it till we pay up arrears, we shall consider you are doing justice to yourself, and though we shall sensibly feel the loss, we can have no reason to complain.

Would it not be the better plan, to require every subscriber to the Herald to pay in advance?—exact this rule without exception. This might cause a falling away to some extent; but those that remain

will be payers, and you might be compensated for your arduous labors. But there might not be a great falling away even if this plan were adopted, for I am sure that every christian—every reader and lover of the Bible would exert himself to the extent of his ability to comply with such a condition, that he might have the instruction of your valuable paper.

Valuable, indeed I consider it, for I know of no other periodical, which renders the prophecies so easy of comprehension, and at the same time showing their harmony, complete and beautiful with the teachings of the New Testament.

But your long experience and trials with delinquent subscribers, will show you better plans to pursue with them than one like myself can think of, or suggest.

But I do hope that means may be provided for the continuance of the Advent Herald by its presentable conductors, and that you may be blessed and sustained in the great work in which you have been so long, and so devotedly engaged in proclaiming the everlasting gospel to a sinful and dying world.

Though the vision still tarries, and the world continues to roll on in sin, yet we believe the day of final consummation is at hand, when "every one that is found written in the book shall be delivered."

Persevere, brother Himes, in view of the nearness of that glorious day—the "coming of the Son of Man;" and the crown of life that awaits you with all the faithful at that time will be your reward.

The Advent Herald, which generally comes to the office in Advent weekly, is the only Advent preacher that has ever yet met us in Iowa; and you may be sure its visits are very acceptable and instructing; but if you or some other able Adventist would meet us here in the wilds of the west and proclaim to us the gospel of the kingdom, and the nearness of that time when the Angel of the Apocalypse will proclaim with a voice that may shake the world, that "time shall be no longer," it would greatly add to our enjoyment, and be the means as we think, of doing good, extensively, to others. Were I able I would offer to defray your expenses to this part of the country, but I am not.—But wherever the Lord may call you, may he bless you and yours with all that is necessary for your happiness in this life, and finally, a glorious entrance into His everlasting kingdom. Affectionately yours E. M. Vinton, Iowa, Dec. 10th, 1857.

Bro. M. Fuller writes from North Creek, N. Y., Dec. 1st, 1857:—

"Dear Bro. Himes:—I noticed in the Herald, of Nov. 21st, that you almost came to the conclusion, in looking over the delinquent list, that after the first of January next, you should send the Herald to those only who have paid for it, and then asked, if all your subscribers would respond?"

I will answer for one, that I think the advance pay system the only way that a paper should be published in order to keep clear from embarrassments. For as long as you publish the Herald on the credit system, just so long you will be troubled with delinquents. I therefore give you my free consent to drop my name from your subscription (as far as I have paid, shall expire,—which will not be long,) unless I send you the money to renew my subscription by the time it expires.

I cannot bear the thought of having the Herald stopped. It has been the source of great consolation to me what little time I have taken it, which is not quite one year; yet its weekly visits seem to me like messengers of love bringing me good news from my brethren and sisters,—the children of our Father's house. Although I have never been permitted to behold their faces in the flesh, and I know not that I ever shall, during this state of probation, still I hope to meet them when Jesus comes and this mortal shall put on immortality; when the last enemy shall be destroyed, which is death. I rejoice to hear that the cause is prospering in some places, under the labors of the servants of God, and my heart's desire and prayer to Almighty God is, that He may continue to bless their labors, and also that the Lord of the harvest may send forth more laborers into this vineyard; for the harvest truly is plentiful, but the laborers are few. Brethren and sisters, I desire an interest in your prayers, that I may be ever faithful and willing to stand up for the cause, and bear testimony to the truth; that I may be ever ready for the coming of our Lord, having my loins girt about and my lamp trimmed and burning, and that I may ever be found watching, so that I may be found in peace and receive the welcome applaudit of "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Yours in hope of the kingdom of God."

A sister in Iowa writes as follows:—

"The hours pass lonely away in the Western world, where there is not one of like precious faith in the whole region that I can learn of. It is three

years since I came here. I have not seen one Adventist in the time. My soul is starving for the preached word."

It is seven years since God in his Providence saw fit to lay his hand of affliction on me; and not having a home, I came here to live with a relative of mine; and now, dear brother, if you feel as though you could send me the Herald, what a welcome messenger it would be to me; and should I ever be able to earn any thing, I will pay you for it. If not, may God reward you when he comes.

Yours in the glorious hope."

NOTE.—Who would like to help send the Herald to this worthy sister in Iowa?

Bro. O. D. Eastman writes from Landaff, N. H. Jan. 5th, 1858.

"DEAR BRO. HIMES:—It is with much pleasure and profit I read the columns of the "Herald" as it comes weekly laden with its rich store. I love to read the communications from those with whom I have worshipped in years past and heard speak of our blessed hope. Having prized it as a treasure for more than fifteen years since I first became a subscriber, I hope it will continue to proclaim the glad tidings of the kingdom, till Jesus our Saviour shall come. I hope you will not be discouraged in the arduous work you may have to do, with the assurance of the Apostle, 'If we suffer for Christ, we shall also reign with him.' Yours in hope."

OBITUARY.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

The Lord has again entered my dwelling by removing from me two of my daughters. They died with the Putrid Scarlet Fever. The youngest was taken sick first, and lived only eight days. She died the 10th day of December, aged 16 years; the oldest lived only four days. She died the 12th of December. She was 24 years of age. She has left a husband and two children,—a son and daughter, with many other friends to mourn her loss. The oldest daughter is four years of age and the youngest a little son but two years of age. Her husband's name is Joel Bartlett. Ellen Maria was the name of the youngest. She did not have her reason much of the time from the day she was taken sick until she died. Mary Jane Bartlett was the name of the other. She had her reason and knew that she must die. I remain your brother in Christ,

WILLIAM SIMPSON.

Central Falls, Dec. 24th, 1857.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promoters of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to

originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Plithora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, JANUARY 16, 1858.

ITEMS AND NEWS.

In Brooklyn, N. Y., on a recent Sunday, a little boy was set upon by two large bull dogs, who tore off both feet, crushed his legs, and mangled him terribly before they were discovered. The dogs were both killed. The poor little fellow was taken to the hospital, but cannot possibly survive his injuries.

A Coroner's jury in New York State lately returned a verdict that a certain deceased man "came to his death by excessive drinking, producing apoplexy in the minds of the jury"—this jury having an idea that they could put their comma where they pleased.

The New York papers copy with incredulous admiration the story that the Mayor of Boston retires from office not only without having stolen anything, but leaving an important reduction in the city debt. They do not understand the meaning of such a financial operation, and ask why somebody does not sue out an injunction upon the man.—*Providence Journal*.

In clearing a drain in South Dartmouth, Mass., Mr. Hilary Sanford found imbedded in the earth and sea-weed, at a depth of two feet, a hen's egg, which proved to be as fresh and good as a newly laid one. The drain had not been cleared out for more than twenty-five years.

While a party of men were firing at a target in Philadelphia, on Saturday 2d inst., a musket ball struck a post, and glancing, entered the groin of James Russell, a bystander, inflicting a wound from which he died the same evening.

On Friday 1st inst., as Mr. John Floyd was returning home from hunting, he got upon a loaded wagon near Michigan city, Indiana, and in drawing his gun up after him it exploded, and the charge tore off the top of his head, causing instant death.

A son and daughter of Joshua Heath, of Dracut, Mass., have been arrested for the murder of their father, which they have confessed. The daughter poisoned him, but before the poison took effect, the son shot him, and buried the body in their father's blacksmith shop. Heath was an intemperate man, nearly 70 years old, who beat and abused his children; and they are said to be weak in mind.

In Russia an Imperial decree has been issued providing for the partial enfranchisement of the serfs. The decree institutes very important changes in the relations between the peasantry and landed proprietors of the country.

The census of the United States shows that we have two millions and a half of farmers, one hundred thousand merchants, sixty-four thousand masons, and nearly two hundred thousand carpenters. We have fourteen thousand bakers to make our bread; twenty-four thousand lawyers to set us by the ears; forty thousand doctors to "kill or cure" and fifteen hundred editors to keep this motley mass in order by the power of public opinion controlled and manufactured through the press.

The Bristol (Eng.) *Mirror* states that a young lady, the daughter of a highly respected clergyman of that city, who married a gentleman connected with the Indian service about a year since, has just returned, not only widowed, but terribly mutilated. The Sepoys cut out her tongue and inflicted other injuries.

The Boston *Transcript* pronounces the following, from the pen of Dr. O. W. Holmes, in the *Atlantic Monthly*, the finest simile ever written, viz., "The mind of a bigot is like the pupil of the eye; the more light you pour upon it, the more it contracts." The simile, though hardly the finest that has ever been written, is yet very fine; but we doubt whether, after all, it will be appreciated by bigoted men.

In Florida, on the 3d ult., while Capt. Stephens was out with a scouting party, they were fired upon by the Indians and one man killed. Subsequently, the captain laid an ambush for the Indians, and shot five of them. He thinks there are five hundred Indian warriors yet in the State.

The Northampton (Mass.) *Courier* vouches for the truth of a statement that a dog, sold in Canada by a resident of Vermont, a year or two since, waited until the St. Lawrence river had frozen over, traveled back to his old home, a distance of more than a hundred miles, and then, being ordered back by his former master, returned to his quarters in the Queen's dominions, where he has since remained a faithful subject.

A destructive fire occurred in Charlestown street in this city on the 4th inst., destroying from \$5000 to \$10,000.

The number of deaths in Philadelphia, during the year 1857, was 10,831, of which 5577 were of children under 5 years of age.

In 1857 the number of immigrants arriving at N. York was 185,847, an increase of above 40,000 over that of the year previous, though falling short of the arrivals of every year from 1848 to 1855. Of these 78,800 were Germans, 62,098 Irish, 29,592 English, 5000 Scotch, and 3000 French—bringing in specie, it is estimated, \$13,000,000.

The Milwaukee (Wis.) *News* gives the particulars of the operations of an organized society of thieves and murderers in Dodge county, whose crimes have been exposed by the confession of one of their number. This association of rogues possessed signs, entrance raps, grips, passwords, and forms of initiation.

In Springfield, Mass., a man named John Grant, being frenzied with liquor, commenced a brutal assault on his wife with a butcher knife, when she fled to the house of a neighbor, Mr. Gates, who, when Grant assaulted the door, shot him in the face. Mr. Gates immediately gave himself up to the officers, while Grant, his wound not being of an alarming character, was taken care of by the doctors.

The Petersburg (Va.) papers state that the wife of one Josiah Freeman, living in Sussex Co., recently murdered him under these circumstances:—On Christmas morning Freeman threatened to kill her, but she thought she would get the better of him and kill him; and so when he was asleep she attempted to shoot him, but only grazed his forehead and awaked him, when he struck him over the head with the barrel of the gun, cut his throat with a knife, and finally with an ax butchered the body in a shocking manner.

EUROPEAN NEWS.—The intelligence from India is of the most gratifying nature. Lucknow was relieved by the forces under Sir Colin Campbell on the 19th of November, with a slight loss to the relieving army. Sir Colin's forces are variously estimated at 12,000 and 22,000 men, but it is stated that they are sufficient to reduce the kingdom of Oude to subjection. Musserabad also had been relieved, and the work of re-conquest was progressing in several quarters.

There seems to be a steady improvement in monetary matters, although individual failures are still taking place. It is reported that the French legislative body will pass an act against gambling on the Bourse. The disastrous effects of an earthquake in Sicily were exaggerated in the previous reports. Russia seems to have made such hostile demonstrations on the shores of the Black Sea as to have complicated the neutral negotiations which were on foot.

A correspondent of the Boston *Journal* thus speaks of some of the difficulties attending the daily prayer meeting held in the North Dutch Church in New York city:—

"All creeds and all sects meet here and feel at home, but men of peculiar ideas and notions, come-outers, Spiritualists, and men of all 'isms,' drift in, and in the same proportion that a man is not wanted he will come, and in the same degree that his speaking is troublesome he will speak. Some of these troublers of Israel have the 'gift of continuance,' as the old preachers used to call it, and talk and pray for an intolerable while. One man had been a great annoyance to the meeting. He regarded himself as a perfect man, who has not committed a sin for some twenty-five years. Each day he takes occasion to tell the meeting so, and he does it at the top of his voice, talking like a madman—more mad, apparently, for the reason that no one takes the pains to correct or contradict him. The other morning he became quite noisy and quite offensive; a vote was taken to expel him and he was expelled, and it is hoped that it will be as final as that of Adam from Eden."

PERTINENT QUESTIONS.—What would you think of a farmer who had raised a thousand bushels of wheat, and who should sell it to a thousand different persons scattered all over the State, and agree to wait a year for his pay from each of them, and if one-half of them did not pay at the end of the year, he should give them another year for his pay, and thus go on from year to year. How long would such a farmer escape bankruptcy? Probably not very much longer than the publishers of newspapers who follow such practices.

CHICAGO stands at the head of as beautiful a section of country as the eye ever beheld. The steppes of Asia, or the plains of South America, surpass not the prairies of Illinois. The eye may gaze almost without obstruction to its utmost extent upon beauty and grandeur; take which ever railroad you will, going west and southwest, and you are run out as it were to behold a grand panorama. Villages dot the plains on your right and on your left, containing from five hundred to five thousand inhabitants, that seem to have come up as by magic, and it does not appear why the northern and western parts of Illinois may not become one great rural town, interspersed with all the conveniences and elegancies of life. True, there is a difference in the richness of the soil; yet everywhere it is inexhaustible in its resources; and there are situations somewhat more eligible than others it is true; but one can hardly go amiss on account of railroad facilities, or water privileges, of a desirable locality, or a pleasant home.

"Many," says Newton, "have puzzled themselves about the origin of evil. I observe there is evil, and there is a way to escape it; and with this I begin and end."

AAAAAHNNPZTEP.

In Genesis 51:45 is the word ZAPNATH-PAANEAH, the name that Pharaoh gives to Joseph: an Egyptian word signifying one that discovers hidden things.

WIT DEARLY BOUGHT.—I will tell you, said a man, not long since, when conversing with a friend on the subject of temperance; I will tell you how much it cost me to open my eyes on this subject. I commenced house-keeping with a barrel of New Rum on tap. I continued in this way, till I trained up my oldest son to be a drunkard. Then my eyes were open.

In a sermon which Dr. Pusey preached lately, at Oxford, he stated that ever after the fall of Peter, "some lentile broth, of the daily value of one farthing, was, for his whole life long, his penitential food."

The London *Record* asks, as other enquirers probably will, the authority of this statement.

THE BIBLE UNION reports that

"The revulsion in monetary affairs has not retarded the work of the Union in the English department, except in the issue of its primary revisions for the examinations of scholars. The Final Committee are laboriously engaged in the execution of their responsible trust. And in its successful accomplishment the Board is greatly encouraged. The members give their services gratuitously, in the management of the affairs of the institution; and are liberally sustaining it by their own contributions. About one thousand dollars have been pledged by the Board and Officers for the present year.

"The Gospel of Mark is now in process of publication in the *Monthly*. The Acts of the Apostles will be issued complete in one volume in a few weeks. The affairs of the Union are certainly in a very encouraging condition; and the institution will be able, by the good hand of God, to pass through this year of trial with great credit, if its friends will cordially second the efforts of the Board by freely communicating of their means, as God has prospered them.

WM. H. WYCKOFF, Corresponding Secretary.

C. A. BUCKBEE, Assistant Treasurer."

CONFERENCE AT EAST WEARE, N. H.—There will be a conference holden in the Free Meeting House at East Weare Village, to commence Friday evening, Jan. 22d, and continue over the following Sabbath, and longer if thought proper. Bro. D. Churchill and others are expected as laborers.

T. M. PREBLE.

B. LOCKE.

East Weare, Dec. 24th, 1857.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station.

BOOKS.	PRICE.	POSTAGE.
The Time of the End	\$1 00	.21
Memoir of William Miller	1 00	.19
" " " " " " " " " " " "	1 25	.16
Hill's Saints' Inheritance	1 00	.16
Taylor's Voice of the Church	1 00	.18
Daniels on Spiritualism	1 00	.16
The World's Jubilee (Mrs Silliman)	1 00	.17
Kingdom not to be Destroyed (Oswald)	1 00	.17
The Last Times (Seiss)	1 00	.16
The Laws of Figurative Language	1 00	.15
Exposition of Zechariah	2 00	.28
Lord's Exposition of the Apocalypse	2 00	.33
Wickes' " " " " " " " " " " " "	1 50	.21
Laws of Symbolization	75	.11
Litch's Messiah's Throne	75	.12
Yahveh-Christ	60	.10
Miss Johnson's Poems	50	.08
Bliss' Sacred Chronology	40	.08
Orrock's Army of the Great King	40	.07
Preble's Two Hundred Stories	40	.07
Fassett's Discourses	33	.05
Memoir of Pernelia A Carter	33	.05
Wellcome's 24th and 25th of Matthew	33	.06
The New Harp (Pew Edition; gilt, \$1.50)	80	.16
" " (Pocket Ed.; gilt, \$1.00)	50	.10
Tracts in bound volumes, 1st volume	25	.05
" " " " " " " " " " " "	35	.07

Works of Rev. Horatus Bonar:—

Morning of Joy	40	.08
Eternal Day	50	.10
Night of Weeping	30	.07
Story of Grace	30	.06

Works of Rev. John Cumming, D. D.:—

On Romanism	1 00	.24
" the Apocalypse (1st series)	75	.21
" " " (2d ")	"	.22
" " " " " " " " " " " "	"	.21
" " Seven Churches	"	.20
" Daniel	75	.19
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" Exodus	75	.18
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Benedictions	75	.15
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" (2d ")	75	.19
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Evidences of Christianity	75	.12
Signs of the Times	75	.18
Family Prayers (1st series)	75	.19
" (2d ")	75	.19
Twelve Urgent Questions	75	.18
The End	75	.18

TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. * THE SIX KELSO TRACTS, at 6 cents per set, or	
" 1. Do you go to the Prayer-Meeting? \$0 50 per 100	
" 2. Grace and Glory 1 50 " "	
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" 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851). \$0 12 single	
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" 2. Litch's Dialogue on the Nature of Man 06 " "	
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D. EIGHT SECOND ADVENT LIBRARY TRACTS, at 25 cents per set:—	
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" 5. Miller's Apology and Defense 04 " "	

E. 1. The Earth to be Destroyed by Fire 04 " "	
" 2. First Principles of the 2d Advent Faith 04 " "	
" 3. The Bible a Sufficient Creed 04 " "	
" 4. The Present Age—Its Hope Delusive 02 " "	
" 5. Protestantism—Its Hope Fallacious 12 " "	
" 6. Churches, Church Order, &c. 03 " "	

F. TRACTS FOR THE TIMES, 10 cents per set.	
" 1. The Hope of the Church 02 single	
" 2. The Kingdom of God 02 " "	
" 3. Glory of God filling the Earth 02 " "	
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" 5. The World's Conversion 02 " "	
" 6. Our Position 01 " "	
" 7. Waiting and Working 01 " "	

G. 1. That Blessed Hope 01 " "	
" 2. The Saviour Nigh 01 " "	
" 3. The True Israel 02 " "	
" 4. Time of the Advent 02 " "	
" 5. Motive to Christian Duties 01 " "	

H. 1. The Eternal Home 04 " "	
" 2. The Approaching Crisis 10 " "	
" 3. Letter to Everybody (1842) 04 " "	

I. 1. Facts on Romanism 12 " "	
" 2. Promises—Second Advent 04 " "	
" 3. Declaration of Principles 25 per 100	

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

APPOINTMENTS.

Providence permitting, I will attend meeting at Meredith Centre, the 1st Sabbath in January; at Meredith Neck the 2d; at Grafton, height of land, the 3d; at West Bos-cawen the 4th.

S. S. MOONEY.

I have appointments to preach as follows: At Loudon Ridge the 2d Sabbath in Jan.; and at Canterbury, in the new Free-Will Baptist meeting house, the 3d Sabbath.

T. M. PREBLE.

The Lord willing, I will preach at Claremont, N. H., Jan. 22d; at North Springfield, Vt., Sunday, 24th; at South Royalton 25th, where brother Cleaveland may appoint.

L. D. THOMPSON.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10-12 A.M. and 3 P.M.—R. Hutchinson, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Douglass—The last rec'd from you was \$2, a year ago, which paid to Jan. 1, 1858.

T. Smith—Report in a week or two.

I. C. Wellcome—Have sent H. B. Sevey by Express to Mt. Vernon, Me., 1 Bible, price \$1.50. We only have that work you enquire for.

A. B. Foss, \$2.25 to \$19.—We understand that religious papers are an exception to others, and so send as before till you otherwise direct. We do not now recall those pieces.

L. D. Mansfield, Jun.—Have cr. L. D. M., Sen, to the present time. Dr. Sweet lives in Lebanon, Conn., but we have no personal knowledge of his skill.

I. Handy—Agreed.

G. Morgan, \$9 for books—Have not yet obtained Had-son's work for you, but expect it in a few days, when your books will be sent.

To Aid this Office.—H. B. Eaton, Mrs. Shaw, J. H. Tarble, N. French, each \$1; C. A. Thorp, by J. W. B., \$2.

Bro. Smith's Proposition,

TO PAY APRIL 1ST.

J. L. Clapp.....Paid.....	\$5.00
Wm. T. Moore.....	20.00

SPECIAL NOTICE.—As some of the persons, who have loaned us money on the floating debt of the Chapel, are in want of it at this time, we wish to hire about \$500 to meet it. We would be happy to get it in sums of \$100 or more, as it may be convenient to the parties. We should be glad to hear from any who can respond to this call.

J. V. H.

DIVIDENDS.—At the Annual Meeting of the Trustees, at the *Herald* office, on the 8th of January, 1858, it was

Voted, That a dividend, equalling 6 per cent. for the whole year 1857, be made payable from the net earnings of the Chapel Building, on and after the 1st of February proximo.

The detailed report will be published in the next *Herald*. Those who wish, can arrange their dividends, in payment of the *Herald* or books at any time.

My P. O. address, at present, is Brooklyn, N. Y., Box 340.

L. D. MANSFIELD.

RECEIPTS,

UP TO TUESDAY, JAN. 12TH.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

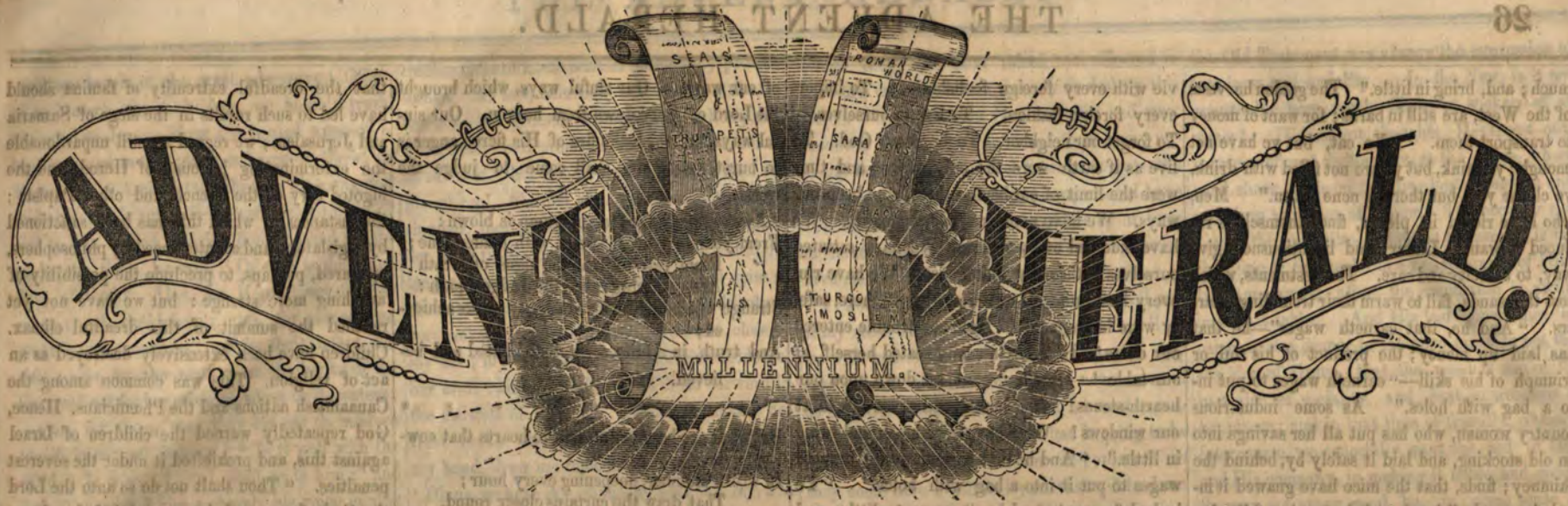
Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

H. C. Sargent 893, M. R. Parks 893, D. W. Boss 893, E. B. Peck 898, M. Daggett 898, R. Boynton 880, J. H. Inman 893, E. A. Leonard 893, J. F. Alden 893, C. Parmelee 893, Mrs. S. G. Robinson 893, O. Elliott 893, L. H. Marden 880, G. W. Whiting 893, Wm. A. Curtis 893, B. Harlow 893, I. Bates 893 and stamps for G. & A. Wood 867, G. Murphy 919, B. G. Gardner 867, J. Higgins 893, J. Kenney 893, A. Kenney 893, R. W. Emerson 893, W. D. Carter for Guides to 138, C. French 875, D. Prescott 872, L. A. F. Mows 867, S. Clark 874, O. D. Eastman 893, M. Green 919, S. Manuel 893, H. B. Eaton 893, Mrs. R. S. Pierce 789, \$1 25 due, A. B. Howard 888, J. H. Murray 880 and G. to 138, C. Green 841 and 25 for Gs to 138, S. S. Garvin 872 and 25 for Gs to 138, E. H. Sherman 893, J. D. Wheeler 861 and G. O. Rockwell 4 Gs, J. W. Heath 893,—the \$10 were rec'd and balance into 37 cents G. Shaw 893, to July 1, '58—each \$1.

J. B. Mitchell 896, H. Adams 867, B. Dwyer 893, Wm. Taylor 919, D. Wiley 919, M. L. Brush 1075, sent books the 6th, Mrs. E. T. Englesby 971, Wm. M. Kane 919, M. Peck 867, J. H. Smith 919, A. C. Parks 867, R. S. Cushman 919, Geo. C. Baker 919, S. Leonard 937, G. N. Ford 893, E. T. Welch 919, E. Wolcott 919, G. N. Mages 893, E. Bass 919, J. H. Tarble 919, E. Sheeks 850, Wm. White 906 and 25 for Gs to 138, S. Munn 919, R. G. Hill 919, N. French 919, A. Davis 898, W. T. Moore 919, Mrs. N. Coolidge 919—each \$2.

Wm. Brooks 867, C. Coney 804—rec'd \$4 in Aug.—\$2 50 due, A. Andrews 4 Gs and to bal. acc't. Do the best you can with them—each \$3.—A. Merriman 997—2 1-2 years ahead; W. Milton 945—each \$5.—J. Croft on acc't \$1; M. M. Maxwell 3 G—75 cts.



WHOLE NO. 871.

BOSTON, SATURDAY, JANUARY 23, 1858.

VOLUME XIX. NO. 4.

CHRIST OUR PEACE.

I thought upon my sins, and I was sad,
My soul was troubled sore and filled with pain
But when I thought on Jesus and was glad,
My heavy grief was turned to joy again.

I thought upon the law, the fiery law,
Holy and just, and good in its decree;
I looked to Jesus, and in Him I saw
That law fulfilled, its curse endured for me.

I thought I saw an angry frowning God
Sitting as Judge upon the great white throne;
My soul was overwhelmed,—then Jesus showed
His gracious face, and all my dread was gone.

I saw my sad estate, condemned to die,
Then terror seized my heart, and dark despair;
But when to Calvary I turned my eye,
I saw the cross, and read forgiveness there.

I saw that I was lost, far gone astray,
No hope of safe return there seemed to be;
But then I heard that Jesus was the way,
A new and living way prepared for me.

Then in that way, so free, so safe, so sure,
Sprinkled all o'er with reconciling blood,
Will I abide, and never wander more,
Walking along in fellowship with God.

H. Bonar.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

CHAPTER 2:41-47.

"Then they that gladly received his word were baptized; and the same day they were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with the people. And the Lord added to the church daily such as should be saved."—Acts 2:41-47.

These words are the miniature of the earliest church of which we have the record; a church that, after all, is the proper precedent and model for all subsequent manifestations of the church of the Lord Jesus Christ in all ages of the world. I cannot conceive a picture more beautiful, traits more touching, a unity more deep, or a blessing more obvious. They had one accord, they had all things in common, they continued stedfast, they praised God, they had favor with all the people. And the result was, partly as a divine recognition of so beautiful and so holy a specimen of the Christian church, and partly by the pouring out of his Holy Spirit,—“The Lord added to the church daily increasing numbers of them that should be saved.”

Now in order to see what was the cause, the human cause, if I may use the expression, of all this, let us notice first of all, the sermon that was preached upon this occasion: not that we can here minutely analyse it, but merely allude to its distinctive and peculiar characteristics.—The sermon was, in every respect, a faithful exhibition, in great simplicity, of the distinctive and peculiar facts of the Gospel of Christ. It had a characteristic that too few modern sermons have—it was intensely scriptural. One reads some-

times the most beautiful sermons; those, for instance, of a Chalmers and a Hall, than which nothing can be more eloquent; but how rare is a text in those, from beginning to end, except at the commencement. Our preaching should less be the reasoning of the preacher, more the simple declaration, unfolding, and application of the distinctive and precious truths that are revealed in this blessed book, the Bible. Of all arguments addressed to a Christian, the most conclusive is, “Thus saith the Lord;” and, too true, he that will not be convinced by that argument, will not be convinced by human logic. The apostles, wherever and whenever they preached, referred to what God had written, and the Holy Spirit inspired; as the reason, and the conclusive reason, for all they said. We must make up our minds upon this first outer point, that this Book is from God. Having done so, there is an end of all exterior controversies. Our anxiety must be to ascertain that a truth is in the Bible.—Having ascertained this, we may have done with the discussion as to its origin and its character. But, first of all, prove and satisfy your minds—as you may easily do—that this Book is the inspiration of God. Lay up this fact in your memory as a thing settled. You must not allow what you have settled on strong grounds to be shaken or dislodged by anybody. Make up your minds that the Bible is true upon grounds that are conclusive; and having done this do not enter into discussion with everybody as to the origin of the Bible; but say, “I cannot now recollect all the evidence, I cannot now dispose of all your objections; but I have canvassed the subject from beginning to end; I have made up my mind upon it: and therefore I cannot discuss. Is the Bible from God? I can only inquire, Is this in the Bible? and what is in it is true: what is not in it may be true or false: it is not essential to salvation.”

In the second place, the discourse or sermon of Peter, upon this occasion, was, from beginning to end, strikingly evangelical. It is remarkable to trace throughout it how Christ was all in all—his birth, his cross, his passion, his resurrection, his ascension, all clustered and grouped together by the inspired preacher, and made the nuclei of great, saving and sanctifying truths.

The sermon was not only scriptural and evangelical, but eminently personal. Just read at your leisure again, and you will be struck how often Peter speaks to them. He does not speak at them, he does not preach about them, nor does he preach over them; but he preaches to them. Throughout the whole sermon he speaks thus: “Ye men of Israel;”—“ye yourselves know.”—“ye have taken, ye have crucified with wicked hands.” “Believe ye therefore; repent ye, and be baptized every one of you.” How pointed, how personal, how direct! yet nothing that could be construed as personal in the offensive sense of that word, but everything calculated to show that our sermons ought not to be beautiful descriptions before the people, or magnificent eloquence, that, like summer lightning plays in the clouds, but gives no warmth to our hearts; nor ought it to be allusions to the peculiar circumstances of the people, that may give offence; but yet they should be so pointed, so directly spoken to you, that you shall sit, not as critics upon a dissertation before you, but as persons

that are listening to what relates to you, and is spoken to you, and must tell upon your present and your eternal comfort.

Peter's sermon on this occasion was essentially from first to last, Protestant. Indeed, it could not have been otherwise, for popery was then not known except as far as the corruption of the human heart was there. But if now any of the distinctive and peculiar dogmas of the Church of Rome had been known in that day, surely in the very opening sermon of the evangelical dispensation we should have heard of them. Yet in the whole of Peter's sermon there is nothing about confession, nothing about absolution, nothing about Church authority, nothing about the Virgin Mary, nothing about the authority of the priest. What a heretic, according to the canons of the Council of Trent, must this preacher have been, that he omitted what is of the very essence of that church, what is always in the foreground of its statements! And what an evidence, that the first pope, so assumed to be, was in happy ignorance of what the last pope believes to be the distinctive and peculiar dogmas of the Roman Catholic religion. The omission of these dogmas is evidence that they were not known.—One must also be struck with the great calmness the preacher shows, and yet his great earnestness. Many people think a preacher cannot be earnest unless he fling his arms about, vociferate in the loudest tones, and use the most grandiloquent terms. This always seems to me proof of the very reverse. Intense feeling is intensely simple. When a person is thoroughly in earnest, there is no adjustment of attitudes, no intonation, no studying of habit or appearance. All is simple, straightforward, to the purpose. We do not want you to look at the preacher, and see how gracefully he speaks; but to listen to the preacher, and conclude how truly he has spoken. We do not want you to think of the man that speaks at all, but so to think of the message that you shall forget the very tones, the very attitudes, the very appearance of the messenger himself. Peter here speaks simply, earnestly, calmly, a perfect model for all that preach. What is the real apostolical succession?—Peter's doctrines, Peter's inspiration, and Peter's hope.

We have seen the character of the sermon on this occasion; we have criticised it; not as a man of this world criticises sermons. It had a good many provincialisms in it; just as a Scotchman's sermon will have many Scotticisms, and an Englishman's sermon not be without Anglicisms; for all have their isms, and we must not suppose they are peculiar, or the monopoly of any. I say there were a great many Hebraisms in Peter's sermon, several words not known to the Attic writers, and several constructions that were intensely Jewish. But these we do not dwell on; these were not worth noticing. We do not wish that those who, like Zoilus, make criticisms upon sermons, may, like Zoilus, have the enjoyment merely of what they have discovered; but be led to the enjoyment of what is superior to all—the truths that those sermons contain. It is often a sign that a sermon has hit the hearer's conscience when he begins to find fault with the grammar, and the similes, and the expressions, and the attitudes of the preacher. And it is always a sign that that is a teachable person, a truly teachable person, who can forgive sentences not eloquently

rounded, and similes not always perfect, for the sake of the vital truths that underlie them, and are the savour of life unto life.

To be continued.

The Bag with Holes.

An Advent Sermon for the Times, in St. Mary's Church, Burlington, on Advent Sunday 1857, by the Bishop of the Diocese, and Rector of the Parish.

“Now, therefore, thus saith the Lord of hosts Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe, but there is none warm; and he that earneth wages, earneth wages to put it into a bag, with holes. Thus saith the Lord of hosts: Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house, that is waste; and ye run, every man, unto his own house.”—Haggai, 1: 5-8.

How well these words describe the present state of things, with us! Look back to midsummer. Was ever land so full of wealth; and of what makes wealth, and stands for it? What plenteous crops! What busy mills! What crowds of ships! Agriculture, never so profitable. Manufactures, never so active. Commerce never so extensive. Peace, with the world.—Prosperity, at home. What enterprise, that could not safely be encountered! What rate of progress, that could not be easily achieved!—What acme of prosperity, that was not certainly attainable! It really seemed, that gold was God. That the warning, as to “doubtful riches,” had gone entirely out of use. That there were, no longer, wings, for wealth; nor any moth, or rust, that could lay hold on earthly treasures. Before midautumn came, how fearful was the change! The whole land, trembling with dismay. Men's hearts, failing them, for fear. Confidence, gone. Enterprise, checked. Manufactures, stopped.—Commerce paralyzed. Agriculture, unable to pay the freightage of its products, to the market. The most established institutions, shaken to their foundations. The oldest, and most respected, commercial houses, driven, into bankruptcy.—And names, that had stood up, for a whole generation, as light houses, for integrity, and honor, tempted to dishonesty. And, even, now, from Europe comes—above the roar of ocean, above the thunder of the heaven, above the din of Indian battle-fields—the echo of our crash: stunning our ears; while it appals our hearts.

Were ever such transition, from the highest height of prosperity, to the deepest depth of adversity? Was ever lesson so impressive, that gold is only dust; that wisdom is only foolishness that strongest strength is only weakest weakness? Where was the arm, that could arrest the panic? Where was the mind, that could explain it, or account for it? What was there, for whole America, what, for ancestral England, but, to bow like willows, to the storm, and save themselves, by yielding? How keen, in such a case, the sarcasm, of the Prophet? “Ye have sown

much; and, bring in little." The golden harvests of the West, are still in barns; for want of money to transport them. "Ye eat, but ye have not enough; ye drink, but ye are not filled with drink, ye clothe you, but there is none warm." Men, who have rioted in plenty, find themselves reduced to want. Luxury and licentiousness give way, to scarcity and care. The vestments, which cost thousands, fail to warm their trembling wearers. "And he, that earneth wages"—he that has laid up money; the product of his toil, or triumph of his skill—"earneth wages to put into a bag with holes." As some industrious country woman, who has put all her savings into an old stocking, and laid it safely by, behind the chimney; finds, that the mice have gnawed it into holes; and all her hoarded store has fallen beyond her reach. At other times, these troubles have befallen some. Now, they reach all. At other times, the doubtful fell; the weak were shaken. Now, the strongest were the first, to fall; and the least questionable have had to own their weakness. There has been no such searching of men's hearts, since we became a nation: and, never, with so little reason; or, in a way, to pass, so fearfully, all human comprehension. If statistics are reliable, for the products of the land; if freedom from foreign entanglements, were safety; if enterprise, ability, and industry, were strength; we should now be filled with riches; and their increase, passing all experience. Without flood, or fire, or famine; no war, no pestilence, we are a crippled nation. The richest cannot reach their wealth. The wisest know not where to turn. The most skilful find no occupation.—The most industrious cannot earn their bread. Is there a theory, that can explain it? Is there a chain of second causes, that has produced it? Has human skill, or human energy, or human enterprise, been at fault? "No," says the withering sarcasm of the Prophet: "Ye looked for much; and lo, it came to little; and, when ye brought it home, I did blow upon it," saith the Lord. In the stronger language, of the margin of our Bibles, "I did blow it away." "Why saith the Lord of hosts? Because of Mine house, that is waste; and ye run, every man unto his own house."

My brethren, the lesson of the text is, clearly, the lesson of the times; "Consider your ways." It is repeated. "Now, therefore, thus saith the Lord of hosts, Consider your ways," and again, "thus saith the Lord of hosts, Consider your ways." In more expressive language of the margin, "Set your heart, upon your ways."—Dear brethren, is there not a cause? Can we do less? Have not our ways gone wrong?—Have we not found that riches are deceitful? That enterprise is powerless? That wisdom is at fault? What is the obvious lesson, but to set our hearts upon our ways?

"Set your heart upon your ways!" Consider their worldliness. We have become very proud. Our progress has been so great. Our enterprises have been so successful. We have achieved so much in arts. We are conscious of such power in arms. We have essayed to lead the age. We have proposed to sway the world. Where, such an increase of population? Where, such freedom from poverty? Where, such an assertion of human rights? Where, such public wealth? Where, such private splendor? Where such extent of railroads? Where, such magic of the telegraph? Where, such attainments of science? Where, such enjoyment of art? As if the whole nation had caught the spirit of that poor, rich, fool; and said to itself, "Soul, thou hast much goods laid up, for many years: take thine ease, eat, drink, and be merry!" "Now therefore, thus saith the Lord of hosts, Set your heart on your ways: ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you but there is none warm; and he that earneth wages, earneth wages to put it into a bag, with holes."

"Set your heart upon your ways." Consider your selfishness. Of worldliness, the first born child is selfishness. Forgetfulness of God is deification of self. "Ye run, every man, to his own house." To add field to field. To call the lands by our own names. To fill our houses with treasure. To riot in luxury and extravagance. To

vie with every foreign foolishness. To import every foreign fashion. To live to ourselves.—To forget our neighbor. To forget our God. To live as if earth were the only place; and time were the limit of our being; these have been our ways. We have pampered every appetite. We have indulged every desire. We have satiated ourselves with every indulgence. We have run every man, unto his own house; as if, there, safety were impregnable. How has trouble entered our doors! How has scarcity seated herself at our tables! How has want sat down upon our hearth-stones! And how does distress look in at our windows! We "have sown much and bring in little." "And he that earneth wages, earneth wages to put it into a bag with holes." "Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it."

"Set your heart upon your ways." Consider your forgetfulness of God. It must inevitably be so. "Ye cannot serve God and Mammon." A worldly nation, a selfish nation. And to forget God is to lose his favor, and defy his wrath. Have we not found it so? Where are the commercial speculations, on which, last year men's hearts were? God hath blown upon them.—Where are the public improvements, that promised to make a populous highway from the Atlantic to the Pacific? God hath blown upon them. Where is the girdle, that was to annihilate the sea; and enable the ear of Wall street to hear whispers from the Bank of England?—God hath blown upon it. Where are the splendid mansions? Where are the gallant equipages? Where are the groaning boards? Where is the wealth that defied calculation; and the indulgence that exhausted the world? God hath blown upon it. God hath blown it away. He will not be forgotten by His creatures. If they will not remember Him in the richness of His love, they shall in the terrors of His wrath.

"Now, therefore, thus saith the Lord of hosts Set your heart upon your ways!" Re-build the house of God. We are all, who are baptized, "builders, together, with God." We have succeeded, to the trust of Peter, and James, and John. You have succeeded to the trust of Gaius and Onesiphorus, and Aquila, of Priscilla, and Phæbe, and Lydia. Fulfil it, as they fulfilled it. Let it be your cheerful joy that the Church is in your house. And prove, that it is so, by earnest efforts, liberal alms, and fervent prayers, that it may, also, be in every house. To-day, do what you can as God has blessed you, for the Home Missions of this Church. (The alms, at the offertory, were for the use of the Domestic Committee of the Board of Missions.)

"Now, therefore, thus saith the Lord of hosts, Set your heart upon your ways." Give glory to His Name! "Go up to the mountain and bring wood, and build the house; and I will take pleasure in it; and I will be glorified, saith the Lord." Glorify God in your spirits; by self-devotion to His cause, and self sacrifice before His cross.—Glorify God in your bodies; by subjecting them to His law, in holiness, and purity, and charity. Glorify God in His house; by your constant attendance, your cheerful service, your earnest attention to its lessons, your devout participation in its sacraments, your willing contributions to its charities. Oh, for the patriot spirit of Nehemiah, whose sorrow of heart, for the waste places of Jerusalem, moved even the heathen Artaxerxes, to sympathy and succor. "Let the King live forever! Why should not my countenance be sad, when the city, the place of my fathers' sepulchres lieth waste; and the gates thereof are consumed with fire!" Oh, for the pious spirit of Lydia; who, resorting to a place, where prayer was wont to be made, had her heart opened, to attend to the preaching of Paul; and was baptized, with all her family; and made her house the home of the Philippian church! Oh, for the loving spirit of the Macedonian Churches, "whose deep poverty in a great affliction, abounded, unto the riches of their liberality;" "for even beyond their power, they were willing, of themselves!"

Beloved brethren, "set your heart upon your ways!" It is the lesson of the text, not only, and the times; but of that holy season on which the church now enters. Surely the duty of all duties, for the Advent season, is the consideration

of our ways. Our sinful ways, which brought the Lord of glory down from heaven. Our sinful ways, on which the fire of His fierce anger is to burst, when He shall come to judge the world.

"Awake, again the Gospel trump is blown: From year to year, it swells, with louder tone; From year to year the signs of wrath Are gathering round the Judge's path: Strange words fulfilled, and mighty works achieved; And truth, in all the earth, both hated and believed."

But what are heaven's alarms, to hearts that cower, In wilful slumber, deepening every hour; That draw the curtains closer round, The nearer swells the trumpet's sound? Lord, ere our trembling lamps sink down and die, Teach us with chastening hand; and make us feel Thee nigh."

Beloved brethren, the coming of the Lord is nigh. Even now the Judge is at the door. What if he finds our loins not girded? What if He find our lamp not burning? What if He say, "Depart from Me: I know you not?" That it may not be so, the merciful goodness of God spares us to another Advent. Let us make it, what the Church designs it for, a season of earnest preparation for the judgment. Let us be instant in prayer. Let the family altar be set up on every hearth. Let us be constant in the daily service of the Church. Let us be frequent, at that holy sacrament; through which, to penitent and faithful hearts, the grace of their salvation cometh. Let us be more holy in our lives; more charitable with our tongues; more generous with our hands. In a word, let us be more as servants, who await the coming of their Lord, not knowing when He cometh. Saviour and Judge—sustain us, by Thy grace and fit us for Thy glory. And unto Thee, with the Almighty Father, and ever blessed Spirit, shall be ascribed forevermore, the glory and the praise. Amen.

From "The Better Land," by Rev. A. C. Thompson.

Children Saved.

Sir George Staunton estimates that in the capital of the celestial empire two thousand female children are annually destroyed. Others put the number as high as ten thousand. What, then, must be the whole number of Chinese children, of this sex, who perish every year, from the neglect or violent hands of their unnatural parents? And why is this? Both here, and, in a considerable measure, among other nations also, it proceeds mainly from a diabolical economy—from the wish to save themselves the trouble and expense of rearing children that may cost them more than they will bring when sold in marriage. Rather than abate anything from the rites of their expensive superstition they will murder their own offspring. They destroy a priceless being with less compunction than they tread upon a bit of printed paper.

It appears there is a sect of Hindoos called Rajkusna, near Benares, that were in the habit, formerly, of destroying all their female children. Other sects in the same neighborhood were similarly guilty, though to a less extent. The military tribe of Jarejah is represented to have practised the same exterminating infanticide for more than four thousand years. Their wives they procured from other tribes not addicted to this monstrous custom. In the peninsula of Guzerat alone, according to one computation (though, probably, too high), thirty thousand female children perished annually. In the greater part of that region the English have abolished this practice; yet, strange as it may seem, when they began they were opposed by some of the tribes on the ground of the antiquity of the usage. Is it alleged that these are exceptional cases, met with only where philosophy and civilized legislation are unknown?—that men of calm reflection, and more tender sensibilities, will not be found countenancing infant murder? Plato, in his model republic, taught the expediency and lawfulness of exposing children, in certain cases. Aristotle did essentially the same, and other philosophers, too, by their silence, and more than by silence.

Now, it must be thought sufficiently strange

that the dreadful extremity of famine should have led to such results in the siege of Samaria and Jerusalem; we regard as still unpardonable the exterminating jealousy of Herod, and the bigoted fury of the French and other Papists; the instances in which this has been sanctioned by legislators, and countenanced by philosophers, appeared, perhaps, to preclude the possibility of anything more strange: but we have not yet reached the summit of this dreadful climax. Children have been extensively destroyed as an act of religion. This was common among the Canaanitish nations and the Phœnicians. Hence, God repeatedly warned the children of Israel against this, and prohibited it under the severest penalties. "Thou shalt not do so unto the Lord thy God; for even their sons and their daughters they have burnt in the fire to their gods." Notwithstanding this, in latter times the profligate Ahaz burnt his children in the fire, after the abominations of the heathen. Manasseh, also, caused his children to pass through the fire in the valley of the son of Hinnom. Their idol, Moloch, was of brass, seated on a brazen throne, and adorned with a royal crown. When they offered children to him, they heated the statue intensely hot, and then placed the miserable victim within the arms where it was soon consumed, or rolled into a burning furnace at the foot of the statue. The cries of the victims were drowned by the noise of drums and trumpets. Mothers made it a merit and a part of their religion to view this horrid sight without a single sign of grief; and if a tear or a sigh escaped them they supposed the sacrifice less acceptable, if not utterly inefficacious. This savage barbarity was carried to such excess that even mothers endeavored, with embraces and kisses, to hush the cries of their children, in order to propitiate the god. The kings of Tyre, in times of danger, used to sacrifice their sons to appease the anger of their gods; and from them the custom passed to the Carthaginians. In times of pestilence it was their custom to immolate a large number of children. Private persons, desirous of averting any great calamity, took the same method, and such as had no children purchased them of the poor, in order that they might not be deprived of the merit of such a sacrifice. In Peru two hundred children were annually sacrificed for the health of the Inca. At Ganga Sagor, an island in the mouth of the Ganges, hundreds of mothers, during the January festival, formerly used to throw their infants into the turbid waters; and they bewailed the sacrifice as unpropitious if the sharks did not devour their offspring before their eyes.

What an appalling climax is that through whose gradations of heightening horrors such a detail conducts us! Murder merely shocks us, but the murder of children is another thing. Revolting enough when starvation is its apology, it is much more so when calculating ambition is the motive. What shall we think of it when the sanctity of law authorizes it, and when grave philosophers encourage it? One instance alone in all history should have been remembered and wept over,—what, then, are we to say of the wide-spread and habitual practice? If one demoniac father had done it, the deed should have been whispered, with a faltering tongue, to the end of time; but mothers, countless mothers, too, have been thus guilty. Yet, the last thrill of horror does not come over us till we reach that worst of all—the superstitious sacrifice of unfending offspring.

What is the madness that has seized the nations? What direful spirit has de-humanized such extensive portions of our race? What is that unseen and deadly agency, that has been at work to turn the brain and cauterize the heart of so many mothers? Or has the world been peopled by demons in human form? Ah! those unnatural fathers and mothers are of the same descent with ourselves. Those perpetrators of an economical or a religious infanticide are our brethren, members of the same great family. Their heart is no more callous by nature than our own. But Paganism, under the control of Satan, has made them what we see them. That is the madness, the mighty and malign agency, that has nerved them for such deeds.

But glory to God in the highest for the dis-

comfiture herein of the great adversary! Offered to Moloch, those children, we humbly trust, ascended to Jesus,—from the heated arms of a brazen image to the gentle embrace of Christ in Paradise. "And he took them in his arms, and laid his hands upon them, and blessed them;" and to the baffled, roaring lion who had sought to devour them, he said, "Of such is the kingdom of God." Alas, for Herod! not for the martyrs of Bethlehem; alas, for persecuting pontiffs and monarchs! not for their infant victims; alas, for the mother on the banks of the Ganges! not for her offspring afloat on its waters;—alas, for them, that they did not themselves perish in earliest infancy! "Is it well with the child? It is well." "I shall go to him;" and I shall there find him a cherub, his voice joining clear and sweet in the choir of heaven; all his earthly beauty, all his infant loveliness, ripened into the perfected excellence of heaven.

"Look upward, and your child you'll see,
Fixed in his blest abode;
Who would not, therefore, childless be,
To give a child to God?"

Broadcast the Seed.

Broadcast the seed;

If thou hast of wealth to lend,
Beyond what reason bids thee spend,
Seek out the haunts of want and woe,
And wisely let thy bounty flow;
Lift modest merit from the dust,
And fill his heart with joy and trust;
Take struggling genius by the hand,
And bid his striving soul expand;
Where virtuous men together cling
To banish some unhallowed thing,
Join the just league, and not withhold
Thy help, thy counsel, and thy gold,
Would'st have thy humbler brother feed?
Broadcast thy seed.

Broadcast thy seed;

If thou hast mind, thou hast to spare,
And giving will increase thy share;
Put forth thy thoughts with earnest zeal,
And make some stubborn spirit feel
The grace, the glory, the delight
That spring from talents used aright;
The improving wealth which none can take,
Though fortune frown and friends forsake;
The strength of vision more and more
Expanding as he dares to soar.
Virtue and knowledge, glorious twain!
The more they give the more they gain!
Would'st help a brother in his need?
Broadcast thy seed.

Broadcast thy seed;

Albeit some portion may be found
To fall on harsh and arid ground,
Where sand, or shard, or stone may stay
Its coming into light of day,
Be not discouraged. Some may find
Congenial soil and gentle wind,
Refreshing dew and fostering shower,
To bring it into beauteous flower,
From flower to fruit to glad thy eyes,
And thrill thee with a sweet surprise;
Do good, and God will bless thy deed.
Broadcast thy seed.

—John Crutchley Prince.

A Thrilling Account.

A lady of the rescued party has given a most interesting description of the events in Lucknow prior to and at the arrival of Havelock's forces. She says:

"On every side death stared us in the face; no human skill could avert it any longer. We saw the moment approach when we must bid farewell to earth, yet without feeling that unutterable horror which must have been experienced by the unhappy victims at Cawnpore. We were resolved rather to die than to yield, and were fully persuaded that in twenty-four hours all would be over. The engineers had said so, and all knew the worst. We women strove to encourage each other, and to perform the light duties which had been assigned to us, such as conveying orders to the batteries and supplying the men with provisions, especially cups of coffee, which we prepared day and night. I had gone out to try and make myself useful, in company with Jessie Brown, the wife of a corporal in my husband's regiment. Poor Jessie had been in a state of restless excitement all through the siege, and fallen away visibly within the last few days. A constant fever consumed her, and her mind wandered occasionally, especially that day, when the

recollections of home seemed powerfully present to her. At last, overcome with fatigue, she lay down on the ground, wrapped up in her plaid. I sat beside her, promising to awaken her, when, as she said, 'her father should return from the ploughing.' She fell at length into a profound slumber, motionless and apparently breathless, her head resting in my lap. I myself could no longer resist the inclination to sleep, in spite of the continual roar of the cannon. Suddenly I was aroused by a wild unearthly scream close to my ear; my companion stood upright beside me, her arms raised, and her head bent forward in the attitude of listening. A look of intense delight broke over her countenance, she grasped my hand, drew me towards her, and exclaimed, 'Dinna ye hear it? dinna ye hear it? Ay, I'm no dreamin'—it's the slogan o' the Highlanders! We're saved, we're saved!' Then, flinging herself on her knees, she thanked God with passionate fervor. I felt utterly bewildered: my English ears heard only the roar of artillery, and I thought my poor Jessie was still raving, but she darted to the batteries, and I heard her cry incessantly to the men—'Courage! Courage! Hark to the slogan—to the Macgregor, the grandest of them all! Here's help at last!' To describe the effect of these words upon the soldiers would be impossible. For a moment they ceased firing, and every soul listened with intense anxiety. Gradually, however, there arose a murmur of bitter disappointment, and the wailing of the women who had flocked to the spot burst out anew as the Colonel shook his head. Our dull lowland ears heard nothing but the rattle of the musketry. A few moments more of this death-like suspense, of this agonizing hope, and Jessie, who had sank on the ground, sprang to her feet, and cried, in a voice so clear and piercing that it was heard along the whole line—'Will ye no believe it noo? The slogan has ceased, indeed, but the Campbells are comin'! D'ye hear, d'ye hear?' At that moment we seemed indeed to hear the voice of God in the distance, when the pibroch of the Highlanders brought us tidings of deliverance, for now there was no longer any doubt of the fact. That shrill penetrating, ceaseless sound, which rose above all other sounds could come neither from the advance of the enemy, nor from the work of the Sappers. No, it was indeed the blast of the Scottish bagpipes, now shrill and harsh, as threatening vengeance on the foe, then in softer tones seeming to promise succor to their friends in need. Never surely was there such a scene as that which followed. Not a heart in the residence of Lucknow but bowed itself before God. All by one simultaneous impulse, fell upon their knees, and nothing was heard but bursting sobs and the murmured voice of prayer. Then all arose, and there rang out from a thousand lips a great shout of joy which resounded far and wide, and lent new vigor to that blessed pibroch. To our cheer of 'God save the Queen,' they replied by the well-known strain that moves every Scot to tears, 'Should auld acquaintance be forgot,' &c. After that nothing else made any impression on me. I scarcely remembered what followed. Jessie was presented to the General on his entrance into the fort, and at the officers' banquet her health was drunk by all present, while the pipers marched round the table playing once more the familiar air of 'Auld lang syne.'"

Brigham Young.

On the 8th of October Brigham Young delivered a speech in the Tabernacle, from which we take the following extracts:

"If the government of the United States have sent soldiers into this Territory, I do not know it, for I have had no official notice of such a circumstance, and you will perceive that I treat them accordingly. If they are sent by government, they are sent expressly to destroy this people: and if they are not sent by the government, they have come expressly to destroy this people; therefore, I shall treat them, as I have informed the officer in command, the same as though they were an avowed mob—not as I would those who have heretofore mobbed us, but as parties who have come to mob us now.

I have a right to treat them as a mob, just as

though they had been raised and officered in Missouri, and sent here expressly to destroy this people. We have been very merciful and very lenient to them. As I informed them in my unofficial letter, had they been those mobocrats who mobbed us in Missouri, they never would have seen the South Pass. We have plenty of boys on hand, and the mode of warfare they would have met with they are not acquainted with.

I would just as soon tell them as to tell you of my mode of warfare. As the Lord God lives we will waste our enemies by millions, if they send them here to destroy us, and not a man of us be hurt. That is the method I intend to pursue. Do you want to know what is going to be done with the enemies now on our borders? If they come here I will tell you what will be done. As soon as they start to come into our settlements let sleep depart from their eyes and slumber from their eyelids, until they sleep in death; for they have been warned and forewarned that we will not tamely submit to being destroyed. Men shall be secreted here and there and shall waste away our enemies, in the name of Israel's God.

Another year, I am going to prepare for the worst, and I want you to prepare to cache our grain and lay waste this Territory, for I am determined, if driven to that extremity, that our enemies shall find nothing but heaps of ashes and ruins. We will be so prepared that in a few days all can be consumed. I shall request the Bishops to see that the people in their wards are provided with two or three years' provisions. There is enough already raised in many places this season to supply the people from two to three years, and I wish them to take care of it, though I expect in all probability we will raise a great many crops before our enemies again come here to disturb us; and I expect that we are fully able to defend ourselves, and that our enemies will not be able to come within a hundred miles of us. I know that ten men, such as I could name and select, could stop them before they got to Laramie. And if we had seen fit to have sent such men this season, they alone could very easily have so stopped our enemies that they never would have got through the Black Hills. I count five such men equal to twenty-five thousand, and believe that two of them could put ten thousand to flight. I believe we are now where that could be done. I will take five or ten such as I can name, and if two can put ten thousand to flight, I am sure that ten are perfectly able to do it."

Sinful Habits.

Sinful habits are fearful, fiery things. Ordinarily they are eternal: it is rare that they are changed. And a single choice may become a habit, may take precedence in the whole character, and grow into a despotism that can never be broken. Most of those persons who perish through intemperance, forge, in the fires of youth, the first links of the dreadful chain that envelopes them. The Latin maxim is full of wisdom—*Obsta principiis*. "Resist the beginnings." Let not the present pleasures, or gratifications with which Satan, or your tempting companions, or your own ungoverned passions may allure you to evil, prevail with you to begin the dread habit of indulgence. Beware of the first step of a habit, or if you have taken it, break from it before it becomes eternal. Remember that the pleasure is only momentary—the habit to which, for the pleasure, you sell your birthright, is inveterate, and comes at last to be nothing but agony. That great writer, Mr. Coleridge, says, speaking of vicious pleasures, in part from his own dread experience of evil, and therefore more solemnly—"Centuries, or wooden frames, are put under the arches of a bridge, to remain no longer than till the latter are consolidated. Even so, pleasures are the Devil's scaffolding to build a habit upon—that once formed and steady, the pleasures are lent for firewood, and the hell begins in this life."—*Cheever*.

A Blessing at Table.

I am disposed to sanctify eating. Not to look down upon it, but to make it a means of higher influences. This seems to me the idea of the Bible. As was natural in an early age, eating in

the Old Testament was always the expression of happiness and sociality. In the New, is it not remarkable how much Christ is spoken of at meals? His noblest thoughts, His freest outpourings of real feeling are at the table where good cheer has been. His best speeches and teachings are often at dinner. The peculiar rite—yes, the only rite—which he transmits, is the changing of the meal into a remembrance of Him. His appearance after the crucifixion is at the breakfast table. And His last appearance on earth is at a dinner in the open air. Is not this the idea of Grace, that the meal is one of the best aids of sociality, and best expressions of happiness; and in that time of friendly, pleasant intercourse, we especially want the aid of God and His company, in making it noble and good? So may not every meal be, in some sense, a Lord's Supper, and should not every Lord's Supper be a blessed meal?—*Brace's Social Life in Germany*.

The Nail In a Skull.

The interposition of the providence of God in the discovery and punishment of murder, has often been remarked. Probably no crime has been followed with such remorse, or been so frequently discovered in the most unexpected ways. The following facts are peculiarly striking.

Dr. Donne, afterwards Dean of St. Paul's, walked into the churchyard as the sexton was digging a grave, and on his throwing up a skull the doctor took it into his hands to indulge in serious contemplation. On looking at it he found a headless nail sticking in the temple, which he secretly drew out and wrapped it in the corner of his handkerchief. He then asked the gravedigger whether he knew whose skull it was. He said he did; adding, it had been a man's who kept a brandy shop; a drunken fellow who one night having taken two quarts of ardent spirits, was found dead in his bed the next morning. "Had he a wife?" "Yes." "Is she living?" "Yes." "What character does she bear?" "A very good one; only her neighbors reflect on her because she married the day after her husband was buried." This was enough for the doctor, who, in the course of visiting his parishioners, called on her; he asked her several questions, and among others, of what sickness her husband died. She giving him the same account, he suddenly opened the handkerchief, and cried, in an authoritative voice, "Woman, do you know this nail?" She was struck with horror at this unexpected question, and instantly acknowledged that she had murdered her husband, and was afterwards tried and executed.

Original.

Not Forgotten.

Sometimes we have reason to fear that many who were engaged in former years in proclaiming this gospel of the kingdom, and departed from us, have forgotten the great and glorious truths which were then so dear to their hearts. But that this is not universally the case we have some cheering evidence.

The friends in Canada West remember with great affection the abundant and successful labors of Bro. D. F. Reed in that province, in 1843; and have often mourned that they no more heard his voice or read his admonitions, and have often asked Where is Bro. Reed? Since 1844, he has been connected with the Methodist E. church, and sustained various relations. During the present week he has been preaching in Nazareth church, in this city, where a glorious work of God is in progress. Last evening Jan. 8th, was the great night of the feast. Bro. Reed had announced to preach on the judgment. And at an early hour the spacious house was crowded. His text was from Rev. 20th, "I saw a great white throne," &c.

He begged his audience not to be alarmed because he was going into the prophecies. Suppose said he, that a stately pillar rears its majestic head among the clouds; and some one should come along and figure upon it with chalk and with great care and exactness, and verily think he had accomplished an important work, and others should be persuaded of the same idea. The rain

of heaven descends and dashes upon it. Is the pillar gone? or does the pillar remain and the chalk marks only vanish? Now, supposing Wm. Miller did figure on the pillar of prophecy, and the rain has washed it out. Is the pillar gone? No, thank God, the pillar of prophecy stands firm.

He then gave his hearers a hasty sketch of the image of Daniel 2 chapter, of the four beasts, the ten horns and the little horn of the 7th chapter, with the time, times, and dividing of time, bringing them down to the day of judgment and Christ's glorious appearing and reign at the door; declaring it to be his firm conviction that there were those in that house who would see the Lord in glory. He said that it was common among Christians to talk about dying and dying grace; but they should rather seek translating grace. The power with which he spoke or its effect on the audience, Canadians better know, than I can describe with pen and ink. Suffice it to say, that D. F. Reed remains true to the Advent faith, as the needle to the pole, and I doubt not will yet be used to help in spreading to the ends of the earth the everlasting gospel. J. LITCH.

Philadelphia, Jan. 8th, 1858.



ADVENT HERALD.

BOSTON, JANUARY 23, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Use of Words.

The following philological law, or canon of criticism, is universally admitted; and all dictionaries, grammars, and translations, are designed to be formed in accordance with it; viz:

"Every word not specially explained or defined in a particular sense, by any standard writer of any particular age and country, is to be taken and applied in the current or commonly received signification of that country and age in which the writer lived and wrote."—Campbell.

The validity of this law is self-evident; for if words are not to be understood according to their signification, at the time and in the place when and where used, it is impossible to determine what signification should be attached to them, or to give them any meaning. So universally is this law acquiesced in, that any one will search in vain to find when it has been questioned or controverted. A Correspondent has, however, surmised that we have departed from it, and asks for our reasons for so doing,—as in the following

LETTER FROM I. C. WELLCOME.

Dear Bro.—I will only say a few words in regard to your long and interesting articles in answer to J. M. Orrock, E. Burnham, and L. Wilcox. While some have thought them dry, and were wearied with reading so much in answer to a few short questions, I have been much interested, pleased, and profited. I am really glad you took so great pains to give us the amount of information you have; for there are but few of us who have access to so many of the opinions of men as you. I can say of a truth I have been edified, (and trust that many others have also) although I by no means see reasons to adopt your conclusions. It has served to show me the great importance of cleaving more closely to the Bible and of letting it interpret its own doctrines, and to see the great weakness of strong men when they try to make the Bible endorse their opinions. I have seen one brother who has been undecided about the state of the dead for years; but your articles confirmed him in the belief of the unconscious state,—one good result, truly.

Will you now tell us through the *Herald* why you find liberty to depart from a rule you have heretofore laid down, or endorsed, and always sought to hold your opponents to abide by, namely, "Whenever Christ and his apostles used terms familiar to the Jews, they are to be received by us as meaning what the Jews understood by such language." I believe I have your idea, if not your precise language. You refer to the article on Hades found in Josephus, and whether written by him or not, you say it was written by a Jew, and gives the Jews' idea of Hades.

That article says, "Hades is a place in the world not regularly finished, a subterranean region."—Thus the Jews understood Hades to be underground in the earth. Consequently New Testament writers or speakers must have used the term to signify such locality as was understood by the Jews. But when you start in search of that place, you refuse a Jewish pilot, and drift to another place altogether, even to the New Jerusalem, which is above, and exceedingly light, whereas the Jew would have directed you to a place of "perpetual darkness;" for thus he declares of it. I will not be tedious in farther pointing out the various points of the matter, but only please answer in the *Herald* why you leave your own rule. Perhaps it may also show that others are justified in not making that a universal rule. Yours as ever seeking light,

I. C. WELLCOME.

Brunswick, Me., Jan. 5th, 1857.

ANSWER TO THE ABOVE INTERROGATION.

We are always grateful to any one who will correct any misstatement made in the columns of the *Herald*, whether made by a correspondent or editor; or who will point out any illogical conclusion, misinterpretation of a text, or violation of any law of language. And if any one supposes there has been any such departure from sound exegesis, it is their right to attempt to show it; and any question calling for farther explanation, as in the above, which is put in a courteous and Christian manner, is worthy of a respectful reply. Our brother will therefore pardon us, if we attempt to show that we do not apprehend that we have departed from the Canon of language laid down. We think we shall enable him to see,—and in seeing it he will be gratified that we have shown him the source of his difficulty,—that his construction of the rule is wrong, and that he has not distinguished between the use of Hades, as the place of all the dead, and of Paradise and Tartarus, as departments in Hades and receptacles of the two great and opposite classes of the dead.

In the article in Josephus, to which our correspondent refers, Hades is defined to be the place "wherein the souls of the righteous and unrighteous are detained;"—as that "wherein the souls of all men are confined until a proper season which God hath determined when he will make a resurrection of all men from the dead."

This definition and use of the Greek word Hades is in harmony with the use made of it by the Greeks and with that made of the Hebrew Sheol, by the Jewish fathers. As these words were used to designate the place of departed spirits, irrespective of their character or condition, and was used only of that, the rule we follow,—and it is one the correctness of which is acknowledged by every philologist,—compels us to understand them of that place and of that only.

The place of the departed, however, and what that place is, or where it is, or the condition of the departed in it, are other and separate questions, which are in no ways affected by the use of that rule. By the uniform use of the words Hades and Sheol, there is no room to question to what they apply: all persons in that age meant by them precisely one and the same thing; but while they all applied them to the place of the departed there might be entertained very diverse and incorrect views respecting the locality of, or the condition of the dead in that place. The use of the rule determines only the application of words to things; and requires no endorsement of the opinions entertained respecting those things,—as a few illustrations will show:

In the Jewish use of the Heb. of the word "earth" the evidence is very plain respecting the thing to which that word was applied,—viz. the dry land under our feet. Therefore when the scriptures speak of the "earth," we know that it speaks of this dry land, and what it says of the earth, it says of this dry land. But while they called this dry land earth, they had many crude and idle fancies respecting this earth, which this application of the word does not make it necessary for us to adopt. They supposed the earth to be flat, to extend down indefinitely below, as the heavens do above, and to extend to an undetermined distance in space; yet the application of the word earth to this dry land, does not make the word to mean a dry land thus flat, extended, and infinitely deep,—the word, as the name of a thing, being entirely distinct from the crude and erroneous fancies entertained respecting that thing; and which are by no means involved in the correct use and application of the word.

Again: The Jews used the Hebrew corresponding to our word "sun," as expressive of the great luminary of day; so that what is anywhere said in the scriptures of the literal sun, is to be uniformly understood as said of that luminary; but the Hebrew ideas of its size, constitution, distance from the earth or astronomical relations to the other heavenly bodies may have been exceedingly faulty, and is in no way involved in the use or application of the word sun to the heavenly luminary.

Once more: The words, "angel, spirit, and the

resurrection," which the Sadducees denied, and the Pharisees confessed, as in Acts, 23:8, had but one meaning to Sadducee or Pharisee; although respecting them there was a difference of opinion among the Jews—one class denying, and the other class contending for them, but both classes applied the same words to the same things. When the Sadducee denied the existence of spirits, or of angels, he meant the same classes of intelligences that the Pharisee did when he affirmed their existence; and when he denied the resurrection, he referred to the same event that the Pharisee did when he contended for it. Thus we are to discriminate between the application of words to things, and opinions that may be entertained of those things—the correctness or incorrectness of the last being determined only by their endorsement or rejection by the sacred writers, or their harmony or want of harmony with the language of inspiration: which is the only and final umpire in all matters of opinion.

With these illustrations, our brother will see that as the Jews uniformly and invariably applied Sheol and Hades to the place of the departed spirit, as they did the Heb. 'keber' and Greek 'mnema,' to the sepulchre of the body, we are compelled by our rule to understand everything said in the scripture of Sheol and Hades as said of the place of the departed,—while the Jews' notions of that place are not to be received as correct, any farther than they are endorsed by, or are in harmony with those scriptural declarations. Therefore we have no departed from our rule, and hence have no excuse to make for any supposed departure.

II. Our brother has failed to discriminate between what is said of Hades as a whole, in the article in Josephus, and what is said in that article of its several parts—as we think he will readily see.

The Jewish writer, whether he be Josephus or some other early Jew, says that Hades "is a place in the world not regularly finished." This opinion of it, and its correctness, are distinct questions; but what is this opinion? It will be borne in mind that by *Kosmos*, or the world, the Jews understood this earth's habitable surface fitted up as it is for man's subsistence, having the sky as its canopy above, lighted up by the sun and stars, adorned with the herbage of the field, and its fruits constituting the table spread for man's subsistence. In other words, the world is expressive of this concave, the heaven, and the earth,—the former extending indefinitely upward, and the latter extending indefinitely downward.

Such being the world in which the Jews supposed Hades to be, but which is not itself Hades, the latter is their invisible and unseen, into which they thought all the departed enter.—But while this article in Josephus speaks of it as "dark," and "subterranean," it does not make it to be all dark and subterranean, as our correspondent has supposed. As the Jews supposed it to extend indefinitely down, under the surface of the earth, so did they also, as this writer evidently does, suppose that its limits are not confined to those dark and subterranean regions. This will be apparent by two extracts from that article. viz:

"Hades is a place in the world not regularly finished: a subterranean region, wherein the light of this world does not shine, from which circumstance that in this region the light does not shine, it cannot be but there must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishments, agreeable to every one's behaviour and manners."

That this description of Hades as "dark" and "subterranean," was designed to apply only to that part where the wicked are consigned, is evident, first, from its being explained to be a place of punishment; and, second, from its being expressly affirmed that the spirits of the just which had been affirmed to be in Hades, are in a different part of it, and in a place of light and happiness. Thus this writer proceeds to say that,

"The just shall obtain an incorruptible and never fading kingdom. These are now, indeed, confined in Hades, but not in the same place wherein the unjust are confined. For there is one descent in this region, at whose gate we believe there stands an arch angel with a host; which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way, but the just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of good things they see, and rejoicing in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor any briars there, but the countenance of the fathers and of the just, which they see always, smiles upon them, while they wait for the rest and eternal new

life in heaven, which is to succeed this region.—*This we call the bosom of Abraham.*"

Now as this Jewish writer does not locate the just in a place of perpetual darkness, but in a region of light, our correspondent cannot convict us of departing from his Jewish pilotage, when we also place them in a region of light—not because this writer does, but because the Scriptures require us to.

Nor is it Hades as a whole, that we place in this region of light, as our correspondent has supposed, but this part of it, called "the bosom of Abraham," which this Jewish writer also places there. For it is not the dark and subterranean region that he denominates the bosom of Abraham, but the region of light appropriated to the just.

What he denominates the bosom of Abraham, is also, the same part of Hades,—which other Jewish writers call "Paradise," "The garden of Eden," &c. As they confessedly all meant one and the same thing by those several denominatives, applying them all to the mansions of the just in Hades, we, in locating the blessed in Hades, but also in Paradise, the bosom of Abraham,—and which Paul calls the Jerusalem above, or the heavenly Jerusalem,—have followed only where our Jewish pilots led—taking the Scriptures to light our way.

In following this pilotage, however, we are not justified in adopting their opinions, except so far as they are sustained by the language of inspiration. But when we find Christ teaching that Lazarus "died, and was carried by angels to Abraham's bosom," as he can be understood as speaking only of the place of the pious dead, and as it accords with what this Jewish writer says, that the just are conducted by angels to Abraham's bosom in Hades, it teaches us the correctness of this writer in that particular. And when we find the Saviour saying of Dives, that he "died and was buried, and in Hades he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom," it teaches us that in the place of the departed there is consciousness and communication, happiness to the just, and misery to the wicked, and also that the opinion of this Jewish writer, respecting its being "perpetually dark," is so far incorrect as it did not obstruct the vision of Dives. Also, as Christ promised the thief admission to Paradise on the day of their crucifixion, Luke 23:43, and as Paradise signified among the Jews, only the place of light, where the just are in Hades, we cannot understand otherwise than that the Saviour promised the thief admission with him to the bosom of Abraham in Hades. As Christ went in spirit and preached unto the spirits in safe keeping, (1 Peter 3:19,) we can understand only that he went into Paradise where he promised the thief admission with him, and announced to the waiting ones that he had paid the price for their redemption, (1 Peter 4:6.) As He that ascended "also descended first into the lower parts of the earth," (Eph. 4:9) we learn that Christ went into the place of the departed; but into that place only where the just are. And as the soul of Christ "was not left in Hades," when his flesh was rescued from corruption, (Acts. 2:31) it teaches us that it had been there; but the only instance of its going there, was when the thief accompanied him to Paradise on the day of their crucifixion.

While, therefore, the Jewish use of words, determines the things to which they are to be understood as applying, the Jewish opinions of those things are to be subjected to the test of the inspired testimony.

This point need not be pursued farther; but its perfect impregnability might be farther shown by its being acquiesced in by the general sense of the early church as testified to by every impartial writer who has investigated the question. On this point we fear no successful contradiction; and in the absence of any testimony in the opposition, or any disproof of the testimony which has already been introduced for it, it is not needful to present any farther proof in its support.

Being always ready meekly to render to every man who asketh us, a reason of the hope that is in us, no brother need ever fear giving offense by a candid and Christian dissent from any position taken, or argument sanctioned. For as we all seek truth, and truth only, it will give as much pleasure to be corrected when in error, as to be defended when in the truth—God's teachings and not human theories being alone of any value. And therefore we always conclude that others are equally pleased when they are shown anything indefensible in their position or proofs, that they may avoid it and stand more firmly on the rock of TRUTH.

The Test of Truth.

The truthfulness of a doctrine is not to be determined by the number, but by the character of its adherents, and its agreement with the words of inspiration. The preaching of error may confirm some the more in the opposite truth; and so may the preaching of truth confirm some in the opposite error, so that they will more oppose the truth.

The great apostle to the gentiles said of his own

preaching: "We are unto God a sweet savor of Christ, in them that are saved and in them that perish; to the one, we are the savor of death unto life; and to the other, the savor of life unto life," 2 Cor. 2:15,16. The Saviour himself was "set for the fall," as well as for the "rising again of many in Israel," Luke 2:34. And hence the number of converts made or lost by any effort, is no criterion by which to determine its logical or its scriptural nature. The character of the converts, however may have a determining influence on the point; if the most of those in whom are combined logical minds, cultivated intellects, devout hearts, and scriptural knowledge, generally condemn what is presented as illogical undevout and unscriptural, it would be a reason for reexamining the subject, to see if its presentation was in harmony with sound exegesis.

Nor should an effort to present the truth be made in the expectation of producing any given results. The Scriptural theory of preaching, is that it shall be engaged in irrespective of the results that may follow. God says to him who attempts to preach His word, whether it be by voice or pen, Go preach "the preaching that I bid thee," John 3:2. He may not stop to enquire whether those to whom he preaches will receive it or not, before he consents to preach; for his duty is irrespective of "whether they will hear, or whether they will forbear," Eze. 2:4. Paul has only to plant, and Apollos to water, which is the end of their instrumentality—leaving God to give just such increase as shall be pleasing to him. But Paul and Apollos ought to be exceedingly cautious that they plant the good seed and water it with the water of life; and that, as wise master builders, they build with gold and precious stones, which will endure the fire, and not with wood, hay, and stubble; for if any man preach not what God has given him to preach, it will be seen that God has not commissioned him.

Therefore all preachings should be tested, not by the numbers moved by it, nor by the way in which they are moved, but by its conformity to the scriptures of truth. "To the law and to the testimony," must resort be had, as the final and only umpire of truth: "if they speak not according to this word, it is because there is no light in them," Isa. 8:20. Said Paul: "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," Gal. 1:8. And the Giver of the words of life has Himself said: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:18,19. The Scriptures, then, are the test, and the only test,—except as the interpretations of them are sustained by the temper and spirit of those who believe and teach—to which may be subjected the scripturalness of that which is uttered.

PREVALENCE OF PROFANITY.—A late writer from Kansas says:—

"Every one who comes to Kansas from the East, is impressed with the general prevalence of profanity. Our border ruffian neighbors will do more swearing in the same length of time than any set of men I ever saw. They take to it in boyhood as naturally as a duck takes to the water. When intoxicated, and sometimes when sober, they can hardly speak a sentence without an oath. Frequent meetings with them, and the strong excitations and mixed associations that prevail here, have done much to extend the same practice into Kansas. Men who in their New England boyhood, were taught better things—men, even who are professors of religion, fall into the habit. It was only a week or two since, during the Lawrence Convention, that I heard a former Methodist clergyman retort most profanely to some one who made an irritating remark to him. And a friend tells me that he has often heard an old Pennsylvania deacon, during the wars here, swearing like a pirate: and then, a moment or two after as he thought of his professions, has seen the tears stream down his cheeks.

"These thoughts were suggested by a sermon on profane swearing, which I heard yesterday, from Rev. H. M. B. Storrs, formerly of Mass., and now the Congregational pastor in this place. He treated the subject earnestly and practically; and in addition to its moral bearings, urged that the oath was the language of the brothel and the border ruffian, and should never pollute the lips of a gentleman or the Free State man. If the other clergymen of the Territory would follow this example, they would of course do much to abate the practice."

"Malice," says Seneca, "drinks one half its own poison." And DesCartes, in his treatises on the passions, says, "Hatred is never without sorrow." What must have been the wretchedness of John Lillburne, of whom Cromwell quaintly remarked, "He

is so quarrelsome, that, if he could find no one else to quarrel with, John would quarrel with Lillburn, and Lillburn would quarrel with John."

CHURCH IN PROVIDENCE.—DEAR BRO. HIMES:—The revival which commenced while you were with us, still continues and is growing in interest. Several have been converted and new ones are coming forward for prayers almost every evening. The meetings have continued with undiminished interest, nearly every evening since you left us.

Our congregation was large over Sunday. The audiences were very attentive, and appeared much interested. The following is from the Providence Tribune of Monday.

"*Sermons on Prophecy.* The initial of a series of discourses on the Divine method of interpreting sacred prophecy, was preached yesterday afternoon in the new advent chapel on Broad street, by the Rev. L. Osler, the Pastor of the Society. The plain but forcible language of this gentleman, and his earnestness in the work, combined with a clear understanding of his subject, renders his preaching very attractive and full of instruction. His theme yesterday was the "importance of studying and correctly understanding sacred prophecy." The subject naturally divided itself into three distinct heads. 1. The origin of prophecy. 2. Its design.—3. The importance of taking heed to it. The first was pointed out at much length, the second explained in a very lucid manner, while the earnestness with which the last was urged gave evidence of a mind and heart thoroughly imbued with the knowledge of, and a love for, the work. It would be well to hear Mr. Osler."

Thus the Lord is giving sanction to the work of our hands in building a house of worship to His name. Yours, &c., A. PEARCE.

YAHVEH.—The subjoined Acrostic was written by a gentleman in the office of Public Instruction in Canada, after reading MacWhorter's book—"Yahveh Christ; or the Memorial Name:" which, by the way, is being republished in England and Germany.

Yes! lift it up—the dear "Memorial Name"—
And let the ancient glory round it flame,
He who created, caught man as he fell,
Vanquished by sin, and bore him up from hell:
E'en took his form, and, dying to restore,
Holds him enthroned with God forever more!
—Providence Journal.

Bro. A. Burkholder.—You enquire if the disciples, spoken of in Acts 19:1—5, were baptized twice. I answer, yes.

John's Baptism is spoken of as distinct from that of Christ's. In the case of Apollos, Acts 18:25, it is said he "knew only the baptism of John." So of these disciples. They were baptized into John's baptism. And this baptism was unto repentance "saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus. When they heard this they were baptised in the name of the Lord Jesus." What can be plainer than this? J. V. H.

Bro. Himes.—Believing that you have always been willing to give your scriptural evidence on any subject to all honest enquirers, I should like for you to answer the following question on a subject that interests almost every person, and also a question that I have no recollection of ever seeing anything said about in the Herald.

1. Are infants to be saved in God's everlasting kingdom?
2. If they are, will you give your scriptural evidence?

The reason why I ask these questions is, there are teachers in these regions that say infants and idiots cannot be saved, and I understand that some say they will not be resurrected.

J. A. VARNEY
East Alton, N. H. Jan. 9, 1857.

Ans.—We think all infants to be most certainly saved. Our reasons for so believing cannot be better expressed than in the articles on that subject during the last three weeks. An article on the same subject will also be found in the Herald of Aug. 8th, 1857.

The Class in Tropes.

Another sister writes:

"Believing that a discrimination between literal and figurative language, also between the nature and use of the different figures, essential to a perception of the import of scripture language; and that the subject deserves more attention than I have hitherto devoted to it, I was pleased with your proposal of forming a class for the express purpose of making it a study. But I tried to content myself with the idea of deriving what benefit I could from the labors of those better qualified for the investigation, as the result of those investigations might be communicated through the Herald. Aware however that I need all the benefit which can be derived from it, if all the

letters are not already appropriated you may assign me one, if you think proper, and I will endeavor to comply with the conditions as far as I understand, and am able to fulfil them.

"Your directions respecting the analysis to be given, seem quite intelligible; yet if you would have the goodness to select some word, and give an example of the arrangement desired, I think it might be of service to myself, and possibly to others."

Ans.—You may take, if you please, the letter "W" and the signature of Wyoma. You will find the arrangement you desire in the examples given last week, this, and as the articles progress. We are pleased that so many are taking an interest in this study. A few letters, only, are unappropriated, and those are the less important ones; those wishing must speak quick and may select from O, Q, U, V, X, Y, and Z.

SCRIPTURE TROPES.

The use of tropes being for the purpose of illustration, ornament or emphasis, a right understanding of them becomes absolutely imperative to a correct knowledge of the Scriptures. The following catalogue will comprise the more frequent use of the more prominent ones, alphabetically arranged.

A.—BY ALPHA.

Continued from our last.

ALTAR, n. Lit. An instrument or place for sacrifice.

—An elliptical Metaphor denominative of Christ as our atoningsacrifice: "We have an altar, whereof they have no right to eat which serve the tabernacle." Heb. 10:13.

—A Metonymy for the religious ordinances there solemnized: "Their children remembered their altars." Jer. 17:2.

ALWAY, adv. Lit. Perpetually, or continually: "Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

—An hyperbole, expression of what is habitual, or at regular intervals: "Cornelius prayed to God alway." Acts 10:2.

APPLE-OF-THE-EYE, n. A Metaphorical denominative of the Eye-ball, which is carefully "guarded by several coats and humors, and eyelids fenced with hairs to preserve it from hurt,—unto which R. Levi ben Gerson thinks these words allude."—Patrick.

—A Simile to illustrate how choicely anything is watched over: "He instructed him; He kept him as the apple of his eye," Deut. 32:10.

—A Substitution, when touching it is put for doing what will easily produce serious injury: "He that toucheth you, toucheth the apple of his eye," Zech. 2:8.

APPLES-OF-GOLD, a metaphorical denominative of golden balls, because of their apple-like form, or of golden looking apples—Patrick thinking it doubtful which of these is expressed by the original.

—A Simile to illustrate what is grateful and valued: "A word fitly spoken is like apples of gold in pictures of silver;" Prov. 25:11—i. e. like golden balls, or beautiful apples, presented in a silver network basket.

ARISE, v. Lit. To leave a recumbent or sitting, for an erect posture, or to ascend in space: "Shall the dead arise and praise thee?" Ps. 88:10.

—A Metaphor expressive of the beginning, commencing or first appearing of anything: "The persecution that arose about Stephen," Acts 11:19.

—A Substitution for the same: "If there arise among you a prophet," Deut. 13:1.

ARK, n. Lit. A coffer into which what is sacred may be put for preservation: "Thou shalt put into the Ark the testimony," Ex. 25:16.

—A Metaphor illustrative of the seat or source of anything: "Arise, O Lord God, into thy rest, thou and the ark of thy strength," Ps. 132:8.

ARM, n. Lit. The limb of the body that is its principal instrument of strength: "Let my arm fall from my shoulder blade," Job. 31:22.

—A Metaphorical denominative of Christ, as the instrumentality by which God redeems the world: "Who hath believed our report? and to whom is the Arm of the Lord revealed?" Isa. 53:1. Also for any instrumentality: "Cursed is he that maketh flesh his arm," Jer. 17:5.

ARM, v. Lit. To provide with weapons: "Arm some of yourselves to the war," Num. 31:3.

—A Metaphor illustrative of supplying the necessary means of offence or defence: "Arm yourselves with the same mind," 1 Pet. 4:1.

ARMOUR, n. Lit. Instruments of war: "Thou didst look in that day to the armour of the house of the forest," Isa. 22:8.

—A Metaphor illustrative of any effective instrumentality: "Let us put on the armour of light... the Lord Jesus Christ," Rom. 13:13,14; "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil," Eph. 6:11.

ARROW, n. Lit. A kind of dart: "Jonathan shot an arrow beyond him," 1 Sam. 20:36.

—A Metaphor expressive of any agency that caus-

eth sudden anguish: "He that beareth false witness is a sharp arrow," Ps. 25:18.

—A Synecdoche for arrows, or weapons of any kind: "The arrow cannot make him flee; sling stones are turned with him into stubble," Job 41:28.

—A Substitution, when its shooting forth is put for an infliction of judgment; and: He "shall break their bones, and pierce them through with arrows," Num. 24:8.

To be continued.

MEMBERS OF THE CLASS IN TROPES are requested to offer any criticisms on the examples given of tropes—to call in question any word wrongly defined or classified, and to supply any important figure under the respective letter that is omitted. And each one will please to have his or her list ready to follow in its alphabetical order.

EXPOSITORY.

THE PROPHECY OF ZECHARIAH.

CHAPTER IV.

"And the word of JEHOVAH was to me, saying, (v. 8).

"The hands of Zerubbabel have founded this house; his hands shall finish it; and thou shalt know that Jehovah of hosts, hath sent me to you. (v. 9.) For who hath despised the day of small things? and they shall rejoice, and shall see the plummet in the hand of Zerubbabel: those seven: they are the eyes of Jehovah which run to and fro in all the earth."—v. 10.

We read in Ezra 3:8, that "in the second year of our coming unto the house of God at Jerusalem... begun Zerubbabel, the son of Shealtiel... to set forward the work of the house of the Lord." This was twenty years before the house was completed in the sixth year of Darius; and although the work had been thus hindered, Zerubbabel was permitted to finish it,—thus demonstrating the truthfulness of this prophecy. The "hands" of Zerubbabel are put by a metonymy for Zerubbabel—they being referred to as the instrumentality by which he builds.

The "day of small things," refers to their humble beginnings, when the Jews showed little ability to complete the work they had commenced. "For they shall rejoice," is, in the margin, "since the seven eyes of the Lord shall rejoice." The "plummet," is, also, there: "the stone of tin." It was the instrument by which walls were tested, whether they were perpendicular; and its being in the hands of Zerubbabel shows that he was to be seen, i. e. by those eyes, employed about the work in which he was engaged. Those eyes, being shown in note on 3:9, to be symbolic of the Holy Spirit, this teaches that Zerubbabel, while employed in re-building the temple, was to labor under the direct supervision of the Spirit; and that therefore he would complete the work, to the joy of those who feared, amid their discouragements, that it might fail of accomplishment. 2 Ch. 16:9, "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect toward him."

"Then I spoke and said to him, What are these two olive-trees on the right of the lampstand, and on its left?" v. 11.

"And I spoke again, and said to him, What are these olive branches which by means of the two golden tubes empty the golden oil out of themselves?" v. 12.

"And he said to me saying, Knowest thou not what these are? And I said, No, my Lord," v. 13.

"And he said, These are the two anointed ones that stand by the Lord of all the earth." v. 14.

The word rendered *olive-trees* in the first interrogation, is the same that is rendered *olive* in the second. The question is literally, What are these two olives,—the word olives expressing olive-trees, the same as oaks, are expressive of oak-trees. In the second interrogation there is the addition of the word "branches." It is *Shibboleth* in the Hebrew, and is nowhere else rendered branches. The literal meaning of the word Shibboleth is "ears," or "ears of corn," and it is thus rendered in all other places excepting three, where it is *flood, floods and the channel*. It is not then expressive of their being mere branches, and not olive-trees as they are before denominated—a distinction which some argue; but it is applied to the olives, to designate them as the channel or sources of supply from which the bowl of the lamp is filled. The oil of the olives is of a golden color, and hence by a metaphor it is called "golden oil."

In the answer of the angel, the trees are called "anointed ones;" but it is literally as in the margin, "sons of oil,"—the sources from which the lamps are replenished—See Note on v. 3.



THIRD ANNUAL REPORT OF THE BOSTON ADVENT ASSOCIATION.

TO THE STOCKHOLDERS:—

The previous annual Reports have given the full history of the affairs of this Association from the first, up to January of last year. Resuming from that date, we present

I. OCCUPANCY OF THE BUILDING.

1. and 2. During the past year, the Chapel and Herald Office, have been occupied as at that date.

3. Store, No. 48 Kneeland st., then occupied by Mr. S. Adams, on a lease extending to Jan. 1, 1860, was vacated by him in September, and a month later was rented by him to Mr. J. Hollingdale, for the continuance of a similar business,—family groceries.

4. Store, No. 50, is occupied now, the same as then, by Dr. N. H. Dillingham.

5. Store, No. 52, then occupied by Phillip Snow, as a shoe shop, was vacated by him the first of March, Wm. Edgerly succeeded him, and continued from March 1, to Sept. 1, when he was succeeded by Mr. Abner P. Emerson, in the same business, who is the present occupant.

6. The corner-store, then occupied by T. Glassett, was vacated by him Dec. 7th, and was rented on the 21, to Mr. John H. Tomlinson, who occupies it as a variety store, but purposes not to continue in it.

7. Store, No. 25, Hudson st., was then occupied by Dr. P. P. Evans, an "Indian Doctor." He was absent at date of last report, on a professional tour, and was \$57.50 behind on his rent, which in the last report was estimated "good." He was absent till the middle of February, when he came back, and paid the above sum in dribblets; and also paid \$35, on his rent for 1857. The last of July he left on another tour, and left a Mr. J. H. Mills who sold spoons, &c., to keep his office during his absence, professing he would be back in a few weeks, with funds to pay all arrearages. Since that time, we have not seen or heard anything from him, except that he is or was in "Barrington, Nova Scotia." Mr. Mills was left in possession, claiming it under Dr. E. till Nov. 15th, when it being evident that Evans would not return, it was vacated by Mills, and rented to A. R. Kinsler & Co., who occupied it but two weeks. It is now vacant.

8. The corner cellar has been unoccupied during the year, except for a few weeks by two or three colored persons, and is unrented. A part of it has been attached to store No. 52, for the repairing of shoes, the shoe-shop above being changed to a shoe store, at an addition of rent to the store of \$40 per year, beginning in September.

II. RENTS CHARGED.

The amounts of rent charged during the year have been, to

J. V. Himes, for Herald office	\$150.
Second Advent Society, for Chapel,	150.
S. Adams, store No. 48 Kneeland street,	330.
Dr. N. H. Dillingham, store No. 50 K. st.,	264.
P. Snow " " " 52 " "	50.
Wm. Edgerly " " " 100.	
A. P. Emerson " " " 61.	
Thomas Glassett " " " 54 " "	234.19
J. H. Tomlinson " " " 7.	
P. P. Evans " " " 25 H. "	201.25
A. R. Kinsler & Co. " " " 9.50	
S. Carroll corner cellar	2.
W. H. Jones " " " 20.	
M. Dyer " " " 2.	

Making a total of 1580.94 which is \$74.58 less than the amounts charged the previous year.

The above amounts have all been collected, excepting, from N. H. Dillingham, one month's rent, 22. And P. P. Evans 166.25

188.25

The last of these items is probably of no value.

III. INCOME.

The income of the Association for the year, has

been from collections of rent for 1857, \$1392.69
And due from Dr. Dillingham 22.

Total, \$1414.69

IV. EXPENSES.

The expenses have been,

To the Conway Fire Insurance Company, for insurance on the amount of \$2500, for one year, from Jan. 19, 1857, 18.75

To the Holyoke Mutual, for a policy on the same amount for five years from the same date 62.50

To the Quincy Mutual office for an extension of its policy on the same amount for one year, so that instead of expiring Dec. 4, 1859, it extends to Dec. 4, 1860, 12.50
To Charge of agent for policies 1.

Total for insurance, \$94.75

To city of Boston for Taxes for 1857, 130.20

" " " " water in apartments common to the building, 6.

To Wm. A. Hall for printing Articles of Agreement, 7.42

To one-half cost of alterations and improvements by S. Adams in store No. 48 30.00

To allowed Wm. Edgerly for painting in store 52 Kneeland st. on taking it, 4.75

To bill for gas fixtures put in room under the store, Sept. 1, 5.90

To bill of J. W. West, for other alterations made in fitting that cellar into a shop for shoe repairing, 49.24

To bill of A. P. Emerson, for painting, &c. of corner store, when vacated by Glassett 18.06

To bill of J. W. West for a new counter, &c., in same store, 10.50

To bill of B. T. Dudley for repairs of water-pipes, &c. 3.13

To Interest on borrowed money, 204.88

Total of expense, \$565.73

V. NET EARNINGS.

The net earnings of the Association is the difference between the income and expenses, viz.,

Income, \$1414.69

Expenses, 565.73

Balance of earnings, 848.96

VI. ASSETS AND INDEBTEDNESS.

The Assets of the Association, at the making of the last report, consisted of

The Chapel Building, at cost, \$19000.

Rent due from Dr. Evans 57.50

And Cash on hand Jan 1, 1857, 58.54

Making \$19115.04

There had then been issued 297 shares of stock, \$50 each, amounting to \$14850.

And there were debts of the Association to the amount of 4188.25

Showing that there had then been a net gain to the Association, over 6 per cent. dividend, from the first, of 77.79

19115.04

The present Assets are,

The Building—the same as then, \$19000.

Rents, considered good, 22.

Cash on hand, 193.21

Total, 19215.21

The present indebtedness is,

To 306 shares issued to seventy persons at \$50 per share, amounting to 15300.

Due to six persons for borrowed money, and interest to Jan. 1, 1858, 3108.84

Balance due on dividends at 6 per cent at same date 787.12

Excess of earnings over six per cent. div. 19.25

\$19215.21

A six per cent. dividend, for the year 1857, on the shares of the Association, amounts to \$908.50

This sum, it will be seen, exceeds the net earnings for the year 1857 to the amount of \$51.54, and reduces the net gain of the Association, over its six per cent. annual dividends, from \$70.79 as it stood in last report, to \$19.25.

The debt of the Association, as it stood Jan. 1, 1857, as before stated, was \$4188.25

This was lessened during the year by the issue of nine new shares of stock at \$50 each, 450.

By the payment of the cash then on hand, 58.54
By the rent collected, then due from Dr. Evans, 57.50
And from rents of 1857, 634.75=1200.79

Reducing it to 2987.46

A 6 per cent dividend, on 297 shares for the year 1857, and at that rate on 9 shares issued during the year, from the date of issue, amounts to 908.50

Which makes the present debt \$3895.96

To meet this the Association has in its treasury

Cash to the amount of only \$193.21

Rents considered good, 22.

And 74 shares of unissued stock, at \$50 per share, — to make the capital equal \$19,000, the cost of the building, 3700.

Amounting to \$3915.21

The Trustees have declared a dividend of six per cent. or at that rate, for the year 1857 on the stock of the Association.

But it will be evident to the share-holders, that with only \$193.21 in the treasury, this dividend can not be paid, except by borrowing money to pay with or by the receipt of rents in the year on which we have entered. And therefore, each share-holder will be as lenient as possible in claiming his dividend.

This deficiency in the treasury, is owing to a pressure for the payment of borrowed money from those to whom it was due, and our inability to borrow of others. Therefore the rents, as received have been mostly used for such payments, as above. From \$60 to 70 will be needed to renew a policy of insurance, which expires Jan. 19th, and some from whom money is borrowed are also pressing for it. Could the balance of stock be all taken, it would make matters all easy; or it would could we get a permanent loan.

The portions of the building under rent are at rates amounting to \$1398 per year. And then one store and the corner cellar unrented.

The building is insured as follows:

On \$2500, at the Conway Office, to Jan. 19, 1858

" 2000, " " Weymouth " " Dec. 1st, 1859

" 2500, " " Quincy " " 4th, 1860

" 2500, " " Dorchester " " 5th, 1861

" 2500, " " Holyoke " " Jan. 19, 1862

During the past year these policies have been so arranged, that of the five, one expires each year during five years; and as they expire, if they are renewed each for five years, it apportions the amount, to be paid for the insurance, which will thus be less than it has been heretofore. The above Offices are all Mutual, except the Conway, which is a stock office. It is purposed to change that for some good Mutual, which will require a new policy for the present year; after which there will be needed only renewals;—according to the present arrangements—when such companies usually divide about 1-4 per cent, which will lessen the cost of insurance in proportion.

Thus the stockholders have a full statement of the present condition of the Association, which has suffered a little by the present Crisis, but which, it is expected, will recover under renewed business prosperity.

Submitted, in behalf of the Trustees,
By the Treasurer.

CORRESPONDENCE.

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

The Believer's Love for Christ.

BY O. R. PASSETT.

3d. The believer's love for Christ is such, that persecutions, perils, or threatened dangers, cannot sever it. These are permitted, and often sent, in the Providence of God, to test the strength of the believer's faith and love: "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Such have been called even, to "resist unto blood, striving against sin." He says "Behold, I have refined, but not with silver; I have chosen thee in the furnace of affliction." Hence, says Paul; "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for his sake"—Therefore I conclude, that "if we be without chastisement," of some kind, we are "not sons." Sudden, or long continued adversity, will either work for our spiritual good, and "yield the peaceful fruits of righteousness," or exasperate and embitter our spirits, and yield the deadly fruits of unrighteousness; such will "curse God and die." But this is not the spirit of love. The language of love is: "Though He slay me, yet will I trust in him;" and of the three Hebrews, cast into the fiery furnace of the king of Babylon; "Our God whom

we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods." Therefore, says the prophet Micah, "I will look unto the Lord; I will wait for the God of my salvation; my God will hear me. Rejoice not against me O my enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness."

"Shall tribulation," separate us from the love of Christ? Nay, verily; whatever that may be, in whatever form it may come, it shall not drive me from Christ. The believer hears the voice of his Master saying unto him "in the world ye shall have tribulation, but be of good cheer, I have overcome the world." This prepares him for the conflict; it encourages him to endure till he overcome. He looks beyond tribulation's boisterous waves, and sees the land of light, and the redeemed company he shall soon join, "which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."

"Shall distress?"—Earthly sorrows, pains, afflictions, disasters, perplexities, sicknesses or tortures? Distress of body or of mind? shall any of these separate me from the love of Christ? No, says the believer. In ancient time he helped his saints, "in all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old;" and "He is the same yesterday, to-day, and forever," and he will be with his chosen, and "deliver them out of their troubles."

Beyond this world, he will bring his own, to that new heaven and new earth where "God shall wipe away all tears from their eyes, and their shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." I can endure these distresses therefore, for a season: "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

"Or persecutions?"—The infliction of pain, punishment, or death for my faith in Christ, and his word? The defamation of name, or character, or station? The destruction of property or estates? The taking away of even life, by cruelty or torture? Shall this separate me from the love of Christ? No, the Christian believer will cling the nearer to Christ, and run to him as a High Tower and Rock of defence, from the stormy blast, and where he will find shelter and protection. Even though they may be called to die, yet it is in the triumphant faith of a better resurrection.—Hence dungeons have been filled with captives; deserts vast and dreary peopled by the exile, persecutors have hunted them, and soldiers apprehended them and dragged them to the torture, block, stake, and death, but they have loved Christ still.

Madame Guyon, shut up in prison says: "It sometimes seems to me as if I were a little bird whom the Lord had placed in a cage, and that I had nothing to do but to sing. The joy of my heart gives a brightness to the objects around me, the stones look in my eyes like rubies;" and she sings:

"Strong are the walls around me,
That hold me all the day;
But they who thus have bound me,
Cannot keep God away!
My very dungeon walls are dear
Because the God I love is here."

Thousands on thousands have attested in a martyr's death that persecution cannot separate the faithful believer from the love of Christ. The inspiring promise before them: "Be thou faithful unto death, and I will give thee a crown of life," has stimulated them to meet the hour of their fate with even cheerfulness.

"Or famine?" Shall want, destitution, a scarcity of food, the cutting off of earthly supplies, separate us from the love of Christ? Thousands of worthy families, and many Christians, no doubt, see before them a cold winter, and being turned out of employ, in the sudden Providence of God, they know not what they, and their families, will be called to suffer. We are experiencing an unprecedented time; and a sad and fearful picture of destitution and want, are before the poorer classes of society, unless God arrest an evil, that no human foresight can provide against.

But where will the Christian believer go? To whom will he commit his case and that of his family? Where will he look for supplies? Will not this state of things, lead him to the Source and Fountain of all good? To him who "heareth the young ravens when they cry?" That "feedeth the fowls of the air?" and "openeth his hand, to the

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 1 cent a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

ADVENT HERALD.

BOSTON, JANUARY 23, 1858.

ITEMS AND NEWS.

Alfred Elwell, of Shaftsbury, Vt., visited a trap which he had set for snakes, and discovered two bears in a den in the rocks near by, one of which he killed on the spot, and the other after a chase of four miles.

Rev. Mr. Lakeman, a clergyman of Abington, while visiting at Middleboro', Mass., was taken insane in the evening, left his lodgings and took the railroad track to South Wareham, where he arrived about midnight. On the way he threw off his clothes and scattered them along the track. On reaching Wareham, he went to the house of S. F. Tobey, broke several windows and entered through a side light. The family were aroused, and found him raving like a madman, his limbs and body being out by the glass as he entered. He was of course cared for.

On Sunday, Jan. 10th, the log house of Aaron Scribner and Samuel Harvey at Shin Pond, Me., about eleven miles from Patten, on the road to the East Branch, was consumed by fire, and two sons of Mr. Scribner, aged eleven and 13 years, perished in the flames.

During the year 1857, 268 coroners' inquests were held in St. Louis. Among the causes of death were—murder, 26; drowned, 94; intemperance, 40; suicide, 28. In 81 instances, 70 of which were of persons found floating in the river, the names of the deceased were unknown.

The jail at Lancaster, N. H., was burned on Saturday 9th. It was an ancient structure.

On Wednesday, Jan. 13, in a cornfield near New Bedford, Mass., the plough was used, the soil being perfectly pliable, and the plowing as easy as in the best season. Pansies were still in blossom, and the buds of the cherry tree have started a little in some exposures.

Rosa Madiai and her husband, whose imprisonment in Tuscany made them famous some years since, now keep a depository for the sale of Bibles and religious books at Nice.

Mrs. Hayes, of the town of Day, Saratoga county, N.Y., who had lived nineteen months without food or drink, died week or two ago. She remained insensible for fifteen months of the period, and up to a few days of her death, when she seemed to revive, and spoke occasionally. After her death her body was opened, and a snake five feet long and half an inch thick, was taken from the stomach! It was alive when removed, but died soon after.

In Baltimore a suit has been instituted against the gas company for retelling whisky without license. It appears that the company fill the metres with whisky in the winter to prevent freezing, and the party bringing the suit had to pay thirty cents for it. Hence the suit.

The Lawrence (Mass.) Courier 13th, says, "We picked up yesterday a lively butterfly, and it is now basking in the sun in our office."

Rev. Mr. Prettyman, missionary of the Methodist Episcopal Church, residing at Shumla, in Bulgaria, thus speaks of the price of food in that place: "Shumla is the cheapest place to live in we have ever been in. A good-sized loaf of bread can be bought for one and a half cents, a chicken for five cents, and eggs for two cents a dozen," &c.

The Legislature of South Carolina has passed an act to provide for the establishment of a Normal School in that state, to train female teachers for the free schools.

In one of the sermons printed in the *Deseret News*, the Mormon paper, a statement is made that Deseret had been declared independent on the 24th July, but there is no explanation of how the declaration was made.

On Wednesday, 12th, a man called at a farm-house in North Andover, Mass., and finding a woman alone in the house he proceeded to help himself to bags of corn; but while putting the corn into his wagon, she attempted to make him drop it, whereupon he knocked her down; she soon recovered herself and sounded the dinner horn, of which he took no notice; she then fired a gun at him, hitting an arm, and compelling him to desist from his thieving, and with imprecations and threatenings to get into his wagon and go away, leaving a bloody track to his wagon.

The largest collection of church members but one in the world is in the African church, Richmond, Va., numbering over thirty-five hundred persons; five hundred and sixty-five having been united to it in 1857. Alas! that this vast assembly in this enlightened nation is forbidden to read the Scriptures.

In Stafford county, Va., stands one of the largest churches in the country, whose courts were often trodden by Washington—a magnificent but roofless ruin.

A bunch of violets was picked from the garden of Mr. Searles, of New Haven, on the morning of Jan. 4th, and Dr. Thompson, of Fairhaven, found a branch of a rose-bush laden with buds just bursting open in his garden, on the 31st ult.

The Tampa Peninsular (Fla.) says that a few weeks since a small garter snake made its way through the floor of the residence of a Mrs. Sealy, and wrapped itself about the ankle of the unfortunate woman, who was frightened into spasms. For two weeks she was confined to her bed, in a state of insensibility, and her actions partook of the snake nature—twisting her body in all kinds of shapes, sticking her head up in a snake-like manner, &c. At the expiration of this period death intervened for the relief of the sufferer.

A lad of nineteen years was lately married in the town of Grand View, Mo., to a maiden of the ripe age of 78.

At the beginning of the present year, the old method of currency in Canada by pounds, shillings and pence, was abolished, and the decimal system of this country superceded it. Decimal coins will be coined to meet the requirements of the law.

The taxable property of Pennsylvania is assessed at \$568,770,234.

The Sublime Porte has ordered a propeller to be built in America.

Jared Comstock and his wife, of Poolville, N. Y., were murdered by their son, who is 37 years old, and was laboring under *delirium tremens*, on Sunday night, Jan. 10th, in a most horrible manner, by striking them over the head with a skillet, and then completing his bloody work with an ax. The murderer also desired to kill his brother and his wife, but did not succeed in this intent. He was secured.

THE EARTHQUAKE IN SICILY.—The Naples correspondent of the London *Times* gives the following particulars of the recent earthquake in Sicily:

Naples, Dec. 19. On Wednesday evening I was sitting in a salon in our residence here on the Chia-tamone, situated on the immediate shore of the bay, when one of our servants rushed into the room to ask what was the matter, supposing that we had knocked violently at the door of the room. Immediately the windows and doors began to rattle in the strangest manner. Imagining that it might proceed from one of those sudden coups de vent so fre-

quent in this climate, I opened the windows and walked out on the balcony. The atmosphere was still, the most profound calm prevailed, not a cloud to be seen. It was a splendid starlight night.

I returned into the salon, and in a few seconds felt the floor alternately sinking and rising, and affected like that of the cabin of a vessel which rolls and pitches.

I looked at a large bronze chandelier suspended from the centre of the ceiling of the salon, and to my astonishment, saw it swinging exactly like a lamp suspended in the cabin of a vessel in a storm. The character of the phenomenon was no longer doubtful. I looked at my watch. The hour was a quarter-past ten exactly.

The scenes of that night are never to be forgotten—women rushing into the streets with their children, whom they had snatched hastily from their beds, some with only their night dresses; others had thrown a sheet over them. One man had dragged out with him a mattress, which he was trying hard to close round him. In fact, all the conventionalities and decencies of life were forgotten in the universal panic. The Telegraph office was besieged on the following morning by provincials anxious to know something of the consequences of the earthquake in their houses; but, in spite of many demands, no electric dispatch had been received at Salerno from Sala Lagonegroom the Calabria.

Serious accidents occurred at Campagna, and near home, all round Naples, giving rise to the greatest anxiety and apprehension. The latest news from the Basilicata last night was that from Potenza. A great number of houses had fallen, and an unknown number of persons had perished. The telegraph dispatch from Bari announces that the inhabitants are Here it becomes indistinct.

The intelligence which I have communicated is official, but the whole amount of the misfortune is not by any means known, and we have yet to look for many heart-rending details. The weather continues to be of the same brilliant summer-like character, finer, indeed, than has ever been remembered.

Nothing will give so distinct an idea of the danger to which we were exposed as the fact, that while the walls of our houses rocked visibly backwards and forwards, the timbers creaked audibly, as those of a ship laboring heavily at sea. Lamps suspended from the ceiling, swung from one side to another as though moved by the hand of an acolyte, and the bells in my house rang continuously for a half minute.

FOREIGN NEWS.—Advices from India state that the fighting before Lucknow was very severe. On Nov. 16th, the enemy suffered enormously. The fight on that day was one of the most severe ever witnessed. On the 19th, the enemy were flying in great numbers from Lucknow, and firing had nearly ceased. After the fight of the 16th, the bodies of 150 Sepoys were counted in one place.

The *Daily News* Bombay correspondent says the rebels at Oude have placed a boy on the throne, and keep him in state at Fyzabad, a city of 100,000 inhabitants, defended by a large fort, with wall, ditch round towers, and new intrenchments. Here the last great stand may be expected.

Steamer Sarah Sands, while conveying troops to India, took fire Nov. 11, and burned for fifteen hours. All the after part of the vessel was destroyed. She put into Mauritius for repairs. The troops showed perfect discipline. The preservation of all on board was owing to the steamer being an iron one, which enabled the troops, under strict military discipline, and by cool bravery, to labor successfully in subduing the fires.

UTAH NEWS. Advices from St. Louis, respecting the army in Utah, are gratifying. Although nearly two-thirds of the animals of the expedition had died off, the troops were all in winter quarters at Fort Bridger, except Col. Cook's command. The weather up to Dec. 1, had been extremely favorable and the health of the men good. As to the statement that the Mormons were preparing to abandon the Territory for some retreat in the British possessions, it hardly seems probable as an immediate movement.

If our government should heed what is stated to be Col. Johnston's request, that no reinforcement should be sent to him in the Spring, it is our opinion that the blunders of this expedition would be culminated. In dealing with such an enemy as Brigham Young and his men, the utmost wariness and caution should be exercised. By the proclamation of Gov. Cumming, declaring the Territory of Utah to be in a state of rebellion, the contest is duly opened between us and the Mormons. It remains to be seen what effect this announcement has upon the bearing of Young and his leading associates.

LUNT'S YEAST CAKES.—These have been used in our domestic department, and have been much liked. We can confidently recommend them. They are manufactured by Henry Lunt, Jr., in Newburyport, Mass.

Justness of thought and style, good breeding, and politeness of every kind, can come only from the trial and experience of what is best.

LIBERALITY.—Men ought to become liberal and large-hearted as they advance in years, but the direct reverse is the rule. Men grow avaricious, and close-fisted, and close-hearted, unless, with special care, they keep their hearts in the sunshine of love. Aged men have special need to remember the warning, "Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things he possesseth."

TO CORRESPONDENTS.—T. Smith—Next week.
P. B. H. Will write you.

DEDICATION AT CABOT, VT.—The Advent Chapel at Cabot, was dedicated Jan. 14. The house was crowded; some two hundred were unable, even to find a standing within the porch. The season was very solemn and impressive. It was a glorious day for the Adventists in Cabot, and the region round about. There is a revival interest, and we hope for good things, in the next two weeks. J. V. H.

"The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ," &c. By T. M. Preble.

A second edition of this tract, revised and corrected by the author, has just been issued by him, and is for sale at this office.

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station.

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* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

APPOINTMENTS.

ELDER HIMES' APPOINTMENTS.—Jan. 25, 26, Jonesville, Vt.; 27th, South Duxbury, Vt., as Jesse Jewell shall arrange; 28th to 31st, as E. Parker may arrange; February 1 to 14th, Champlain and vicinity, as B. S. Reynolds may arrange.

Providence permitting, I will attend meeting at Meredith Centre, the 1st Sabbath in January; at Meredith Neck the 2d; at Grafton, height of land, the 3d; at West Bos-cawen the 4th. S. S. MOONEY.

The Lord willing, I will preach at Claremont, N. H., Jan. 22d; at North Springfield, Vt., Sunday, 24th; at South Royalton 25th, where brother Cleveland may appoint. L. D. THOMPSON.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 1-2 A.M. and 3 P.M.—R. Hutchinson, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

F Gale—\$1 was credited you Dec. 19 on Herald to No 893 and \$1 for 4 Gs.

J C McKenney—You had already paid the Herald to Jan. 1, 1859, and so we appropriated the whole as you said do with what was over.

J Litch—This was all done on receipt of former letter, but there was one mail on its way as per former arrangement.

S Norcross, \$1.08.—Have sent Letter to Dr Raffles, and 3 kingdoms; which is all we have that you order. The money sent pays them, and on Her to No 893.

L P Fox, \$12.40.—Shall have the Harps to send in a few days.

J M Orroek—Have cr. J Allard, E J Whitcomb and S Lincoln, 31 ets each on G to 138; A Shepherd 16 cents to 132, and J E Hurd and A Sanborn 25 ets each to 138.—Have cr. on Herald as per receipts. Also to J D Merri-man on account, \$7.18, leaving due \$22.57, covered by the books on hand, respecting which Bro H. will direct; and S Foster \$4.17 and his div. which overpays his acct. \$21.99.

T M Preble—We did not get your books until Saturday morning, Jan 16th, and so send to E Weare.

A G Brown—The G is paid to No 138. We again send the Dec., the last number out. You were or on H to 893, and as you say the balance was not credited, we er it this week.

Bro. John Smith's Proposition,
For the Aid of the Herald Office—Twenty-five persons, \$20 each; Twenty-five, \$10 each; Thirty persons, \$5 each—THE MONEY TO BE PAID APRIL 1st, 1858.

John Smith	\$20.00
L. H. Smith	10.00
L. A. Smith	5.00
J. L. Clapp	5.00
Wm. T. Moore	20.00

To Aid this Office. — J S Rhodes, N Woodman, A Leighton, each \$1.—John Graves \$3.—Dr C M Gould, \$1.37.—J C McKenney (see Business Note) \$5.—A G Brown 63 cents.

RECEIPTS.

UP TO TUESDAY, JAN. 19TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

L Palmer 873, J Danforth Gs to E to 144, I M and E R to 138 and to E F to 132; Mrs S Ogleby 898, N Doolittle 898, J P Farrar 919, Mrs R C Bullard 867, C Beckwith 919, A D Whittemore 867 and 25 for G to 138, D Bosworth 906 and er you div. on account; A Collins 867, J Seabury 893, S H Withington 919, \$2 for 2 Gs and on account, E Rowell 4 Gs to 138, J E Hurd 893, D Heath 867, M McDuffie 872, J Jennie 867, J Thomas of K. C. E. 817, and 31 ets each for 2 Gs to 138, J A Varney 893, E Hathaway 867, G W Bailey 893, R T Price 898, S R Dennet 880,—each \$1.

G W Burnham on acct, N C Wright 867, J B Atwell 925, E Rich, jr, 898, L G Ford 887 and G to 138, J S Rhodes 898, Mrs O S Williams 919, Mrs B S Pierce 841—75 ets overpay. What do I P Scott 872, J Crampton sent the 14th, H Marshall 919, Mrs J Atwood 919, F S Axe 897, S Wilson 919, S C Beckwith 919, Mrs M Reynolds 867, U F Arnold 846, J Jewell of J. Vt. 956, A Dillingham 867, B Hay 867, N Woodman 867, M Perry 956, A Colby 937 and 25 for G to J J C to 138, D Morehouse 893 and 10 ets for tracts, John Titterton of Swanton (?) 910, R Polly 804 and 27 ets for G to 138, S Ruggles 886, I Godfrey 919, G Blake 913, R B Clampt 850, L C Neal 872, J H Sutcliffe 903, O Davis 886, B M Keniston 908, J E Hastings 893, Wm Shepherd 867, Eld S Harlbert 919, J A Packard 913, S Foster 919, A Kimball 893, J B Larrabee 922—each \$2.—B F Thomas 932, \$4.—C M Gould 919, \$2.25 and \$2.25 for books—sent all but Eternal Day, which will send when we get some, Wm Plinley 2 Gs, 50 ets.

ADVENTIST LITERARY HERALD.

MILLENNIUM.

WHOLE NO. 872.

BOSTON, SATURDAY, JANUARY 30, 1858

VOLUME XIX. NO. 5.

Original.

A PRAYER.

Hasting across life's mystic sea
For safety, O God, we look to Thee?
If thou remove thy guiding hand
We cannot reach the better land.

When through dangerous straits we steer,
O then as pilot, be thou near;
Lest while we urge, with ardor rash
On hidden rocks, we madly dash.

Let not passion's terrible gale,
Burst upon our quivering sail;
Let not our bark drive 'gainst the shore,
Wrecked, dismantled, evermore.

If storms and darkness round us fall,
And blackening waves our hearts appal,
To that Higher Rock, make us fast,
Till the danger be o'erpast.

But should our erring rouse the fire
Of Thine, the Great Eternal's ire;
Should'st Thou paint it in lightning's glare,
Thunder thy wrath on midnight air,

Even then, we'll hasten to thy throne,
And while we our error humbly own,
Implore Thee to bestow rich grace,
And wear again a smiling face.

If men condemn, devils oppose,
And earth and Hell present us foes,
We will not fear their joined offence,
For Thou wilt be our sure defence.

Parent of love, come to thine own,
Leave us no longer here alone;
Waft us to the haven of rest,
Where we may anchor with the blest.

Raise thy kingdom on earthly ground;
On earth, the heavenly city found;
Make us the kingly honors share,
And inmates of that city fair.

Then, surrounded by purest gold,
Dazzled by splendor and glory untold,
This wild life-sea we shall be o'er,
Safe from its raging evermore!

O God, what pure, ecstatic bliss!
To love thee in a home like this;
Sin from Thee shall us ne'er sever,
And we'll "go no more out," forever!

B. E.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

Let us notice, in the second place, the preacher. Now, it may be asked here, why Peter was the preacher? Not because Peter had any ecclesiastical superiority whatever; if he had such a superiority, he never claimed it. He called himself a co-presbyter. Nay more, he was in total ignorance of it. And, what is still more striking, none of the apostles ever gave him the deference due to such superiority, if superiority there really was. The reason, therefore, that Peter preached it, was not that he had any superiority, acknowledged or otherwise, but partly because of his peculiar constitution. Peter was always first to speak, sometimes rashly, sometimes unadvisedly, sometimes violently, but, after Pentecost, always to the purpose,—to the glory of God and to the good of souls. In reading the Acts of the Apostles, you will notice this remarkable trait, that there were two apostles appealing, Peter and John. John never says one word; Peter is always forward and eloquent, always impressive. And yet, singular enough, it is noticed in one of the chapters of the Acts that we shall read, that the people took notice of Peter and John, that they had been with Jesus.

Why, John never spoke. The reason is this: some men live Christianity; other men live it,

and can speak it. You will meet with Christian men who make an excellent missionary speech on the platform; you will find other Christian men, as Christian every whit, who could not string two sentences together on a platform; but whose purses are open, whose presence is eloquent, whose piety is ever and always instructive. Men have different gifts. Martin Luther was the intrepid, the eloquent, the impetuous preacher of the truth. Melancthon was not less pious, vastly more learned in Greek, and Latin, and patristic lore, but always silent, and incapable of either preaching in the pulpit or speaking from the platform. Yet I do not doubt that Melancthon contributed as much to the Reformation in his way as Luther did in his. We are not responsible to God for gifts that we have not; we are only responsible for making use of those gifts that we have. If you cannot speak for Christ, you may be able to give to his cause; or in your homes, by your quiet example, to win to his cause; or you may be able in the village, or in your house, or wherever you are, to say one sentence that will not be forgotten, and the fruits of which may show themselves many days afterwards.—There are a thousand ways in which Christianity can act. Ascertain what your talent is, what your gift is, and make that gift, whether it be wealth, or influence, or rank, or learning, or any other, instrumental in promoting Christ's cause and kingdom upon earth.

Besides, another reason why Peter spoke was, not only his own peculiar gift, but also that he was anxious to retrieve the past. What had Peter done? Before a maidservant in the hall of Pilate, he had denied his blessed Lord. And after the Holy Spirit came upon him, he seems to have felt that the days were too short, too few for him to say enough for his blessed Master; he seems to have caught the apostolical prescription of redeeming the time; and wherever, therefore, he could see an opening, wherever he could get an audience, wherever there was an opportunity of doing good, Peter was in the van, eloquent, effective, impressive.

Mark here, in the next place, the contrast between Peter before Pentecost, and Peter after it. Before the day of Pentecost he was so timid, that he denied his Master in the presence of a single maidservant; he was so rash and intolerant, that he struck off the ear of the servant of the high priest. But here, after Pentecost, when the Spirit of God had descended into his heart, what calmness, what breadth of thought, what depth of fervor, what firmness, what decision, in the midst of a promiscuous crowd of some ten thousand people! He that denied his Master before one, now vindicates his character and his claims unabashed and unafraid, before ten thousand. We thus see what grace can make a man, and how needful it is in preacher and in people,—not the cloven tongues of fire, to enable us to speak in new tongues, but the reflected warmth of that fire, to enable us to live with new hearts.

Let us notice in the next place, the audience. We have read the sermon,—we have noticed the preacher; let us now look at the audience—the most mixed and tumultuous crowd, perhaps that ever assembled together. Peter, standing on a step, or on some elevated place, proclaimed to them the truths that we have heard; and each hears in his own tongue the wonderful things of

God. But what Peter preached to them was nothing sectarian, nothing denominational, nothing local; but those great central truths that belong to humanity as such. It was not truths applicable to Arabian, Roman, Greek, or Jew, as such; but truths applicable to all: in other words catholic truths for all mankind—Christ, and him crucified. And that promiscuous crowd, three thousand of whom, we read, were converted, presented in their conversion a beautiful earnest of that last group, where it is said, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." But the moral character of this crowd was the most remarkable. There were men there that had shouted at the Cross, "His blood be upon us, and upon our children." There were men in that group who had shouted, in infatuated language, "Not this man, but Barabbas." Now Barabbas was a thief and a robber. There were there some proud Pharisees who wagging their heads, said to Christ upon the cross, "Thou that savedst others, come down and save thyself." And some were there whose hands were imbrued in the blood of the Son of man; for "by wicked hands ye have crucified and slain the Lord of glory." And yet to that guilty rabble, to that abandoned crowd, to that wicked assembly, the offers of instant pardon, instant acceptance, instance peace, were made. How precious is that Gospel that has pardon for the oldest and the worst—that takes man just as it finds him, and offers him as he is, without waiting to make him first what he should be, the forgiveness of sins, and the hopes of an inheritance among them that are sanctified.

Here also, in that crowd, we have an exemplification of another truth, and it is very precious; namely, that Christ is the Light to lighten the Gentiles, as well as the glory of his people Israel. Previous to this time, the Gospel, in the form of Levitical ceremony, was the monopoly of the few; now it becomes the privilege of the many. What was a national cistern before Pentecost, now becomes a world-wide fountain, breaking the bounds and restrictions of place; and where a few sipped, believing millions may now slake their thirst and rejoice. It is a catholic, not a Jewish, Gospel—a Gospel as much for the Indian, the African, the American, as for the Briton. It is Christ, the Light to lighten the Gentiles, and the glory of his people Israel.

Let us see the results produced by such a preacher, under the hearing of such a sermon, addressed to such an audience. "They gladly received his words."

I say the moment you are convinced of sin,—the moment you despair of anything in self that can save you, and see in Christ's work that his Atonement, his Sacrifice, his Righteousness, just that provision that meets your case,—the first impression produced by the full apprehension of the truth is joy. And therefore they gladly received his words. Christianity does not make men sad; it makes them joyous. The absence of it, or the misapprehension of it, or the caricature of it, that may make you sad; but the full apprehension of it is righteousness, peace, joy in

the Holy Ghost. Why, the wonder is that a christian should not rejoice. The man that knows that heaven is his home, whenever it may please God to take him from the desert,—that God is his Father, not his foe,—not his judge but his Father,—that Christ is the way there,—that nothing can happen to him by accident, or unpermitted, or unsent,—the man that knows such things must be happy; it is impossible that he can be otherwise. The amazement is that any man that does not know such things should have a moment's quiet. And the man that does not know the Gospel reminds one of Damocles the flatterer of old; who was invited to a banquet, and sat down at the most splendid festival, but found a scimitar hanging over his neck, suspended by a single horse-hair; and when he complained, he was told that such was the penalty that great men paid for banqueting. That suspended judgment is the penalty that every man must pay, that thousands do pay, for enjoying all that is in the world, but ignoring a God, a Saviour, a judgment-seat, an eternity. The multitude gladly received the truth. Fear makes fanatics, fraud makes hypocrites, the truth makes happy men and happy women. They gladly received his word.

That those that were added to the church by the Lord were true christians, is evident from this, that they continued "steadfast in the apostles' fellowship." Now, this is very important. Sometimes persons come to hear the Gospel; they are deeply impressed; they go away: for six months you would think they were the most devoted christians. Six months more, and you will see them the most intense and devoted worldlings.—Now, that is not a proof that you may be a christian to-day and a worldling to-morrow; but a proof that these were never christians at all. If you be truly christians, your course will be continuous; and it will be your prayer that it may be so, it will be your study that it may be so; you will use the means that God has appointed, that you may continue so. And then it will be of you recorded, as of these,—that they continued steadfast. The first effervescence of Christian feeling may fly off, but the permanent growth of christian character will remain. Those men that receive the seed upon the stony ground, receive it gladly; the seed bursts up, and shows itself for a little; but in the summer heat it is withered, and disappeareth. Their christianity is the thunder-shower, that comes down impetuous for an hour; not the gentle but continuous and saturating dew, that softens and makes fertile the earth. Let us pray that we may have that christianity in the mind, in the heart, in the conscience, that will be a continuous and a blessed growth.

And, in the next place, these christians showed great liberality. They had all things in common. Some persons still think that this is binding now; but the evidence that it is not binding is very plain. The apostle Paul, within ten years after this, recognises the rich and the poor; a distinction that cannot subsist with community of goods. Besides, the crisis they were at, demanded this community of goods. To profess christianity then was the precursor of martyrdom; and having goods, if they did not distribute them, they were sure to be taken from them. And therefore, at that crisis and in those peculiar circum-

stances, they had all things in common. But the instant that the crisis wore away, and the normal and regular state of the christian church took place, we find rich and poor,—them that had, and them that had not; showing us that a special instance is not to be construed as a precedent for all ages and for all circumstances; yet the liberality it showed is for all. Then they had very great unity. Every expression indicates how thorough was their unity. They were all together with one accord; loving one another, helping one another; having one mind, one Saviour, one hope. The reason why the world scoffs at christianity is, that its professors live so much at war one with another.

The effect of this unity was a great impression upon the world. They had favor with all the people. They that did not believe the Gospel were impressed with the spectacle. And they were also a happy church; they received the word with gladness, and they continued praising God. They received so many mercies that they expressed them in daily and grateful praises.—“And the Lord added to the church daily such as should be saved,”—true christians. A church then was not a company of tares and wheat; every one seems to have been a true believer. Very soon, however, it became adulterated, a mingled body; and the sheep and the goats, and the tares and the wheat were mingled together in it.

What a blessed group was this! Let us study the portrait of that first church, as given here; let us study the last church that is to be in the millennial day; and we shall learn less to dispute about ecclesiastical distinctions, and more to pray that God's holy and blessed Spirit may number us with them who received the word with gladness, assembled together with one accord, had favour with all the people, broke bread, or exercised hospitality—from house to house; and having added to their numbers daily, not hypocrites, not pretenders, but truly regenerated men, such as should be saved.

May God bless to us this exhibition of his truth, for Christ's sake. Amen.

To be continued.

From the National Magazine.

Extemporaneous Preaching.

We have been endeavoring to account for the comparatively slight moral power and popular interest of modern preaching. Few things, we believe, detract more from the pulpit, in these respects, than the almost general substitution of reading for preaching—for they are not identical any more than the letters of the one word spell the other.

The General Assembly of the Presbyterian church, some few years ago, contended by a strong vote for extemporaneous preaching—the best writers on homiletics have contended for it—even a theological professor (the younger Ware of Harvard) has written an entire book, and the best one we have on the subject—the most successful ministry of our land has been almost exclusively made up of extemporizers—the arguments and authorities for it are, in fine, altogether preponderating, and yet how predominant is the clerical proclivity for manuscripts. Even our Methodist brethren, whose fathers filled the land with the thunders and triumphs of their powerful and natural eloquence, are beginning to ape the primness of academic readers—to turn their once resounding pulpit batteries into “desks” for manuscript prelections. Alas! who would have supposed it of them? It is like the reed of the shepherd boy, on the mountain road, after the trumpet-blast of the careering herald, while yet the lingering echoes ring among the crags and heights. We cannot conceive of the old effective Methodist preaching as other than extemporaneous, and all sister churches should cry out against the change as a common calamity. How those heroic men could have gone thundering through the land, shaking the multitudes or melting them to tears, by the reading of manuscripts is a problem which certainly no experiment ever solved, and no logic can show. It is, in fact, quite clear, a priori, that they would have been an entirely different class of men, and Methodism a quite different affair, if they had been readers

instead of what they pre-eminently were—preachers.

Not only is extemporaneous preaching adapted to the themes, the style, and the effectiveness which we have demanded for the pulpit, but we contend that it is consistent with the best style of public discourse—with just thought and a sufficiently accurate verbal style. These latter excellencies, of course, depend largely upon previous training, and the preparation of the discourse; but it must be remembered also, that this is the case in regard to written sermons—a speaker, without previous education, and immediate study of the discourse in hand, would hardly succeed better in reciting it than in delivering it extempore.

He that would be a successful extemporizer should have a well-stored mind, and should thoroughly meditate his subject—so thoroughly, indeed, that the whole perspective of the main ideas of his discourse, from the exordium to the peroration, shall be clearly open before his mental vision when he rises in the pulpit. This is requisite, for two reasons; first, that he may have something to say; and secondly, that he may have the confidence which will enable him to say it with self-possession and force. Self-possession, based upon a sufficient preparation, is the whole secret of success in extemporaneous speaking.—A speaker thus sustained can hardly fail to have spontaneously, the right language and due emotion; he has incomparably more faculties for them than the manuscript preacher. We say right language; and that is right which is appropriate to the occasion. It may not be as precise as the pen would afford—but ought it always to be so? Would it be desirable, that the free, irregular but idiomatic facility of ordinary conversation should be superseded at our hearths by the finical precision and literary nicety of book-makers? There is a style for books, a style for conversation, and a style for the rostrum or the pulpit. He who rises in the latter, with his mind fraught with the ideas of his subject, and his heart inspired with its spirit, will, in most cases, spontaneously utter himself aright. If he is occasionally diffuse or repetitious, yet it may be legitimate to the occasion or the subject that he should be so. If his style may not read as well as it was heard, yet even this may be because of its peculiar adaptation to be heard rather than read.

We affirm further, that both the design and history of preaching are in favor of extempore delivery. The earnestness and directness for which we have contended may consist, as we have shown, with all varieties of talents and topics, but it is hardly compatible with pulpit reading. Very rarely indeed does a powerful reader, like Chalmers, appear in the pulpit. We know not another case like his in the history of the christian ministry. Chalmers tried the experiment of extemporizing in his country parish; but prematurely abandoned it; yet when in his full splendor at Glasgow, his biographer says, that his occasional extempore discourses, in the private houses of his poor parishioners, teemed with more glorious eloquence than ever dazzled the crowded congregation of the Tron kirk.

The two greatest preachers of modern times, Whitefield and Robert Hall, were extemporizers—their written sermons were composed after delivery. Such a thing as a manuscript sermon is never seen in the pulpits of the continent of Europe, except when American or English clergymen happen to ascend them. If the European clergy, Catholic or Protestant, write their discourses, they have, nevertheless, the good sense to deliver them memoriter, and thereby save them from the dulness of reading. In like manner did the old and unrivaled pulpit orators of France Massillon, Bossuet, Bourdaloue, Fletcher, Fenelon—eschew the manuscript.

The latter, in his “Dialogues on Eloquence,” contends for extempore speaking; he argues that even the classic orators were mostly extemporizers. There is much to be said on both sides of the question. The most probable supposition is, that the classic orators wrote their discourses, memorizing their substance, but delivering them without much regard to the written language.—(See Fenelon.) Ware says, “Chatham's speeches were not written, nor those of Fox, nor that

of Ames on the British treaty. They were, so far as regards their language and ornaments, the effusions of the moment, and derived from their freshness a power which no study could impart. Among the orations of Cicero, which are said to have made the greatest impression, and to have best accomplished the orator's design, are those delivered on unexpected emergencies, which precluded the possibility of previous preparation.—Such were the first invective against Catiline, and the speech which stilled the disturbances at the theatre. It is often said that extemporaneous speaking is the distinction of modern eloquence. But the whole language of Cicero's rhetorical works, as well as particular terms in common use and anecdotes recorded of different speakers prove the contrary; not to mention Quintilian's express instructions on the subject. Hume, also tells us from Suidas, that the writing of speeches was unknown until the time of Pericles.

The Anglo-Saxon pulpit, against all the predilections of that race is, in fine, the only place where reading is tolerated, as a mode of popular address. The member of Parliament, or of Congress, who should attempt to read his speech, would inevitably break down. The advocate at the bar, contending for the life of his client, would be considered recreant to all the urgency of the occasion were he to stand up before the jury to read his plea. The popular orator who should attempt to read the masses into enthusiasm on some high occasion of national exigency, would be dubbed a jackass. Why can manly and powerful eloquence be successful everywhere else but in the pulpit? The pulpit is its most legitimate arena. The themes and aims of the pulpit are all adapted to it. The religious congregation is the true popular assembly; and there, if anywhere, ought eloquence to appear in all its liberties and powers.

So almost intuitive is our perception of the inappropriateness of manuscript preaching to the popular religious assembly, that we cannot conceive of Christ reading his discourses to the multitudes of Judea; or Peter, on the day of Pentecost, or Paul on Mar's Hill, preaching from a scroll. We know this could not have been, not from any historical testimony, but from the manifest absurdity of the supposition. For the same reason we cannot associate it with any really popular and demonstrative preaching.

Be assured, that he who can preach at all, can preach extemporaneously, if he will but persevere in the experiment. The young man of good education, who, from his academic habits or natural diffidence, or any other cause, is now addicting himself to pulpit reading, is putting his whole professional life under a servile restraint, which will not only consume unnecessarily large amounts of his time, but trammel the development of all his pulpit power. Let him study thoroughly his subjects; but let him devote to the storing of his mind the time now spent in mere verbal preparation for the desk; let him resolutely stumble along through whatever embarrassments till he acquires the confidence which habit will surely produce; let him understand well that what he wants for the pulpit is thought and sentiment and that these secured, direct unpretending utterance, right home to the souls of the people, is the only true style for him—the noblest eloquence. If, in the experiment, he sometimes falls below the tame mediocrity of his former manuscript efforts, yet will he oftener rise transcendently above it, in the exulting freedom of an inspired and untrammelled mind.

One fact let him be assured of, namely, that whatever uniform and respectable character his manuscript preaching may have, the maximum power of preaching can never be attained by the sermon reader. He sacrifices all hope of this; and no young man should ever make that sacrifice. With God's commission upon him, with the Holy Spirit within him, with all the assistance of books and nature about him, with the solemnities of eternity before him, let him throw himself with all directness and energy into his work, speaking to the people in their own strong and simple speech, seeking not to ape the rhetorician but to save souls, “pulling them out of the fire;” he will then speak from his heart with infinitely more eloquence than he could utter from his manuscript.

To be continued.

Royal Volunteers.

Derby Line, Vt. 18th Jan., 1858. Bro. Himes: I found recently the inclosed Scotch tract, which I forward for insertion in the *Herald*. It is too good to be lost. Let it speak, and may the summons not be in vain. Yours, &c. J. M. O.

“Behold, now is the accepted time; behold, now is the day of salvation” (2 Cor. 6. 2).

WANTED IMMEDIATELY.—For the service of Jehovah, the King of kings, and Lord of lords, who will himself reward every man according to his work—Glory, honor, and peace to every man that doeth good; indignation and wrath, tribulation and anguish, to every soul that doeth evil.

People of all descriptions are wanted, and every one may depend on being promoted according to their abilities, gifts, and graces. The young, the old, the lame, the blind, the rich, the poor, the learned and ignorant, whose hearts beat high at the sound of the Gospel Trumpet, and are willing to leave father, or mother, or wife, or children, or lands, or houses, for Christ's sake, and to enter themselves into Jehovah's service, and heartily engage in the war against the great adversary of God and Man, will meet with suitable encouragement, constant employment, good wages, and all may apply who are willing to learn the Heavenly exercise, and submit to the rules of the royal army. (But such as refuse instruction, and do not choose the fear of the Lord, but are stubborn and disobedient, will neither be acknowledged as soldiers nor servants, and are rewarded as such.) For particulars, inquire at the Sacred Oracles, or of any of the humble, faithful, old experienced veterans and servants of God; they are to be met with at the rendezvous, the sign of which is heart-searching, self-abasing, and Christ-exalting preaching. All letters sincerely indicated and addressed to the Throne of Grace, in the name of Immanuel, the Chief Captain, will be duly answered, though not post-paid. A character from their late master will not be required.

And for their farther encouragement, each volunteer shall receive the royal bounty, being one hundred times more than they forsake, and as soon as they join the grand army, if approved of by the regulating officer, they shall receive new clothes, arms, accoutrements, or such implements as are most suitable for their station—whether officers, soldiers, engineers, pioneers, mariners, sailors, hewers of wood, or drawers of water. But as the pay of this army is great, and all nations honorable, so every transgression shall receive a just recompense of reward, and deserters punished with the utmost severity. Therefore every volunteer, before he engageth himself to serve in this glorious and victorious army, is desired to read the following

ARTICLES OF WAR.

ART. 1.—They must abjure their old master the Devil, the grand enemy and his adherents, with all pomps and vanities of this wicked world; all the sinful lusts of the flesh, so that they will neither follow nor be led by them, nor hold any treasonable correspondence with them.

ART. 2.—They must be stripped of their filthy garments which they have by nature; be washed in the fountain opened for sin and for uncleanness, and wear the badge and livery of Jesus Christ, the Captain of their salvation, which is the most beautiful rich uniform ever devised.

ART. 3.—Being redeemed from their vain conversation, they must hear, and read, and watch, and pray, and do the will of their Lord, being in due subjection to their Captain, living peaceably among themselves, and doing good unto all men, especially unto the household of faith, following holiness, without which they will not be permitted to see the Lord, nor can they engage his favor.

ART. 4.—They must put on the armor of God, and every day exercise faith, patience, meekness, gentleness, goodness, temperance, and brotherly kindness; and besides all this, they must put on charity, which is the bond of perfectness, which will make them more like unto Christ, their chief Captain, and by which they will be able to put to flight all the armies of aliens, and quench all the fiery darts of the Devil.

ART. 5.—In order that they may be prepared against every circumstance, and things which possibly may befall them during the war; they must learn resignation, and be willing to suffer persecution for righteousness sake, and it is more than probable that the enemy and their grand companions will soon be cast out, and they will have at times to bear reproach and shame and the cross of Christ; this will sometimes appear the hardest part of their duty, as their Captain will not allow them to revenge themselves; but should they be thus called worthy, they shall have reason to rejoice: for great is their reward in Heaven, for if they suffer with Him, they shall also reign with Him.

ART. 6.—But the fearful, and unbelieving, and idolatrous, and drunkards, and effeminate, and adulterers, and Sabbath breakers, and swearers, and whoremongers, and all liars, who will not take counsel, or amend upon reproof, will, after a reasonable trial, be discarded, broken, put out of the army, and cast into outer darkness, where there is weeping, and wailing, and gnashing of teeth. For if, when their Captain calls, they will not answer—if, when he lifts up his standard, they will not regard—if, when he commands, they will not obey, they treasure up to themselves wrath against the day of wrath. Tremendous day, when Heaven's court-martial sits to judge with equity the human race! Who then shall stand acquitted before a just and holy God? The faithless and the faithful are not alike. The same sentence shall not pass for both, nor the same reward. But for the faithless, pardons oft slighted, patience long abused, and hence the guilty's guilt increases the more, and brings down sevenfold vengeance on their heads.—“Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap.” The Bible makes this solemn declaration.

Mark well the following exhortation:—

See, then, that ye walk circumspectly, not as fools, but as wise, redeeming the time; and be not drunk with wine, wherein is excess, but be filled with the Spirit. Let no corrupt communication proceed out of your mouth, neither filthiness, nor foolish talking, nor jesting; but rather giving of thanks. Above all things, my brethren, swear not at all, for because of these things the wrath of God cometh upon the children of disobedience.

Repent therefore of thy sins, before iniquity prove thy ruin.

For they who do such things shall not inherit the kingdom of God. But the righteous shall shine as stars in the firmament.

For thus saith the Prince of the Armies of God: To him that overcometh will I give to sit down with me on my Throne, even as I have overcome and am sat down with my Father on His Throne; and they shall walk with me in white, for they are worthy.

Now, therefore, is the accepted time to obtain honor, riches, and immortal glory; and whosoever will, let him come and take of the water of life freely!

Original.

Beatitudes of the Mountain.

No 1.

“Blessed are the poor in spirit: for theirs is the kingdom of heaven.”—Matt. 5:3.

“All believers, that take the precepts of the gospel to themselves, and live by them, may take the promises of the gospel to themselves, and live upon them.”

Matthew Henry.

With Jesus on the mountain

Methinks, I take a seat;

His lips are as a fountain

Of water ever sweet:

He speaks—but not in curses,

Wrath sits not on his brow,

Love runs through his discourses

His hearers all allow.

His blessing is not falling

On bells, and robes, and books,

Nor on the wealthy hypocrite

Howe'er demure he looks,

Nor on the haughty Pharisee

Who walks with solemn mien,

Or stands with brood phylactery

Desiring to be seen.

But on the poor in spirit

His benediction rests,

For they disclaim all merit

As by themselves possessed:

They feel that they are guilty—

They own that they are vile,

And sue for peace and pardon

Even gratis all the while.

They look not at the wealthy,

The noble and the great,

And wish themselves just like them

In worldly estate,

But seek to be contented

If humble is their lot,

For oft God leaves the palace

To seek the peasant's cot.

Christ says these poor are happy,

And such they are indeed,

For they are heirs of glory

And God supplies their need.

If earthly princes joy

While hoping to be kings,

I'm sure we should not wonder

The saint exulting sings.

Though now he is a servant

Whom trials oft befall,

The day of his majority

Will make him lord of all.

O Christian, seek contentment

And thus be happy now,

And soon a crown of glory

Will deck thy weary brow.

J. M. ORROCK.

Spiritual Things Spiritually Discerned.

“The natural man receiveth not the things of the Spirit of God: for they are foolishness with him: neither can he know them, because they are spiritually discerned.”—1 Cor. 2:14.

Two men are walking upon the same plain, and each turns his face toward the sky. The light of the sun is shining upon both, but one sees no sun, while the one sees not only the light, but the face of the sun, and his eye is overpowered with its glory. What makes the difference between the two? Not that one is in darkness and the other in light; not that one is near the sun and the other far away; not that one has an eye differently constructed from the other; but simply that there is a thin cloud between heaven and the one, and no cloud between it and the other. The latter can not only trace evidence that there is a sun, and that he is up, but has the presence of that sun before his face, and his glory filling his eye. So two men stand in relation to the universal and all-present God. One believes, infers, intellectually knows that He is; aye, that He is present; yet he discerneth Him not; it is a matter of inference, not of consciousness; and though believing that God is, and that He is present, he sins. Another spiritually discerns, feels His presence; and he learns to “stand in awe, and sin not.”

Suppose the case of a cripple who had spent his life in a room where the sun was never seen. He has heard of its existence, he believes in it, and, indeed, has seen enough of its light to give him high ideas of its glory. Wishing to see the sun, he is taken out at night into the streets of an illuminated city. At first he is delighted, dazzled; but, after he has had time to reflect, he finds darkness spread amid the lights, and he asks, “Is this the sun?” He is taken out under the starry sky, and is enraptured; but on reflection finds that night covers the earth, and again asks, “Is this the sun?” He is carried out some bright day at noontide, and no sooner does his eye rest upon the sky than all question is at an end. There is but one sun. His eye is content; it has seen its highest object, and feels that there is nothing brighter. So with the soul; it enjoys all lights; yet, amid those of art and nature, is still inquiring for something greater. But when it is led by the reconciling Christ into the presence of the Father, and He lifts up upon it the light of His countenance, all thought of anything greater disappears. As there is but one sun, so there is but one God. The soul which once discerns and knows Him, feels that greater or brighter there is none, and that the only possibility of ever beholding more glory is by drawing nearer.—*Rev. W. Arthur.*

Care of the Eyes.

Crawford, the celebrated sculptor, had an inveterate habit of reading in a reclining position; one eye has been taken out in consequence of a

cancerous tumor forming behind it, and his life has paid the forfeit, after years of suffering, and the expenditure of a large amount of money.

Prescott, the historian, in consequence of a disorder of a nerve, by which the eyes were rendered useless for all writing purposes, could not use a pen, as he was unable to see when it failed to make a mark, for want of ink; nor could he distinguish the lines or edges of his paper; yet, with these disadvantages, he wrote all his historicals, using an agate stylus on carbonated paper, being guided as to the lines or edges by brass wires drawn through a wooden frame: but, with all these hindrances, he has made himself one of the most readable of modern historians, and earned a fortune besides.

To avoid these and similar calamities, we urge upon the young, especially, never to use the eyes by any artificial light, where nicety of sight is required, nor to use them in any strained position, or while riding in rail-cars or carriages.

We urge upon all parents, in view of the many incurable eye diseases, to caution their children against reading by twilight, that is, not before sunrise or after sunset. It would be greatly better not to allow them to read or sew by any artificial light; but if that is unavoidable, let it be imperative that they cease by nine o'clock at night in summer, and by ten at farthest, in the winter. It is a most inexcusable folly, and will sooner or later, bring its punishment, to read or sew by gas, or lamp, or candle light, and then sleep after daylight next morning, as a habit. To persons of all ages it is a most injurious practice.—*Hall's Journal of Health.*

Early Rising.

It is said by Xenophon, that the Magi were first appointed under Cyrus, to sing songs to the gods, “as soon as it was day.” The statement is highly suggestive. Early rising has a claim upon the conscience of the Christian, as the means of early devotion. Can we innocently choose to lie in unconscious slumber, when the return of light calls us to the remembrance of God? Have thoughts of his presence, no rightful power to charm us from “leaden sleep?” As the day wears on, the press of business will allow us only broken communings with the Father of our spirits; but when the quiet morning first goes abroad on the earth, our “meditation of Him shall be sweet,” because no harsh interruption breaks in upon it. Is not this a duty? Is it not, in equal measure a privilege? On no other supposition, can we explain such passages as these in the Psalms,—(if that book be, indeed, a model for the devotions of the godly, throughout all time,) “My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee and will look up.” “Awake psaltery and harp; I myself will awake early.” “I cried unto thee; save me, and I shall keep thy testimonies. I prevented the dawning of the morning, and cried: I hoped in thy word.”

A Child's Logic.

In the vicinity of D—, lived a poor, but industrious man, depending for support upon his daily labor. His wife fell sick, and not being able to hire a nurse, he was obliged to confine himself to the sick bed and family. His means of support being thus cut off, he soon found himself in need. Having a wealthy neighbor near, he determined to go and ask for two bushels of wheat, with a promise to pay as soon as his wife became well enough to leave, so that he could return to his work. Accordingly, he took his bag, went to his neighbor's, and arrived there while they were at family prayers.

As he sat on the door-stone, he heard the man pray very earnestly that God would clothe the naked, feed the hungry, relieve the needy, and comfort all that mourn. The prayer concluded, the poor man stepped in and made known his business, promising to pay with the avails of his first labors. The farmer was very sorry he could not accommodate him, but he had promised to lend a large sum of money, and had depended upon his wheat to make it out; but he presumed neighbor A—would let him have it.

With a tearful eye, and a sad heart, the poor

man turned away. As soon as he left the house the farmer's little son stepped up and said,

“Father, did you not pray that God would clothe the naked, feed the hungry, relieve the distressed, and comfort the mourners?”

“Yes—why?”

“Because, father, if I had your wheat, I would answer that prayer.”

It is needless to add that the Christian father called back the suffering neighbor, and gave him as much as he needed.—*Religious Herald.*

School House Calamity.

A Public School building was burned in Brooklyn, N. Y. on the 19th inst., of which the *Tribune* gives the following particulars which will be read with melancholy interest:

“The school house was a three-story brick building, forming an angle on the corner of Concord and Navy streets. There were three entrances—one near the centre, and one near each of the extremities of the building. The girls' department was on Concord street; that of the boys on Navy street. The first floor was occupied by the furnaces for heating the building, and also as a play-ground for the children. The primary department was on the second floor, and on the third floor, the grammar department. The primary and grammar schools were divided into five classes each, separated from one another by folding doors. Each of these class-rooms opened into a corridor, which extended the entire length of the floor. From these corridors the stairways descended to the ground floor, turning once between each story.

“The staircases were about six feet wide, and boarded on the side to the height of four feet. There are three furnace-rooms on the first floor—one at the extremity in Concord street, (from which the fire originated) one at the opposite end in Navy street, and a third under the middle of the building. About ten minutes past 2 o'clock the fire was discovered bursting out near one of the partitions in the Girls' Primary Department. This was just above the entrance for the girls on Concord street. About the same time smoke was seen issuing from the registers in other parts of the building. The teachers in the several departments, seeing that the building was on fire, dismissed their scholars in as orderly a manner as possible, standing on the stairways to prevent them from overcrowding each other in their fright. As may be imagined, a great deal of excitement and confusion prevailed among the children, but most of them passed out uninjured.

“When the fire was discovered, Miss Rutherford, one of the teachers in the girls' primary department, hastened to communicate the fact to Miss Voorhies, the head teacher of the boys' primary school, so that she might be enabled to dismiss her scholars without causing needless alarm. Unfortunately, however, a little girl followed her, crying ‘fire,’ at which the boys in Miss Voorhies' department became panic-stricken, and rushed pell mell to the stairs. At this time there was very little smoke in the corridors, or school rooms; but, in their fright, the children crowded after each other in such haste and confusion, that when the foremost reached the first landing above the ground floor, they fell down, and others pressing behind stumbled over them until the passage-way was completely choked up. A scene of the most alarming nature followed. Children trampled each other under foot in their frantic haste, and the little sufferers filled the air with their shrieks.

“At this juncture Mr. Walcott, the Principal, ran down stairs and endeavored to extricate them from the pressure. But for a few moments he was himself in imminent danger of being crushed to death. Scores of little fellows in their distress lifted their hands and in imploring tones cried: ‘Oh, Mr. Walcott, save me, save me!’ Others groaned and screamed in mortal agony as they were trodden to death under the feet of the crowd. By almost superhuman exertion Mr. Walcott succeeded in extricating a few of the children near him and passed them over the banisters to persons in the hall below. At this time the little ones were packed so firmly upon the landing that, although several men below endeavored to rescue them, they were unable to pull them out.

“Having succeeded in passing a few of the

children over the banisters in safety, Mr. Walcott was enabled to pacify the others so that they became less unmanageable. The Boys' Primary Department contained nearly 300 children. About 150 of them were passed over the banisters, and the people from the street in the course of a few minutes succeeded in extricating those who had fallen over each other on the landing. Several of the latter were taken out dead, while others were picked up insensible, and died shortly afterward. But when the passage had been cleared, the boys behind, seeing the fate of their companions, were afraid to venture down stairs, and had either to be lifted over the banisters or handed out of the windows. In the course of fifteen minutes after the discovery of the fire the building was cleared. The teachers were the last to leave. Several of the ladies had to descend to the street by ladders from the second story windows.

"The Principal, in company with several persons, then went through the building, and made as thorough an examination of the rooms as was practicable for the purpose of ascertaining if any of the children remained. They did not discover any, and it is therefore not probable that any of the children were burnt up in the building. In less than fifteen minutes after the last child had been taken out, the flames burst through the roof.

"As soon as the alarm was given the parents and friends rushed toward the school-house to ascertain the fate of their little ones. In a short time the Park in front of the building, and several of the adjacent streets, were crowded with people. The most painful anxiety and uncertainty prevailed among the parents and friends of the pupils, and for hours all sorts of exaggerated reports were in circulation."

It seems that seven little boys, about six or seven years of age, and one of ten, were killed, and others were not expected to survive.



ADVENT HERALD.

BOSTON, JANUARY 30, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Way of Salvation.

I propose for consideration,

1. The Bible question, "What must we do to be saved?"
2. What is included in the answer: Believe on the Lord Jesus Christ?
3. How shall we as preachers of the gospel, be wise to win souls to Christ? and,
4. When is a soul or person won to Christ?

If it be your pleasure to answer these questions, I shall hope that some of the readers of the *Herald* will be benefited thereby. Hoping and praying that our kind heavenly Father, may direct us aright in all things, I remain, truly, yours in hope,

THOMAS SMITH.

The above interrogations, may all be classed under one head. As he that believeth shall be saved, it follows that a person is won to Christ, when he believes, and to win souls to Christ, preachers need to present the teachings of inspiration on the subject of salvation. We may then appropriately consider—To whom salvation is offered, What it is that is offered them, And the condition on which it is offered. And,

1. Salvation is offered to lost and perishing sinners, to an apostate and fallen race; "For there is no man that sinneth not," 1 K. 8:46. "What is man, that he should be clean? and he that is born of a woman that he should be righteous?" Job 15:14. "Behold, I was shapen in iniquity, and in sin did my mother conceive me," Ps. 51:5. "For there is not a just man upon earth, that doeth good and sinneth not," Eccl. 7:20. "Both Jews and Gentiles," "are all under sin," Rom. 3:9, "For the scripture hath concluded all under sin," Gal. 3:22. And, "If we say that we have no sin, we deceive

ourselves, and the truth is not in us," 1 John, 1:8.

Being all sinners, all are by nature subject to the awful consequences of sin, in which are involved eternal perdition. And it is to man thus circumstanced, that salvation is offered. What then is salvation? It is a rescue from sin, and from all its dire results. It saves from the wrath to come—from that "indignation, and wrath, tribulation, and anguish," which are justly due "upon every soul of man that doeth evil," Rom. 2:6-9—from the dreadful sentence, "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels," when "These shall go away into everlasting punishment," Matt. 25:41, 46; and where "there shall be wailing and gnashing of teeth," Matt. 13:42. And, instead of these, it bestows "glory, honor and immortality, eternal life," Rom. 2:10. "Then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." These shall go away, "into life eternal," Matt. 25:34, 46. And, "then shall the righteous shine forth as the sun in the kingdom of their Father," Ib. 13:43.

What, then, are the conditions on which this offered mercy is predicated?—for, awful in the extreme will it be to any who fatally mistake respecting these.

"It is the blood of Jesus Christ," that "cleanseth us from all sin," 1 John 1:7. "For, if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God," Heb. 9:14. "Ye know that ye were not redeemed with corruptible things, as silver and gold. . . but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who, by him, do believe in God, that raised him up from the dead and gave him glory, that your faith and hope might be in God," 1 Pet. 1:18-21.

Such is the provision made for our salvation,—the condition of which, is, that we recognize and accept of the provision made. Therefore, "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts. 16:31. "Being now justified by his blood, we shall be saved from wrath through him," Rom. 5:9, "If thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture saith Whosoever believeth on Him shall not be ashamed," Rom. 10:9-11. "There is none other name under heaven given among men whereby we must be saved," Acts 4:12. "To Him give all the prophets witness, that through His name, whosoever believeth in Him shall receive remission of sins," Acts, 10:43. "Being justified freely by His grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare his righteousness for the remission of sins. . . that He might be just, and the justifier of him which believeth in Jesus," Rom. 3:24-26. "For God hath saved us, and called us with an holy calling, not according to our works but according to his own purpose and grace, which was given us in Christ Jesus before the world began," 2 Tim. 1:9. It was "not by works of righteousness that we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that, being justified by his grace we should be made heirs according to the hope of eternal life," Titus 3:5, 7.

As God thus freely and fully justifies those who believe on the Son of God, as the Divinely appointed Saviour of the world, we next enquire what it is to believe?—in what does belief in Christ, consist?

It can be no mere intellectual conviction of the fact of Christ's Messiahship; for "the demons also believe and tremble," Jas. 2:19. It must be an affectionate, confiding trust in Him alone. It is a rejection and entire abandonment of all other hope of salvation, except that which is offered in His name. It is a renunciation of all self righteousness, and of reliance on any means of grace; save in the atoning blood of Christ. It is a coming to Him with all the confidence that a little child would come to an earthly parent, trusting His promises, loving and believing His words, and relying implicitly on His merits. For "without faith, it is impossible to please him: for he that cometh to God, must believe that he is, and that he is the rewarder of them that diligently seek him," Heb. 11:6.

To induce men thus to come, ministers of the gos-

pel need to preach the words of Jesus not with excellency of speech or of wisdom, but declaring "the testimony of God"—not "in enticing words of man's wisdom, but in demonstration of the Spirit and power." For "God hath ordained by the foolishness of preaching to save them that believe." The truths of the gospel need to be enunciated in language intelligible to the intellects of all, so that the truth may find access to the conscience and heart. That "faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners," should be prominent in all preaching. Say to lost sinners, that, "the Son of man is come to seek and to save that which was lost;" that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us;" that "He was manifested to take away our sins" and that, "by Him all that believe are justified from all things."—"Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." Enduring "hardness as a good soldier of Jesus Christ." Watching "in all things," enduring afflictions, doing the work of an evangelist making full proof of one's ministry—"not giving heed to Jewish fables and commandments of men, that turn from the truth," but "holding fast to the form of sound words,"—and preaching none other doctrine than was proclaimed by the great apostle to the Gentiles.

But, when is a soul won to Christ? He is won when Christ becomes to him "the chiefest among ten thousand;" when he has "repentance toward God and faith in our Lord Jesus Christ: when he shall have accepted of 'the kingdom of God as a little child;' when he has evidence that he has become a child of God, being born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God;" when there has been implanted within him, abiding love of God, of his ordinances, of his requirements, of his laws, and of his precepts; when the words of the Bible become sweet to his taste, yea sweeter than honey to his mouth, so that he can say, "How love I thy law;" yea, "I esteem all thy precepts concerning all things to be right,"—having a "love of the truth," and attributing his salvation solely to the blood of Jesus, through the sanctification of the Spirit and belief of the truth. And such will evince to others that they have become "partakers of the divine nature," when by giving all diligence, they shall add to their "faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity;" for where these things abound, the possessor of them will "neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

On Angels.

Bro. B:—Will you please give me a correct translation of the word "Angels" as found in Psalms 8:5? A noted Spiritualist in this vicinity contends that the word should be rendered God or gods—this position being taken to prove that angels are of no higher or different order of being than mankind.

When Job says, "The morning stars sang together and all the sons of God shouted for joy" does he mean angels? If so where is the proof?

Thy Bro. in love,
R. R. YORK.

Yarmouth, Me., Jan. 21st, 1858.

Sir:—Are we to understand by angels in Matthew 18:10. guardian angels, or the disembodied spirits of little ones?

B. C. W.

Our English word angel, is from the Greek word *aggelos*, from the verb *aggello*, to tell or announce. With the exception of a single text, (Luke 20:36) it is the only word rendered "angel" in the New Testament, and signifies literally, a messenger, or one employed to announce, teach, perform, or explore anything.

Its corresponding Hebrew word, is *Melach*, or *Mal-ahch*, which has the same significance, and is the word usually rendered angel in the Old Testament. In three texts only, is there any other Hebrew word thus rendered, and these will be specifically noticed.

The term angel, therefore, is not literally the name of a class or order of intelligences, but is significant of their office, or the agency they exert. It is, however, now generally used of a class. Strictly speaking, it is a general term, which does not of itself specify whether the messenger employed is of celestial, or terrestrial origin, so that he may be human, or superhuman, a beneficent or a malevolent being.

The Hebrew word *melaeh*, usually rendered "angel" in the Old Testament is often rendered "messenger," "ambassador." Thus it is expressive of heavenly messengers, and also of persons sent on an embassy from one king to another, or with a mes-

sage from one man to another. Our foreign ministers, or ambassadors at foreign courts, and also private persons by whom messages are sent, would alike be termed angels, according to the Hebrew usage,—as the following examples will show:

Gen. 32:1 "Jacob went on his way and the angels of God met him."

v. 3 "And Jacob sent messengers before him to Esau."

Num. 21:21 "Israel sent messengers unto Sihon"

2 Ch. 35:21 "He sent ambassadors to him."

Isa. 33:7 "The ambassador of peace shall weep bitterly."

Thus angels of God, and human messengers are alike expressed by the same Hebrew original. Our Lord, also, in His visits of mercy to this earth, under the Old Testament dispensation, was denominated an Angel, as expressive of his official relation to us. Thus Jacob, in blessing the sons of Joseph, Gen. 48:15, 17, said:

"God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads."

We also read in Jud. 6:2-23: "Then the Angel of the Lord" or literally, Then *Melach-Jehovah* "put forth the end of the staff that was in His hand, and touched the flesh and the cakes; and there rose up fire out of the rock, and consumed the flesh and unleavened cakes. Then the Angel of the Lord [Melach-Jehovah] departed out of his sight. And when Gideon perceived that He was [Melach-Jehovah], an Angel of the Lord, Gideon said, Alas, O [Jehovah-Elohim] Lord God, for because I have seen [Melach-Jehovah], an Angel of the Lord face to face. And the Lord [Jehovah] said unto him, Peace be unto thee."

The Greek word angel, also, had the same latitude of meaning, and was alike expressive of heavenly messengers, as in Matt. 1:20, of angels that kept not their first estate, (Jude 6), and of human messengers, and also of the angels, messengers, or ministers of the churches as in Rev. 1:20.

Acts 8:26, "An angel of the Lord spoke unto Philip."

Acts 10:22, "Warned from God by an holy angel Matt. 11:10, "Behold I send my messenger"

Luke 7:23, "When the messengers of John were departed," &c.

While, therefore, the Hebrew and Greek words rendered angels do not of themselves indicate the class of intelligences to which the messenger belongs: and while that is not designated by the strict literal significance of the English term, the context always determines this, so that we need never be at a loss respecting it.

Our present use of the term angel, however, is more specific, and is ordinarily applied solely to celestial messengers; so that the word, standing alone, or with nothing in the context to indicate the contrary, is now, ordinarily, to be understood of such celestial beings. And in our English version of the Bible, the original words referred to, are designed to be rendered angel when the messenger is a celestial one, and messenger, or ambassador, when he is a mere man. The Hebrew and Greek originals, also, are sometimes used specifically, when the context shows that only celestial messengers can be understood, as in the following:

Gen. 10:1 There came two angels to Sodom

15 When the angels hastened Lot

Luke 16:22 carried by angels into Abraham's bosom.

24:23 Had also seen a vision of angels

Heb. 1:5. Unto which of the angels said he.

These celestial intelligences are elsewhere denominated spirits, which is also a general term, in contrast with material beings, and embracing various classes of intelligences. Not only is God thus denominated, but these celestial messengers are so called, and there are demon-spirits, and "the spirits of just men made perfect."

While there is no single term expressive of the class, or rank of these celestial messengers, their place in the scale of created intelligences is abundantly indicated by numerous inspired declarations respecting them. They are denominated "mighty angels," and "the elect angels," they are spoken of as "greater in power and might;" as "angels that excel in strength, that do His commandments, harkening unto the voice of His word," or, as in the margin, that are "mighty in strength;" and, "are not they all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" When an angel of the Lord went through Egypt, there lay one dead in every house; and in a single night the angel of the Lord smote in the camp of the Assyrians a hundred and four score and five thousand; so that in the morning they were all dead corpses.

The celestial angels, being necessarily far superior to short-lived man in point of intelligence and intellectual vigor, and being mighty in strength, they are referred to by several other terms,—three in the

Old Testament and one in the New,—none of which is specifically indicative of them.

1. Thus in Luke, 20:36, it is said of the children of the resurrection, that "they are equal unto the angels," in which the word is *isangelos*, i. e. angel-like, being made of the former Greek word noticed with a prefix.

2. In Psa. 78:25, we read "Man did eat angels' food," where the Hebrew word is "Ab-beer," which signifies, as in the margin, "the mighty"—"Man did eat the bread of the mighty." Elsewhere the same term is usually rendered "mighty ones," "the chiefest," "strong ones," &c. Thus it is not a denominative of angels, but angels being the mighty ones whose bread man did eat, it is properly in that connection rendered angels.

3. "Shen-ahn," occurs once only in the Hebrew, in Psa. 68:17. "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place,"—where angels only can be referred to.

4. The only other Hebrew word thus rendered is "Eloh-heem," which is the plural form of the word usually rendered God and gods, and thus used some hundreds of times. It is once used, and once only for angels, and that in the text respecting which the first inquiry is made viz. in Psa. 8:5. "Thou hast made him a little lower than the angels." That angels are here referred to and not God, is evident from the inspired comment on it in Heb. 2:7, where it is quoted, and expressed by *angelos* in the Greek.

In the margin of the last named passage, it is made "a little while inferior to" the angels—an inferiority which will continue only to the resurrection when the risen saints will be "equal to the angels." This term, here rendered angels, is expressive of a high form of intelligence and power. It is employed of God, and when specifically used is expressive only of Him. But it is used of the heathen deities; once it is expressive of kings, Psa. 82:1; it is expressive of the judges, in Ex. 21:6; 22:7, 8; and 28:27; and in 1 Sam. 28:13 it is used of the spirits departed, with which necromancers professed to hold communication. Thus the woman said to Saul, "I saw gods ascending out of the earth."

That angels i. e. the celestial messengers are a higher and distinct order of intelligences than man, is clearly proved from this text,—shown to be expressive of angels, as it is by the parallel passage in Hebrews—the other texts which speak of their power and might, and by the fact that man will not equal them before the resurrection. The foregoing, we believe, answers the first interrogation.

II. When Job says, 38:7, "The morning stars sang together, and all the sons of God shouted for joy," we suppose the meaning is, that the stars, by their brightness and glory, proclaimed, in their appearing, the praise of Jehovah—they, being His workmanship, evinced His skill and power. In like manner, "the heavens declare the glory of God, and the firmament sheweth His handy work." Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the ends of the world." Ps. 19:1-4. But when Job adds, "and all the sons of God shouted for joy," reference is evidently made to the celestial or angelic powers—the hosts of heaven, who were spectators of, but not participants in the birth of the world. The Chaldee has said this, "all the troops of angels," shouted for joy. That they are intelligences of some order, is self-evident; but the only order known to mortals, are the celestial messengers, who alone could have existed with God before the birth of this planet.

III. That the disembodied spirits of little ones, are not referred to by the term angels, in Matt. 18:14, is evident from three considerations. 1. The "little ones" referred to are in the flesh, and consequently their spirits are not in heaven. 2. Their spirits, at death, do not go to heaven, where no man has ascended, but to Paradise. And, 3. The spirits of the departed are not equal to the angels; but only those became equal, "which shall be accounted worthy to obtain that world and the resurrection from the dead;" for "they are equal unto the angels, and are the children," or the sons "of God, being the children of the resurrection,"—Luke 20:35,36.

The angels referred to, are evidently the guardian angels—not that every person, as Jerome thought, "has from his birth an angel delegated to preserve him," which we think has no good foundation in the Scriptures; but, the angels being "all ministering spirits, sent forth to minister for them who shall be heirs of salvation," Heb. 1:14, they are angels of the little ones, as well as the adults who are to be heirs of the kingdom. If each person had a particular attendant angel, it would have read their angel; but it reads "their angels behold the face of God."

They sometimes stand in God's presence, ready to receive his commands, either to help his children in their exigencies, or to punish those who injure them;

and sometimes they are absent on their missions of mercy, to execute the commands of their Sovereign. And thus they always behold God's face only in a sense expressive of their intimacy in the court of heaven, as expressed by Raphael, "going in and out before the glory of the Holy One" Tob. 12:15, and their attendance on him as His retinue, servants, or as "messengers of His that do His pleasure." 103:21. Thus said Gabriel, "I am Gabriel, who stand before God," Luke 1:19; and so the queen of Sheba said of Solomon's servants, "Blessed are thy servants who stand always before thee." 1 K. 10:8. The angels of the "little ones," then, are the angels of God; and no one is to be despised, who is cared for by angels, commissioned to minister unto him by Jehovah.

No RIGHT TO RETIRE.—Reader—though you have the wealth of Croesus or Solomon, you have no more right to retire from your position of active employment than your Maker, whose riches are all creation. Your obligation to labor for the good of others increases in proportion to your power. In your wealth there is power beyond human computation. If you, by your gains in a single year, can found an asylum, furnish a library, endow a college, or build a church, how vast is the responsibility resting upon you. Now, if ever, you are called upon to labor. If the Rothschilds would consecrate their annual income, only, to bless and elevate their fellow men, they would, by acclamation, command a crown surpassing in jeweled splendor any the world ever saw. Every man, be he prince or peasant, Christian or not, ought to do all he can for his neighborhood, his country, and the world; and no power in the universe can ever absolve him from this obligation. There is no exemption, thou lazy idler, living upon God's bounty, from this heavenly requirement. Shrink from it, and thy riches shall be a canker and a moth to thee, and all thy gold, in its influence upon thy happiness, shall turn into dross.

SCRIPTURE TROPES.

The use of tropes being for the purpose of illustration, ornament or emphasis, a right understanding of them becomes absolutely imperative to a correct knowledge of the Scriptures. The following catalogue will comprise the more frequent use of the more prominent ones, alphabetically arranged.

A.—BY ALPHA.

Concluded.

ASHES, *n.* Lit. The earthy particles that remain after burning of the combustible substances: "Job sat down among the ashes," Job 2:8.

—A Metaphor, expressive of frailty and humiliation: "I have taken upon me to speak unto the Lord, that am but dust and ashes," Gen. 18:27.

—A Synecdoche in which a part of the constituents of man's material nature is put for the whole—the gases, and other constituents being evolved: "ye shall tread down the wicked; for they shall be ashes under the soles of your feet," Mal. 4:3.

—A Substitution, when its use is put for partaking of whatever is unsubstantial and unsatisfactory, or that causes confusion; "He feedeth on ashes; a deceived heart hath turned him aside," Isa. 44:20, "I abhor myself and repent in dust and ashes,"—Job 42:6.

ASLEEP, *ad.* Lit. Partaking of natural repose in sleep; "He cometh unto the disciples, and findeth them asleep," Matt. 26:40.

—A Metaphor, illustrative of a condition that resembles sleep: "I would not have you to be ignorant, brethren, concerning them which are asleep. . . them also that sleep in Jesus will God bring with him," 1 Thess. 4:13,14.

—A Substitution, when falling asleep is put for entering on a condition that is analogous to it: "And when he had said this, he fell asleep," Acts 7:60.

AWAKE, *v.* Lit. To arouse from sleep; "He was asleep, and they awoke him," Mark 4:38.

—A Metaphor, illustrative of excitement from a condition analogous to it: "Awake, O sword, against my Shepherd," Zech. 13:7. "Awake to righteousness and sin not," 1 Cor. 15:34.

—A Substitution for the same: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," Eph. 5:14.

B.—BY BETA.

BABE, *n.* Lit. An infant of days: "The babe wept," Ex. 2:6.

—A Metaphor, illustrative of ignorance or inexperience; "Every one that useth milk is unskilful in the word of righteousness; for he is a babe,"—Heb. 5:13.

BACK, *n.* Lit. The place opposite the face or front: "He turned his back to go from Samuel,"—1 Sam. 10:9.

—A Substitution, when casting behind the back, turning the back, &c., are put for the thing which the act represents: "Thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast Me behind thy back," i. e. hast re-

jected Me, the Lord, 1 K. 14:9. Thou shalt "make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them"—i. e. shalt cause them to flee. Psa. 21:12. "Thou hast cast all my sins behind thy back,"—i. e. hast forgiven them. Isa. 38:17. They "bow down the back away," i. e. are ever in subjection. Rom. 11:10.

BACKBITING, *adj.* or *n.* A Metaphor, expressive of calumniating; "A backbiting tongue,"—Prov. 25:23.

—A Substitution for calumny: "Lest there be debates, envyings, wraths, strifes, backbitings," 2 Cor. 12:20.

BACKSLIDING, *n.* Lit. Receding.

—A Metaphor, illustrative of apostasy: "The backslider in heart shall be filled with his own ways," Prov. 14:14.

—A Substitution, for the same: "Return thou backsliding Israel, saith the Lord," Jer. 3:12.

BACKWARD, *adj.* Lit. A reverse movement: "Let the shadow return backward ten degrees," 2 Kings 20:10.

—A Metaphor, illustrative of reluctant or dilatory action: "Judgment is turned away backward, and justice standeth afar off," Isa. 59:14.

—A Substitution for discomfiture or defeat: "Let them be driven backward that wish me evil," Psa. 40:14.

BAG, *n.* Lit. A sack or pouch: "They lavish gold out of the bag," Isa. 46:6.

—A Metaphor, illustrating that what is put in it, is secured for future remembrance or use: "My transgression is sealed up in a bag, and thou sewest up my iniquity," Job 14:17.

—A Substitution, when putting into it, is put for securing: "He that earneth wages, earneth wages to put it into a bag with holes," Hag. 1:6.

BALDNESS, *n.* Lit. Destitution of hair: "They shall not make baldness on their head," Gen. 21:5, as the heathen did.

—A Metonymy, for the distress, or grief, which plucking out the hair is indicative of: "On all their heads shall be baldness, and every beard cut off,"—Isa. 15:2.

To be continued.

NOTE.—We have thought best to correct the tasks performed by the different members of the class, and to give each in what we consider a proper form and manner; and then, under the head of Corrections, we will state the important alterations made, and the reasons for making them; so that all the Class may be learning by the corrections of each. As no one knows who is being corrected, no one need feel any delicacy on the subject; and persons will learn more from the correction of error, than by the simple statement of truth. By seeing, also, that others are imperfect, no one will be discouraged by a sense of self-imperfection.

MEMBERS OF THE CLASS IN TROPES are requested to offer any criticisms on the examples given of tropes—to call in question any word wrongly defined or classified, and to supply any important figure under the respective letter that is omitted. And each one will please to have his or her list ready to follow in its alphabetical order.

CORRECTIONS OF BETA.

1. You define "babe," when used as a Metaphor, as expressive of "one ignorant in Divine things." This is true of the illustration given; but a general definition is preferable, and so it is changed as you see.

5. You say "back," is a substitution for disobedience to the will of God; but a substitution requires an act or condition with its accompaniments; and therefore it requires a turning of the back, &c., to connect it with that figure. We have also made its use as a figure general, instead of specific. Your definition of its use literally, as "the hinder part of the body," is correct according to the Dictionary, but is not sufficiently general and euphonious, and therefore is changed.

3. Your definition of backward, "towards the back," is correct, but is less euphonious than the one substituted for it. You gave no metaphorical use of the word, which we have added.

4. "Bag" you give as a substitution only. We have added its use as a Metaphor, and made its use as a substitution to include an act in connection with it.

You have made a good beginning, and will see the relevancy of the alterations made.

EXPOSITORY.

THE PROPHECY OF ZECHARIAH.

CHAPTER V.

"Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. (v. 1.) And he

said to me,

What seest thou?

And I answered,

I see a flying roll: its length twenty cubits and its breadth ten cubits.—v. 2.

And he said to me,

This is the curse that goeth forth over the face of all the earth: for every one that stealeth shall be cut off from this side according to it; and every one that sweareth shall be cut off from that side according to it. (v. 3.) I will bring it forth, saith Jehovah of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, and its timber and its stones.—v. 4.

Wm. Lowth says, "The Hebrew verb, *shub*, to return, is often used adverbially, see Eccl. 4:1; 9:11;" so that this may read, "Again I lifted up mine eyes"—the phrase "lifted up" being a metaphor to illustrate that the prophet made the movement of his eyes necessary to enable him to look up,—he having doubtless looked away from the place of symbolic exhibition, looking towards the messenger or reverently looking towards the ground while the messenger spake with him.

This is a new symbolization, and a continuation of the vision recorded in the preceding chapter.—That showed the church divinely sustained and illuminated; and this, the judgments which will follow the violations of the conditions in 3:7, on which were based the promises of permanent prosperity and peace, that were made to the restored Israel and those who should be joined with them.

The "roll" which the prophet saw, was "a roll of a book," as it is expressed in Ezk. 2:9; the ancient writings being on long rolls of parchment.—This roll was expanded so as to exhibit its length and breadth; and the writing on it appears to be on both sides of it—that on one side being directed against those who steal; and that on the other, against perjured persons. Ezekiel records a similar symbolization; he says, 2:9-10. "When I looked, behold, an hand was sent unto me; and lo, a roll of a book was therein; and he spread it before me: and it was written therein lamentations, and mourning and wo."

The whole is explained to be the curse that goeth forth, &c., i. e. it symbolized the judgment which God pronounces against the crimes specified. In 3:7 are set forth the blessings, that will follow compliance with the conditions there recorded, and here are set forth the curses that are denounced against the violators of them. Thus Moses, after announcing to Israel the blessings which they might secure, and the evils that they might incur, said to them, Deut. 30:19 "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live!"

Stealing is a wrong done to our fellow men; and false swearing, is an insult to Jehovah. "The thief and the false swearer," says Capellus, "are put," by synecdoche, "for every kind of transgression."—Those who returned from Babylon covenanted with God to do his will. Said Nehemiah 9:38 "We make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it," 10:29. They "entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments, and his statutes."

The roll shown Zechariah, was exhibited as "flying" over "the face of the whole earth"—over all the countries occupied by the nations symbolized, in 3:8, by Joshua and his fellows. Its threatenings were not limited to one locality, but extended to the inhabitants of all lands: all transgressors were to be exterminated.

The Delphic oracle once denounced a like punishment on perjury as it is recorded by Herodotus, Lib. 3.

"The curse shall swiftly enter and shall bring, The man himself and all his house to ruin."

There is a metaphor in the use of the word face, in v. 3, to designate the surface of the earth. And the destruction of the "house" of the thief, and that of the perjured person illustrates by substitution the demolition of their every shelter, refuge, or defence. Thus when the leprosy entered a man's house, Moses said the priest, Lev. 14:45, "shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place."

Said the Lord, Mal. 3:5 "I will come near to you to judgment: and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

The Reign of Christ.

"For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming; then cometh the end: when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power: for he must reign till he hath put all his enemies under his feet, and the last enemy that shall be destroyed is death; for he hath put all things under his feet. But when he saith, all things are put under him; it is manifest that he is excepted, which did put all things under him; and when all things shall be subdued unto him, then shall the Son also, himself, be subject unto him that put all things under him, that God may be all in all."—1 Cor. 15:22-28.

The above arrangement of inspired truth, penned by the apostle Paul, is perfectly intelligent as it stands recorded, and is in perfect keeping with all other Scriptures. The Scriptures are always harmonious and consistent with themselves, when left to their own interpreter; but if twisted, it very often happens that "the truth of God," is "changed into a lie," and a great and bitter evil grows out of it, to the injury of the truth. All the works of God have order, and harmony; why should not the Scriptures?

The chapter from which the above text is quoted, is devoted by the apostle to the subject of the resurrection of the dead, and is one of the clearest, and sublimest arguments upon that subject, that can be found in the whole field of literature. In the beginning of the chapter, the apostle advances the most incontrovertible testimony of the certain resurrection of our Lord, from the dead, by citing over five hundred witnesses who had actually seen him alive, after his crucifixion and burial. After such proofs of our Lord's resurrection,—Christ's ministry having everywhere preached it thus, the apostle asks them, how it comes about, that they contended, that there was no resurrection of the dead. He affirms that on the truth of the resurrection of Christ from the dead, hung the whole truth of inspiration; and if it was as they affirmed, that there was "no resurrection of the dead," infidelity was true. "Let us eat and drink, for to-morrow we die." But he assures them that the resurrection of Christ, which they doubtless believed, was a pledge of the resurrection of those also who were Christ's; and that this doctrine was the chief stone in the plan of salvation.

Having shown the absurdity and fearful consequences of the doctrine, of "no resurrection of the dead," he stops short in his reasonings, and exclaims as if in triumph, "But now is Christ risen from the dead, and become the first fruits of them that slept."

He next proceeds to show, that not only will the just be raised again from the dead, also—the unjust.—"For as in Adam all die, even so in Christ shall all be made alive." But lest they should understand him, (and fall into the opposite extreme,) to teach a general, and simultaneous resurrection of the whole human family, he qualifies it, "But every man in his own order."

He next proceeds, in those texts I have selected, to show what that order is, and when it is; and in doing so, it became absolutely necessary to give a mere meagre sketch of those events which were commingled with, and gave the resurrection its order.

The apostle presents the order, and its attendant events, in their natural occurrence which gives them a consecutive bearing, and hence easily supported by parallel texts. "Christ the first fruits;" i. e. of those who had previously "died in the faith not having received the promise," "afterwards they that are Christ's at his coming;" i. e. not only the first fruits of them, but of those who shall be found his, at his advent, making of them twain "one body," "that they without us should not be made perfect." We then have this doctrine, that, the resurrection of Christ, and of those who remained, all who shall be found his at his coming, constitutes, properly speaking, "the resurrection of the just."

Then comes the reign of Christ, to show the priority of the resurrection of the just. "For he must reign, till he hath put all his enemies under his

feet." Paul, in the context to this, works out a great truth but little understood at the present day, it is this: That God the Father has invested Christ, the Son, with supreme judicial power over all things which God has created, animate and inanimate, for a specific and limited period, wherein Christ shall reign over his enemies,—destroy death,—regain the lost possession,—reconstruct all things anew, and place the whole thus regained back into the Father's hands. This pre-supposes, and is amply sustained by Scripture, that Christ took upon himself the mighty work of regaining, and restoring, all that was forfeited by the sin of Adam, to a higher state of felicity and glory—that he unconditionally decreed in himself, that out of this earth, made in the comparative degree, and "ruined by sin and transgression," he would re-create one in the superlative degree, beautiful and adorned for his eternal habitation, and for all, who should use the prepared means, and accept the easy conditions of freely-offered mercy to a fallen race.

Christ having come to open a door of hope, and set the seal to his revealed purposes, and having passed through the scene of his humiliation, sorrow and death, and ascended within the veil our intercessor, high-priest, advocate; will in the fulness of the Gentiles, have completed his mission there, he proposes to return again to this very same earth, in its present form, with its seas, and rivers, its plains and mountains, to complete his work and with his people enjoy a triumph; to this end the Father invests him with regal power to reign with the saved ones, over his enemies, that in the place where he once encountered death, he might there destroy death.

This being the position of the apostle, he is fully sustained in a parallel proof text where the same subject is presented, but still clearer.

"And I saw thrones and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years are finished. This is the first resurrection." Rev. 20:4,5.

This quotation sustains the position of Paul, that the advent, resurrection and specific reign of Christ, is on this earth, before the new creation. In a parallel text to this just quoted, we are informed who they are, that sit on thrones in judgment during the specific reign. "And I appoint unto you a kingdom, as my Father has appointed unto me; that ye may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel."—Luke 22:29,30. Paul next presents the nature of the reign, as that "of putting" down all rule and authority and power, reigning till "his enemies are put under his feet." Hence our Lord says to his church, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers: even as I received of my Father." Rev. 2:26,27.

"Then cometh the end." But when comes the end? Paul answers, "when he shall have delivered up the kingdom to God." But when is that? "when he shall have put down all rule," &c. Well, when is that? When his enemies are put under his feet, when his specific reign ends, when the one thousand years are expired, then cometh the end. If this word, then cometh the end, does not mean the second resurrection, I fail to discover the order Paul has undertaken to show; yea, I can see but one resurrection, if it does not mean it. But parallel texts we have quoted prove that he meant it; for the rest of the dead lived again when the thousand years were expired.

"And when all things shall be subdued unto him." The things to be subdued are "all things which offend," as well as those who "work iniquity," which signifies the new creation, by the purifying fires of the last day.

"And I saw a new heaven and earth, for the first heaven and the first earth were passed away; and there was no more sea;—and he showed me the great city, the holy Jerusalem descending out of heaven from God."—Rev. 21:1,10. Having thus raised and glorified his church, and removed the curse from the earth, and restored "all things spoken of by all his holy prophets since the world began," he "delivered up the kingdom to God, even the Father." "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. 21:3. Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

But says one, How do you harmonize this view with the following texts,—"and the Lord God shall

give unto him the throne of his father David: and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Gabriel to Mary, (Luke 1:30-33.) The Lord God, I presume is the Father; and David's throne, is not the throne of God the Father: but is a subordinate throne and does not conflict with Paul; this text affirms him to reign over the house of Jacob, with no end; while Paul's proofs of his reign, was over his enemies, instead of friends exclusively, which reign over enemies was to cease at the end of a thousand years, while this in Luke shows his reign to continue over his friends in a subordinate sense, that God's fulness might be more manifest.

The following paraphrase on two texts, I presume will be received as proof. "The kingdoms of this world are become the kingdom of our Lord, (the Father) and of His Christ, (the Son) and He shall reign forever and ever."—Rev. 11:15. "And there (in the new creation) shall be no more curse;—but the throne of God, (the Father) and of the Lamb (the Son) shall be in it, and his servants serve him."—Rev. 22:3. While the Father and Son are to reign jointly in the kingdom of God, or new creation, both Paul and John show the reign of Christ over his enemies to be alone on this very sin-polluted earth, for at the final overthrow of the Devil, Death and sinners, after the second resurrection, "fire came down from God out of heaven and devoured them,"—"and they were cast into the lake burning with fire and brimstone," Ib. 19:9. Now at this epoch Christ and his people are on the earth, while God (the Father) is in heaven, which proves it to be anterior to the new creation, for in the eternal reign "God himself will be with them," "that God may be all in all."

We might thus continue this process of reasoning, but for a more connected understanding see Prophetic Calendar, published in the Advent Herald No. 48 and 49, 1857, wherein is given the events, and their order, covering this question, this being simply a proof-text, to the order there presented.

This saves the new earth from being torn up by a resurrection of the lust-besmeared bodies of the wicked, or its virgin bosom from being stained and saturated with fire, brimstone and blood, in the fearful affray of Armageddon. . . . "for nothing that defileth, shall ever enter there,"—"neither can an impure be brought out of a pure, no not one."

J. H. CLARK.

Allenstown, N. H.

Musings of an Evangelist.

NO. 4.

How shall we choose words to convey to our readers the thoughts which rise up while laboring and travelling through the lanes and streets of this great city?

In one house we find great outlays for adorning the apartments with the most costly and elegant furniture, pictures and ornaments. Clothing of the finest texture, of the highest cost, is worn by the inmates. Ornaments of gold, stone, pearls, diamonds, of chains, bracelets, mufflers, tablets, headbands, ear-rings, rings, changeable suits of apparel, &c.; excess and extravagance mark all that is witnessed.

The responsible acting agents are professed followers of the meek and humble Jesus. What evidence do they give that they are Christians? Oh, they have been baptized, they have united with the church. They love to attend on preaching, sometimes. They are ready to pay the church expenses, and feel interested for the cause, and are anxious to see sinners converted. But can I feel that the love of Christ dictated this array which meets my eye in all directions? Does the spirit of Christ tolerate the continuance of it, if it was arranged prior to conversion? But they are sometimes free to converse on religion, and desirous to know all about the prosperity of the cause. Yet the spirit of Christ, or some other spirit, calls up to our mind, "He that will be my disciple, let him deny himself and take up his cross and follow me." Is there self-denial here? Is the cross here? It may be seen suspended to some golden chain dangling about the neck of some one, or prefixed to ornaments about the house. Is this the meaning of our Lord?

But again, "Abstain from fleshly lusts which war against the soul," but the above are fruits of the flesh, "idolatry, the lust of the eye and the pride of life." It is "superfluity of naughtiness," which we are called upon to lay by. How can we feel the full, free, heavenly communion of soul with such persons?

We have just come from a poor-looking house at the lower end of the same street; it is rather rudely finished, its occupants have nothing around them to show them wealthy in this world's goods. Disease has fastened upon the father of the family, depriving him of his usual income from industry. The greatest prudence is manifested; economy has long been practiced; and it has become a law of their life. But now charity must furnish the actual ne-

cessities of life. They are humble followers of Christ, they love his cross and have long borne it. Gratitude has long been manifested in all the mercies bestowed on them. Cheerfulness sits on the care-worn countenances of those trusting followers of the Lamb. They suffer, but do not murmur. They are in great straits, but God opens the way for them still to live for Christ, they talk Christ, they love his cause and have in days past spent their substance to advance his cause, denied themselves of the ornaments and luxuries of life to add to the mite for the treasury of the Lord. They blessed the poor, comforted the desponding, taught the young disciples, pointed the sinner to Christ; for such ones resorted thither for counsel and prayer.

When with this family we felt something like "being at the house of our Master's brethren," union was perfect, prayer was sweet, and something would steal into the mind like this, "Blessed is that people whose God is the Lord." "Blessed are the undefiled in the way." "When pride cometh, then cometh shame, but with the lowly is wisdom. The integrity of the upright shall guide them, but the perverseness of the transgressors shall destroy them. Riches profit not in the day of wrath, but righteousness delivereth from death."

In another instance we call on a professed follower of Jesus. He lives in a palace worth \$20,000 with furniture and equipage to compare; drives, or rather has driven for him, a team and carriage worth \$1000; his table is filled with the dainties of the market. He is a prosperous manufacturer, has many men in his employ; some of them are brethren in the same church, or recognized as members of Christ's church at least; their families are large, their wages do not supply their necessities. Times change; labor is cheaper; food and fuel higher; men offer to work for low wages, because their liabilities are less. The owner is shrewd, takes advantage of the times and though very pious withal, and is always at church on Sunday, pays the greatest ministerial tax, he dismisses his brother from labor, or asks him to work for less pay. These things are being constantly enacted, on a larger or smaller scale in various ways. How can we forget that he "who seeth his brother have need, and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?"

Christianity is a leveling system,—not to give one man a right to command the property of another, but to unite the hearts of each to provide for the other's necessities.

Duties of the Times.

That these are the last days, is so obvious that none seem disposed to dispute the fact. Every indication of the approach of Christ, foretold in the Scriptures, is before us. Were the four empires of the Gentiles to succeed each other and pass through various divisions? They have filled their destiny, and the kingdom of God must soon succeed them. Were perilous times to come in the last days? Behold they are here. Should some depart from the faith, giving heed to seducing spirits and the teachings of demons? The facts are all around us.—Should there come scoffers? How they abound! Should "This gospel of the kingdom be preached in all the world" before the end, "for a witness to all nations?" Behold it going forth to the ends of the earth. Both the harvest and the vintage are evidently ripening for the sharp sickle.

A day like the present cannot be without its special duties and responsibilities; and happy is it for us if we know and do them. The word and spirit of God both conspire to arouse the human mind to a sense of its dangers and duties; while on the other hand, Satan, the world and the flesh conspire to lull men to sleep and blind them to what concerns their peace.

If time is so short, and the judge stands before the door, we cannot be too diligent in seeking a preparation to meet Him. And first of all, we need to have a heart fully consecrated to God; the will subdued and life devoted to the service of our Lord and Master. He is our example; and "as he is," so should we be "in this world." Is this really the standard of Christian experience at which the Christian should aim? How can this be? Unbelief will ask. Is it possible for me to come up to such a standard? The Lord answers, "All things are possible to him that believeth." "All things therefore, whatsoever you desire when you pray, believe that you receive them and you shall have them." And, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Here is a three-fold cord; a trinity of promises on which the disciple may build. Who shall limit the Holy One as to what he can do in us and make of us, in and through his dear Son? Let each reader then say, "Away, my unbelieving fear!" Try the strength of the prayer of faith, with fasting added, if need be, to obtain that entire submission of the will to God and fulness of his love, as the only thing

that will give boldness in the day of judgment, and make us truly useful here. Prove His faithfulness. J. LITCH.

Letter from S. H. Withington.

BRO. HIMES' late visit to our place was like the coming of Titus—it was timely and did us all much good. He preached nine sermons to intelligent and attentive congregations. The evidences of our "blessed hope" were presented in so clear and forcible a manner as to remove much prejudice, and fasten deep conviction on the minds of many of his hearers. And could he have staid with us a short time longer, there doubtless would have been a precious revival. We feel very thankful to our heavenly Father that he permitted Bro. Himes to visit us and sincerely hope we may enjoy the pleasure of another visit from him at some future day.

I trust the proposition of Dea. John Smith for the relief of the Herald office will meet with a hearty response from all that are able. I can truly say the Herald is decidedly the best religious paper I have ever read, and it seems to me I could not possibly do without its weekly visits. O then, let us do all we can to relieve it from embarrassments by paying our just dues promptly.

The signs are thickening on every hand, to show us that the coming of our Lord is right upon us. Well I long to see the day. What a glorious day to the child of God! But O, how many will be disappointed in that day. I often ask myself shall I be there? If I had not an advocate with the Father who can be touched with all the feelings of our infirmities, I should despair. O the love of Jesus; how sweet to trust in Him. "Now if any man have not the spirit of Christ, he is none of his." He went about doing good, weeping with those that wept and sympathizing with suffering humanity in all its various forms. He was truly a "man of sorrows and acquainted with grief." "He was rich, yet for our sakes He became poor, that we through his poverty might be made rich." And last of all he suffered a cruel death, even the death of the cross. All this he endured that we might have Eternal life. O then let us strive with all our powers of mind to do his will. Let us be active in the discharge of all the duties devolving upon us. How sweet that rest will be when we all get home! How sublime the thought that the King of kings and Lord of lords is about to descend to earth and take to Himself his great power and reign. Then the arm of the oppressor will be broken and the oppressed go free. O then, let us pray understandingly, "Thy kingdom come, Thy will be done on earth as it is done in heaven." This has been the prayer of the church in all ages, and I feel truly thankful that that prayer is about to be speedily answered. O that the poor sinner might be alarmed and flee to Christ while he is yet on the mercy-seat; for very soon he will rise up and shut the door. They will find it a fearful thing to fall into the hands of the living God, without an interest in Christ's atoning blood. Let us not shun, my dear brethren and sisters, to declare the whole counsel of God. My desire is to meet all the faithful in the kingdom. Yours, in the blessed hope, S. H. W.

Springwater, Jan. 11th, 1858.

Letter from D. W. Lamb.

BRO. HIMES:—I was somewhat surprised on reading Dr. Cumming's exposition of Acts 2d, in the Herald of Jan. 9th, at the views there expressed on baptism. He says: "The promise was, they should be baptized with the Holy Ghost." Well, let us see how the promise was fulfilled. See Acts 2:1,2:—"And when the day of Pentecost was fully come they were with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." The facts related in these two verses constitute, in my opinion, the fulfillment of that promise, so far as baptism is concerned, and what follows in the succeeding verses was but the consequences resulting therefrom.

Now as it filled all the house where they sat they evidently must have been immersed. But, says Dr. Cumming, "Baptism therefore, as used here, must be rendered as the word itself strictly means, not immersion, but sprinkling." Why? Because the Holy Ghost descended upon them, &c. According to my understanding of our translation of the New Testament, baptism means a burial, or immersion; if the medium in which it is performed be water, the location of which element is naturally beneath, it seems natural that the candidate descends into it as did the eunuch with Philip. If the medium in which it is performed be above, and man have no power given him to ascend, it seems necessary that the medium in which it is performed should descend as it did on the day of Pentecost.

The baptism of fire, as foretold by John the Baptist, I believe is yet a future event, to be accomplished

at the coming of the Lord.

Yours in hope,
Sycamore, Ill., Jan. 15th, 1858.

D. W. L.

Bro. George Miller writes from Maytown, Pa., Jan. 4, 1858:—

Dear Bro. Himes:—There are still a few of the disciples of Christ in this place who are with Paul, "waiting for the adoption, to wit, the redemption of our body;" and why should we not, if we believe, that we are so near our journey's end, when we will be free from death, pain and sorrow, that exist in this world, to realize the promises made to our fathers; when we shall forever inherit the kingdom prepared from the foundation of the world.

You may know, Bro. Himes, that my education is principally in German, and therefore I can't express myself so well in the English language; but it makes me feel good when I reflect over the good and precious promises laid down in the Bible. I am astonished at some professors of religion. If we talk to them about this great truth, they appear to be quite unconcerned about it. Bro. Himes, my determination is not to be of them who drew back unto perdition, but of them that believe to the saving of the soul.

Bro. Geo. C. Baker writes from Garrettsville, O., Jan. 3d, 1858.

Dear Bro. Himes:—The Herald's weekly visits are refreshing and comforting to my heart, while deprived of the privilege of association with those of like precious faith.

While at table Thanksgiving-day the question was asked, "Who can account for the money panic which prevails over the world at this time?"

My mind immediately reverted to the declaration of Jesus, "upon the earth, distress of nations with perplexity." To me it seems one of the signs that are to precede the coming of Jesus.

Hence it becometh Christians to watch and pray always, that they may be accounted worthy to escape all those things that are coming to pass, and to stand before the Son of man.

A Brother writes:—How chilling the following sentiment contained in a letter received to-day from a worthy and esteemed minister:

"I do not think the world has a grey hair on its head,—not one. It will be a long time before Jesus will come in the clouds."

I know he believes he will come, yet does not discern the signs of the times. Strange! To me it is different. The tokens of his speedy coming daily thicken. I find among the laity a good many who receive and welcome the doctrine, but among our ministers it is not so. Why is it? I am persuaded with many it is partly owing to the fact—inexcusable fact—they have not examined.

Sister Mary Green writes from Hamilton, O., Jan. 2d, 1858:—

I prize the Herald next to the Bible. I had rather sacrifice a good deal than be deprived of it. It is all the Advent preacher we have in this part of the country. There is only one sister takes the paper besides myself. There is a few who like to read it. If the good Lord would send a living minister out West, that the word might be preached in its purity, it would be blessed and he would soon raise a congregation and be supported. There is not one Advent church in all this section of the country. There is plenty of timber to work on; all that is wanting is a man that can rightly divide the word of life and give to saint and sinner their portion in due season. O that I might see the day when the gospel would be preached in its purity!

If Satan seeks to puzzle thee about the time of thy conversion, content thyself with this: that thou seest the streams of grace, though, perhaps, the exact time of thy first receiving it (like the head of Nilus) may not easily be found.

All the afflictions, that a saint is exercised with, are neither too numerous, nor too sharp. A great deal of rust requires a rough file.

OBITUARY.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in St. Thomas, C. E., Dec. 10th, 1857, of quick consumption, GEO. MELVIN, son of Henry and Laura A. EMERICK, aged 22 years.

The subject of this notice was beloved and respected by all his family and friends. He had nearly completed a course of medical study. Just as he was commencing in the world, the fell destroyer laid hands upon him and his plans frustrated, eternity opening before his thoughts were turned to a preparation for that eternity. A short time before his death he found peace to his soul by giving himself up to his

Saviour, and he died in hope of the better resurrection.

A funeral sermon was delivered by Eld. B. S. Reynolds.

Champlain, N. Y., Jan. 15th, 1857.

DIED, in Philadelphia, Dec. 2d, 1857, of consumption, THOMAS ELWELL, aged 48.

The subject of this memoir was born in England, and at an early age, with his parents, emigrated to America, and settled in this city. His father was a Methodist local preacher, and with his wife was deeply devoted to God. Thomas, under such influences, became an early subject of Divine grace, joined the M. E. church, and continued his membership till the doctrine of the Advent was preached here in 1843, when he with other members of the family, became interested in that glorious truth, identified him himself with its friends, lived in the faith, and died peacefully and in glorious hope of the speedy resurrection of the just, leaving a wife and three children to mourn his loss and rest in hope of a glorious meeting at the glorious appearing of the Son of man. As a husband and a father he had few equals. His life was an even-spun thread, neither greatly excited nor especially depressed. The church, as well as his family, will sensibly feel his loss; but feel assured that their loss is his gain.

J. LITCH.

Also, Jan. 7th, 1858, of the effect of scarlet fever, ROBERT, only son of Robert and Julia GRIGG, aged 14 months.

"A child into existence came,
A feeble, helpless, suffering frame;
It breathed below a little while,
Then vanished like a tear—a smile,
That springs and falls—that peers and parts,
The joy, the grief of loving hearts.
The grave receives the body dead,
Where all who live must lay their head;
Sinks then the soul to dust and gloom,
Worms and corruption in the tomb?
No!—in 'the rainbow round the throne,'
Caught up to paradise it shone;
And still it shines until the day,
When heaven and earth shall pass away,
And those that sleep in Jesus here,
With him in glory shall appear.
Then will that soul and body meet,
And when His jewels are complete,
'Midst countless millions form a gem
In the Redeemer's diadem;
Wherewith, as thorns his brow once bound,
He for his sufferings shall be crowned,
Raised from the ignominious tree,
To the right hand of Majesty,
Head over all created things,—
The Lord of lords, and King of kings."

J. LITCH.

Philadelphia, Jan. 1858

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to

originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet, it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, JANUARY 30, 1858.

ITEMS AND NEWS.

Col. Lehmanowsky, a distinguished Pole, who served under the first Napoleon during the times of the Republic and the Empire, and who had survived a hundred battles, died near Hamburg, Indiana, a few days since, aged eighty-eight years. He was a man of herculean frame, and his form bore testimony to the fierceness of the conflicts through which he had passed. He was well known throughout the West for many years as a preacher and lecturer.

Thirteen members of the Bar and a large number of other citizens of Keokuk, Iowa, have petitioned the State Legislature for the impeachment of Thomas W. Claggett, the District Judge who ordered \$50,000 bail in a petty offense and arrested the editor of the *Burlington Hawk Eye* for contempt because he condemned the outrage thus committed.

The Indians at Washington were very much amused with the electrical machine at the Smithsonian Institution. While undergoing the shock they attempted to retain their impassiveness, for which they are so much celebrated; but it was no go—they had to kneel to science, and, as one after the other of the astonished braves was doubled up, tumbled upon his knees, and knocked into a heap generally by the powerful battery, he was saluted by the most uproarious jeers and laughter by his fellows.

C. W. Tuttle, Esq., of Newburyport, has calculated the position of the comet, discovered at Cambridge on the 4th inst., and finds its present distance from the earth to be eighty millions of miles. On February 5th it will be eleven millions of miles distant from the earth's orbit at a point passed by the earth a month ago.

The new word "telegram," which is sanctioned by the *London Times*, *Examiner*, *Spectator*, and other high British authorities, will be inserted in the new edition of Webster's Dictionary, about to be issued by the Brothers Mason, publishers. It had previously been introduced in all the dictionaries of the Longmans in London.

A theatre in California recently employed a Chinaman to act in the capacity of a bill poster. John undertook the job, and posted many of the bills upside down.

It is said that three Seminoles have been killed in Florida by our soldiers during a two years' war, and that they cost about \$800,000 a piece.

In India lately, while the army were returning from Alumbagh to camp, one of the lancers was tempted to poke his spear into a bees' nest, when the swarm at once turned out and attacked the soldiers with such ferocity that they all turned and fled, both officers and men, abandoning their guns, and they did not stop until they had reached the camp, where they were enabled to partially protect themselves from their active persecutors.

A gentleman residing in Harrington, Me., found a turtle, bearing on its shell the date of 1814, which date was inscribed by Job Turner in that year, according to the statement of his son, who avers that he "saw it done." The gentleman inscribed the date 1858 upon the turtle's shell, and set the veteran at liberty.

Senator Gwin, some years ago, carried several slaves with him to California, who, after working about a year, sued him for wages. The case was decided thus: that no contract was proved, and that the circumstances of these ex-slaves bore an analogy to those of adult children who remained with their parents and worked for them. The law would not imply a promise to pay wages; and some proof of contract or request must be proved to justify a judgment in favor of the claimants.

In the neighborhood of Trinity, Newfoundland, on Sunday, Dec. 27, a large number of children were playing on the ice, when two brothers named Egan, fourteen and sixteen years of age, and a boy named McGrath, about ten, broke through. A sister of the Egan, eighteen years old, seeing her brothers sink, ran screaming towards them, when she also fell through. They were all drowned.

One hundred and fifty-seven unhappy married people had applied for divorce at Cincinnati up to the 8th inst.—A reporter says: Early in the morning the court room was thronged with those ill-matched pairs, who looked anything else but lovingly toward one another. Frowns disfigured the faces where smiles should have been, and those who should have walked hand-in-hand down the pathway of life until they reached the shores of eternity, took seats as far removed from each other as possible.

A little daughter of Mr. Streeter of Keene, died about three weeks after being choked by a kernel of corn, and afterwards the kernel was found lodged in the left lung, which was much lacerated by the irritation of the foreign substance.

A wild cat, three and a quarter feet long and twenty-one inches high, was shot in Torrington, Ct., a few days since. Another was shot at, and the tracks of a third were discovered in the snow.

The New York Times states that a party of sixty young women, forwarded by the Woman's Protective Emigration Society, left New York recently by the Erie Railroad, for homes in Joliet, Bloomington and Springfield, Ill. There were over a hundred applicants for the Society's aid, but for want of funds only this number could be despatched.

The San Jose Tribune estimates the population of California at 597,000. This estimate is based upon the returns of the local assessors. Of this population, 332,250 are Americans, 65,500 Indians, 38,500 Chinese, 15,000 French, 15,000 Mexicans, 10,000 Irish, 2000 English, and about 4000 colored persons.

Accounts from Salt Lake up to Nov. 20th, represent that six Mormons had come into the American camp and reported that the Mormons were in a state of civil war;—Brigham Young and about one-half desiring to march against the troops—the other half being in favor of the troops coming into Salt Lake and establishing a military government there and overthrowing the present powers that be.

Returns of the elections in Kansas, as published over the signatures of Gov. Denver and the presiding officers of the Territorial Legislature, are as follows: The vote on the 21st of December, with slavery, was 6143; without slavery, 569. At the election of 4th of January, the Free State party was triumphant, electing all their candidates with an average majority of 415. The Senate stands thirteen Free State to six Democrats; and the House twenty-nine Free State to fifteen Democrats. The majority against the Constitution was 1226, the alleged frauds in Oxford, Shawnee, Kickapoo, and other places, being counted.

THE CLERGY AND TOBACCO. The New York *Evening Post* remarks:

"Hall's Journal of Health mentions what it calls an 'instructive and alarming fact' in reference to the Wall street forger recently sent to the Penitentiary. It was proven on the trial that he was never seen down town without having a cigar in his mouth; that he was never well. On entering the prison, smoking was absolutely and at once prohibited, by

an inflexible rule. In three months he gained fifteen pounds in flesh, and his general health was improved in proportion.

Speaking of tobacco, we cannot refrain from alluding to its ravages among the clergy, who smoke or chew to an extent little suspected by their auditors. Indeed, an intelligent friend in that sacred calling, informs us that not less than twenty of his intimate ministerial associates are habitual chewers. He has no doubt that this kind of ruminating is seriously injuring the cloth. A highly esteemed Presbyterian clergyman, in Virginia, recently committed suicide, from a state of nervous irritation caused by the excessive use of tobacco.

The Council of State of Berne, Switzerland, in consequence of the deleterious effects of this narcotic on the human frame, have recently determined to prohibit the use of it to all 'unconfirmed' young man; the religious rite of confirmation is there administered at sixteen. This, we apprehend, will tend more to the growth of the church than the discouragement of tobacco."

THE MILDNESS OF THE SEASON is not less a subject of remark in England than in this country. The following from the Bath (Eng.) Chronicle, of the 1st inst., is a specimen of the paragraphs with which the papers abound:

"Here we are at the last day of the year, and we have not had a single frost. A week or two ago we announced the gathering of ripe raspberries, and ears of a second crop of barley; at present we have all the symptoms of spring; birds are sitting on their eggs; the other day we heard of a brood of young kingfishers flying about; and some where up the Swainswick Valley there is a nest of young thrushes; the woods are vocal with the song of blackbirds and other feathered choristers; the trees are rapidly coming into bud, and some are actually bursting into leaf; the gardens exhibit almost all kinds of spring flowers; in the copses are primroses by thousands; violets peep forth, and the wild strawberry makes preparation for fruit by putting out its meek white blossoms; and lastly, not the least startling, butterflies of various kinds venture to unfold their delicate wings. These demonstrations cause the weatherwise to shake their heads, and predict that we 'shall have a smart nip for it by and by.'"

The Theological and Literary Journal. Edited by David N. Lord. No. XXXIX. January, 1858. Published by Franklin Knight, 138 Nassau Street, New York.

This valuable Periodical preserves its freshness, vigor and ability, and comes with the following table of contents:—

- Art. 1.—The Inspiration of the Scriptures; Objections to it.
- Art. 2.—Notes on Scripture; Events that followed the Lord's Resurrection.
- Art. 3.—Christ's Prophecy, Matt. 24, of the Destruction of Jerusalem and his Second Coming.
- Art. 4.—Dr. Park's Sermon on the Revelation of God in his Works.
- Art. 5.—Dr. Donaldson's Orthodoxy of Unbelief.
- Art. 6.—A Designation and Exposition of the Figures of Isaiah 42.
- Art. 7.—Notes on Scripture, Rev. 16:16.
- Art. 8.—Literary and Critical Notices.
 1. Dr. Breckenridge's Knowledge of God.
 2. Dr. Alexander's Commentary on the Acts.
 3. Mr. Ryle's Expository Thoughts on the Gospels.
 4. Bishop Leighton's Expositions of the Creed, Lord's Prayer, and Commandments.
 5. Dr. Tholuck's Sermons.
 6. Dr. Tholuck's Commentary on the Psalms.
 7. Dr. Olshausen's Commentary.
 8. The Quarterly Journal of Prophecy.
 9. The British Periodicals.

THE WORK OF GOD IN CABOT.—Since the dedication, the work of God has steadily progressed each day. From fifteen to thirty have manifested their desire for salvation every day, most of whom have found peace in believing. And besides these, many backsliders have been reclaimed, and Christians generally have been greatly blessed. The work is still going on powerfully, and bids fair to spread in all the region. Elder Thurber the pastor, is in the work, with all his heart as usual. Besides, the Methodists, and Congregationalists, having enjoyed of late the benefits of a protracted meeting, among themselves, and both their ministers, and many of the people cordially united with us, and have labored heart and hand, in Christian fellowship.

Our new and spacious chapel has been thronged every day, and I have preached three times a day to the anxious multitudes and God has blessed the word in a wonderful manner.

Sabbath evening, Jan. 24th. This evening the chapel has been densely packed again. The greatest solemnity prevailed. Over forty came out for prayer, and a goodly number were blessed. The work seems to be but just begun.

I remain two days longer, instead of going to Jonesville, as I had arranged. I shall visit them Monday and Tuesday, Feb. 1st, and 2d, on my way to Champlain.

J. V. H.

The whole duty of a Christian is nothing but love, varied through the several kind acts and degrees of it. And works of mercy are the most natural and genuine offspring of love; so that from these a good man is denominated. The Scriptures, therefore, frequently sum up our duty in charity; and, for that reason, style it the fulfilling of the law, and the bond of perfectness. Indeed, where charity is (that is, where the blessed fruits of charity, springing from a true principle of Divine love, are) there no other Christian grace or perfection can be totally wanting; and where charity is not, there may be the imperfect resemblance of other Christian graces and virtues, but not those graces and virtues themselves; for they cannot be, unless fed, and invigorated, and animated by a principle of universal charity. So that our Saviour, by professing to examine us on this head, brings the matter to a short issue, a single point, by which our cause may be decided as effectually as by larger inquiries.—*Bishop Atterbury.*

WINE FOR THE COMMUNION.—I wish to call the attention of our churches, and others interested in the matter, to the fact that Dr. Croffut, residing at No. 108 Columbia St., New York, has on hand a large quantity of wine, manufactured by himself from the grape, expressly for communion purposes, which he offers for \$3 per gallon. I would recommend that our churches send their orders to Dr. Croffut, and thus encourage our Brother in his laudable undertaking. I should farther say, that we use it at the communion, in the "Advent Mission Church" of New York, and find that it is all it is recommended to be.

R. HUTCHINSON,

Pastor of A. M. Church, at New York.

To CORRESPONDENTS.—D. Rupp—Does Bro D I R wish a republication of the exposition of the parables given last summer? or did those escape his eye?

S Chapman—We have not a single copy of that paper left; but will try to send next week.

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- " 3. Letter to Everybody (1842) 04 " "

- I. 1. Facts on Romanism 12 " "
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* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

APPOINTMENTS.

ELDER HIMES' APPOINTMENTS.—Champlain, begin Feb. 3d, in the evening, instead of the 1st, as in our last, and close Feb. 14; Lake Village, N. H., begin Feb. 18th, in the evening, and close the 28th. Brethren, and all interested in the region, are cordially invited to attend and participate in the work of bringing souls to Christ. There will be preaching three times each day.

I will preach (D. V.) in Lawrenceville, C. E., Wednesday, Feb. 3d; Melbourne Ridge (near D. Lawrence's), 4th; Melbourne Village, the 5th and over the following Sabbath.

J. M. ORRICK.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 1-2 A.M. and 3 P.M.—R. Hutchinson, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

A Merriman—The last money received from you, was in April, 1857, when you were \$5 to Jan. 1, 1858.

J W Phillips—You have paid to No 800—25 cts will pay to Jan 1, 1858.

J M Orrock—Don't understand about that bill. As the first edition cost \$11.08 and the last \$3.40, there must have been other items on your bill. If not now plain, please return it.

A Brown, \$3—Sent 2 sets of Tracts, \$1.40. Have none of Acts for sale, and cr. bal. on Herald to No 893.

L Drew—Sent book the 23d. Have or you on Herald to 925.

R Hutchinson—Have or W H \$1.30 on last volume and \$3 on this—do. K \$1 on last volume and \$2.25 on current, vol, and L D 50 cts on G; your G was p'd for. Total \$7 95, leaving due you \$2 71.

John Willey of Eaton, C E—The last we wrote to you was in March last, when you were or to Jan 1, 1858.

C N Lewis, L P Fox, and G Morgan—Sent books 25th.

R D Wynkoop—Sent tracts the 25th. Are out of Saviour Nigh, and so send \$1 worth of the others.

T M Preble—We were unable to send Harps when we sent your bundle; do you now wish for any?

C Winch—Rec'd and appropriated as you direct.

J Croffut, \$5 on acc't—What was the mistake in bill?

Please inform, that we may rectify.

To Aid this Office.—L Buel, L Bronson, H Purdy, S H Knight, each \$1; Warren Allen, \$3; Mrs R L Pierce 75 cts; Wm Emmett 52 cts.

RECEIPTS,

UP TO TUESDAY, JAN. 26TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

N Perkins \$98 and 25 on G to 138; C Davis 906, L Conkey 904, P Littlefield 883, E W Turner 904, P K McCue 893, Mrs Jane 846, L Wilcox 893, I Cutting 867, L Gibson 893, M Carter 893, L H Brigham 4 Gs, R R York 867, T Adamson 919, H Purdy 882, M J Burnham 880, Mrs H Moore 893, G Lawrence 893, B Quint 893, A Loomis 903, J Prince 919, Elder J Tucker 893, Rev E W French 893, R D Wynkoop tracts the 25th, L Davis 893, C T Heston 893, T L Webster 893, P Ayres 893, S H Knight 893, R B Knight 893, Geo Bates 893, S Gerry 893, O A Weller 893, each \$1.

H Perkins 867, D G Farrington 893, D C Libbey 893, G W de Rochemont \$20—\$1.81 due; Wm W Sherman 893, L A Crowningshield 919, \$2 for 6 Gs to 140, 1 to P to 140 & 1 to W to 138; T Colson 924, L Buel 919, S D Howard 924, S Mitchell 846, E P Warrall 893, L Bronson 898, D G Rupp 919, L Long 924, J H Rowe 873, J Brewster 906, C F Millett 867, A P Lynde 924, Wm Jackson 891, V Newcomb, book and bal. to sister in Iowa, A Cushing 919, J Burrows 900 and tracts, Mrs M Stone 893, A Borden 867, Mrs E Cave 919, H Kent 867, S Moore (if N S at Barre, Vt) 919, M Clark (at P, Vt) 852—58 cts due, J Harrington 893, W Emmett 919, sent book—each \$2.

E B Avery 901 and G to 138, M Henderson 919, Wm Holman 919, each \$3—E Hoyt 941, \$4—G W Burnham on acc't, \$5 and also \$3; N Howard 977, J G Talford 945, C E Becket 919, A Edmund (3 cots) 858—each \$5—Asa H Spencer, 919, \$2.26; S Blanchard 886, \$1.25; O Jones of T, Vt, 919, \$1.50; H Coburn 919, \$1.50; Mrs Flanders 906, \$1.50; D Rupp 906, \$1.50—there being but \$5 in the letter; you wrote six.

ADVENTURE

HERALD

MILLENNIUM.

WHOLE NO. 873.

BOSTON, SATURDAY, FEBRUARY 6, 1858.

VOLUME XIX. NO. 6.

Original. IS HE COMING?

Hark! down through the starry portals,
And over the distant main,
Glad tidings are ringing and rolling,
"The Bridegroom is coming again!"

There's a stir on the ramparts of Zion,
There is boding in all the land,
There is wailing among the nations—
Bespeaking His advent at hand.

Far on the cold steppes of Russia,
And where Africa's hot sands burn,
And over the realms of proud Britain,
Men wait for His blest return.

And where Asia's broad deep rivers
Roll down over sparkling sands,
And the Christian heroes of India
Are joining the martyr bands,—

Through Europe's fifty old kingdoms,
Where patriots in dungeons wait,
Where Columbia's thirty-one nations
Walk wedded in civil state,—

Where the miner bends o'er his placer,
Where the slave goes sad to his task,
And among the stern hills of New England,
Is He coming? they yearningly ask.

Not long will the Dark One triumph;
Not long will the martyrs sigh;
Till the Lord on some glorious morning
Rides down through the opening sky!

Not long will his chariot linger,
Not long will the weepers wait,
Ere welcomed home to His kingdom
They will pass through the golden gate!

D. T. TAYLOR.

Original. THE TRIUNE JEHOVAH IS MY SAVIOR.

I'll look to Jehovah,
(He says, "Look unto me,")
The glorious One,
The ineffable three.

I'll look to the Father,
The Source of all good,
The Giver of life,
Of raiment, and food.

I will look to the Son,
Who is "God over all,"
He died as a ransom,
And saves from the fall.

I'll look to the Spirit,
For the Spirit is God;
He convicts, reproves,
And applies the shed blood.

I will look to the One,
I will look to the Three;
The Triune Jehovah
Is the One who saves me.

New York.

R. H.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

Peter and John went up together to the ordinary place of worship, religious instruction, praise and prayer, about the ninth hour: the third, the sixth, and the ninth hours, or nine o'clock, twelve o'clock, and three o'clock, were the hours specially dedicated, in the polity of the Jews and the custom of the day, to public and devotional purposes. As they went up, a certain man, who had been born lame, was carried, having been laid daily, and not then for the first time, at the gate of the temple which is called Beautiful; a gate referred to by Josephus, of enormous dimensions, magnificently chased, cast from bronze, or of brass. And at this beautiful gate this man was laid, to ask alms or money from those that entered in. When Peter and John were about to go into the temple, he asked of them, as he

had asked of hundreds before, expecting nothing more from them than any of the ordinary worshippers who passed into the temple. "He gave heed unto them," evidently, earnestly, and anxiously looking to them, "expecting to receive something of them." They that expect to receive, earnestly wait and look for it. They expect to have prayer answered, will continue instant in prayer. The man that shoots the arrow looks after it, to see if it reach the mark. He that breathes up petitions to heaven will look and wait, if peradventure an answer may be vouchsafed to him.

Peter then said, what I dare say the man had often heard before, "silver and gold have I none;" but he added, what the man had never heard before, "But such as I have give I thee." And what a "such as I have!" "In the name of Jesus Christ of Nazareth rise up and walk." That was better to him than silver and gold. A poor man's capital is his health, and strength, and vigour; and to restore this man to health and vigour was far more precious to him than giving him money, gold or silver. "And he took him by the right hand and lifted him up." And as Luke, the writer of the Acts, was a physician, you will find that he describes the result of the miracle in almost anatomical language, the very identity of the writer is indicated by the description; "immediately his feet and his ancle bones," where the defect was, "received strength."

Now this miracle, you will notice in the first place, was done in a way that shows the difference between the servant and the Master. When Jesus performed a miracle, he said, "Rise, and walk." He was God; and in his own strength, and by his own authority, he commanded, and it was done. But when the disciples did miracles, as they were commissioned to do on special occasions, they did not do them, like Christ, in their own name; but evidently by delegated authority. And therefore Peter said, "In the name of Jesus Christ of Nazareth"—the source of the strength, my authority for speaking, whose command I obey, whose glory I seek—"rise up and walk. And the man rose, and he leaped and walked, and praised God; and all the people saw him walking, and praising God." There is a singular mockery of this very interesting incident in the document, known to those who have looked into the Romish controversy, called the *Ceremoniale Romanum*. It is a book in three folio volumes, and gives an account of all the ceremonies of consecrating the pontiff. The *Pontificale Romanum* gives the ceremonies of consecrating bishops and priests; the *Ceremoniale* gives the account of the election of the pope, strange enough, has succession from Peter as the first, at one part of the ceremony the pope is borne upon the shoulders, or his horse led by the hands, of the highest princes that are present; and if an emperor be present, he assists; if four princes be present, the pope, seated on a sedan chair is carried upon the chair, is carried upon the shoulders of the four royal personages in royal or pontifical state, exalting himself above all authority, and fulfilling the very prophecy in second chapter of the Second Epistle to the Thessalonians. But in order to show how he has Peter's succession, a perfectly grotesque incident occurs. It is said that the pope's chancellor on that occasion is to fill both the hands of the

pope, as he is carried by the four princes, with copper coins, taking care that not one silver or golden coin shall be among the copper. Both his hands are filled with these copper coins, and as he is borne along by the four princes, in order to indicate that he has Peter's succession he flings the copper coins upon the right hand and upon the left, and repeats, in solemn mockery apparently to me, "Silver and gold have I none, but such as I have give I unto you;" whereas he knows the silver and gold was extracted, and put away carefully by the chancellor; and yet he scatters that copper, imitates Peter, assumes to be the successor of Peter, by using words so absolutely and palpably absurd. So ill off are men when they try to establish a succession which is the reverse of the succession of Peter; apostasy rather than apostolicity.

The end of doing this miracle was plain enough. It was not a mere display of power, nor was it a mere display of beneficence, though both were in it. But the object of it was, by an appeal to the senses that man could not resist, to waken their attention to the doctrines that men needed to know. The consequence was, the people all assembled together, gazed upon Peter and John, and thought they by their own power had done the miracle. But Peter disabuses their minds; avails himself of the interest he had excited and says, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" He gives the power to the proper source instantly: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; it is therefore God that has done it; we are simply his delegates; you are to give him the glory; and the miracle is to show you that we are commissioned by him, clothed with authority from him, to preach to you that blessed gospel which is the savour of life unto life."

As Peter thus preached to them, just notice an expression that occurs here, and again, I think, in Peter's sermons, and once or twice, I think, in his Epistles—the word deny. At the 14th verse, "Ye denied the Holy One and the Just." In the 13th verse he says, "Whom ye delivered up, and denied him in the presence of Pilate." Does not that show that Peter was the speaker? What was his own great sin, the shadow of which darkened all his days? That he denied his blessed Master; and so conscious was he of that one sin, that the shadow of it seems to have fallen upon him wherever he was; and when he wished to express the greatest sin, he says it was, "Ye denied him in the presence of Pilate;" which was not so criminal as my denying him in the presence of a maidservant; but still, to deny Him was so grievous a sin that it is time you should repent of it, and renounce it. "And ye killed the Prince of life." What an expression! "Ye killed the Prince of life." Did we not know who Christ was, such phraseology as that would be absurd. "Ye killed the Prince of life"—the Author of life. How could they kill him? Because he was a man as well as God. "Whom God hath raised from the dead." And then he says, "His name, through faith" on our part "in his name, hath made this man whole." And then he begins to apologise for them. He says, "And now, brethren, I wot"—that is, I

know—"that through ignorance ye did it;" and so far you are much more excusable than I; for I did it amid great light, and knowing the truth and being an apostle; but ye through ignorance, and therefore there is much to be said for you. That does not excuse it, but it very much dilutes the enormity of the offence. "But," he says, "those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." And therefore he turns to the practical part—"Repent ye therefore, and be converted, that your sins may be blotted out," through the same name in which this man has been made whole. Now in the 19th verse it is translated, "That your sins may be blotted out, when the times of refreshing shall come." Now, the original is not "when," but "until, the times of refreshing shall come from the presence of the Lord." That is, "Repent, be converted now, that your sins may be blotted out, and blotted out continuously, generation after generation, until the last of the elect shall be gathered in, and the times of refreshing shall come from the presence of the Lord."—"And God shall send Jesus, which before was preached unto you." Then he says, "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." That is, Jesus continues in heaven, at the Father's right hand, until the times of the restitution of all things. Therefore he cannot be upon any Romish altar. The heavens retain him bodily; he cannot be upon the earth till the restitution of all things. And what restitution? That restitution that begins to be fulfilled. Elijah shall come, and shall restore all things.—There is the promise of restoration—"all things which God hath spoken by the mouth of all his holy prophets since the world began." The which does not refer to the things, but the times—until those times of restitution which before God hath spoken of in Daniel,—in the book of Revelation more fully, though that was subsequently written;—those chronological periods, those epochs, the time, the times, and half a time which God has mentioned by his holy prophets since the world began. And then he appeals to them as Jews, and tells them, "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me"—that is, Christ—"him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." And he says, all the prophets, beside Moses, have foretold these days.—Now, he says, speaking of his countrymen, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed"—that is, Christ—"shall all the kindreds of the earth be blessed." And you being that people, that covenant people, "unto you God first"—to the Jew first, but also to the Gentile—"having raised up his Son Jesus, sent him to bless you." And how to bless you? Not with a temporal kingdom, or supremacy over Caesar, as you have been ignorantly looking for; but in this way, "in turning away every one of you from his iniquities."

To be continued.

From the National Magazine.

Extemporaneous Preaching.

Concluded.

We are earnest but not whimsical on this subject; there are doubtless occasions when a manuscript may be desirable in the pulpit, but they are rare—they should form the exception, not the rule. Why in the name of all good sense should the pulpit alone, of all places of popular discourse, be subjected to this inconvenience?

The primness, the cold hollow dignity—so contrary to all spontaneous and popular sympathy and hearty religious feeling—which now characterize the pulpit, are, we repeat, attributable more to this cause and to the technical homiletical form of the sermon, than to any other. It is not preaching—it is an intolerable perversion of the idea; it is academical lecturing; it is an intellectual task, a dry literary exhibition in the wrong place, to wrong spectators, and performed in subjection to most servile usages and intolerable mannerisms.

Clergymen should banish it—throw it to the winds—not only for the good of the people, but for their own relief. It was unknown in the primitive Church for one hundred and fifty years; it is uncommon if not unknown now in ministries which sway the masses, as the Roman Catholic, the Baptist, the Methodist; it is unknown on almost all other occasions where a practical end, and not a mere literary exhibition is designed—the political assembly, the legislative hall, the court-room. If you would have the pulpit invested with its legitimate freedom and power, break down its factitious restraints, banish its technicalities, and cast away its scrolls.—Nay, if the reader would not suppose us too radical, we would say, tear down the pulpit itself. "A lawyer," said Daniel Webster, "could never hope to gain his cause if he had to plead it boxed up in a pulpit." Jesus and his apostles never saw a pulpit except the reading platform of the synagogue. They never took a text, tying their thoughts with an attenuated thread of bare verbalism; Christ read the Prophet and sat down and talked to the people. They knew nothing about "firstly," "secondly," and "thirdly;" they were all too intent on their practical design to trifle with such dialect nonsense. They expounded to be sure, but not with these scholastic trammels—they talked, they exhorted, they thundered; and the awakened multitudes, consenting or scorning, were not concerned about how they preached, but what they preached. The manner could not but be fight, and powerfully right when spontaneous to the design.

We would have the people come to church, then, not expecting to hear, or rather sleep, under these intellectual prelections, but to hear fervent, practical, home-directed addresses respecting their duties—expositions, arguments, warnings, exhortations applied to their common wants, to current events—to the individual, to the community, to the times—addresses, thoughtful but not technical; too direct and urgent for factitious mannerisms; delivered, if you please, sometimes from the pulpit, and sometimes, as with the Papal priests, from the altar, down before the people; sometimes a text, sometimes from the whole lesson, sometimes without reference to either; now on an abstract subject, now on a personal one, and now on a public question—urging men to their personal salvation, and meanwhile for this purpose, refuting all sanctioned lies, assailing all the corruptions of the day, whether in high places or low places, and pleading all genuine forms.

Amazing radicalism this! Yes good readers, just such, both in spirit and method, as that before which the priesthoods, the philosophical schools, the senates, and the thrones of the old classic heathenism fell. Such a restoration of primitive preaching would "turn the world upside down," till it turned it right side up.

We believe further, that the ministerial education, or rather miseducation, of the times, with the professional habits it entails, is a reason of the comparative inefficiency of the pulpit. Our clerical education is too Procrustean; it turns out too many poor results—so many, that a rude observer cannot but refer them to the defectiveness of the system as such. Thoughtful men, in

the best educated sects, begin to hesitate about theological schools; and we know learned graduates of such schools, now leaders in the ministry, who feel almost, at times, to wish our theological seminaries abandoned. This is not the place for a close discussion of the question of theological education; but we would refer with emphasis to the necessity of a revision of the whole subject.—Our candidates are drawn through a scholastic process—prolonged elementary studies—one or two years of preparation for college, four years in college, and three years under the rigors of technical divinity in the theological school—a process, from out of which they come intellectually attenuated and rigid beyond recovery. And then bear in mind what follows, on the present plan of manuscript reading instead of preaching.

On graduating at last, they must take themselves to sermon writing—two sermons a week at least, on the plan of those monstrous text-books we have denounced—two weekly homiletic agonies in constructing "firstlies," "secondlies," and "thirdlies," out of what common sense remains within them, and out of the beautiful, simple, sentences of Holy Scripture! How is it possible that men, subjected to such professional rigors should not become professionally characterized and isolated! What time have they for those general studies—those Humanities, as they were once called—which the best critics have pronounced necessary to the orator? Clergymen, perhaps more than any other professional class, need such studies, both for their mental health and popular usefulness; but we are inclined to think have least opportunity for them. The present topic is very intimately related to the preceding one; for not only is sermon reading bad in itself the greatest detraction from the popular effect of preaching, but in the intolerable nuisance (allow the word) is doubly an evil, as it requires sermon writing, and thus consumes, in the mere task of verbal preparation, the time that should be spent in various reading and thinking. "The minister," says Ware, "must keep himself occupied,—reading, thinking, investigating; thus having his mind always awake and active. This is a far better preparation than the bare writing of sermons, for it exercises the powers more, and keeps them bright. The great master of Roman eloquence thought it essential to the true orator, that he should be familiar with all sciences, and have his mind filled with every variety of knowledge. He therefore, much as he studied his favorite art, yet occupied more time in literature, philosophy, and politics, than in the composition of his speeches. His preparation was less particular than general. So it has been with eminent speakers. When Sir Samuel Romilly was full in practice in the High Court of Chancery, and at the same time overwhelmed with the pressure of public political concerns, his custom was to enter the court, to receive there the history of the cause he was to plead, thus to acquaint himself with the circumstances for the first time, and forthwith proceed to argue it. His general preparation and long practice enabled him to do this without failing in justice to his cause. I do not know that in this he was singular. The same sort of preparation would insure success in the pulpit. He who is always thinking, may expend upon each individual effort less time, because he can think at once fast and well. But he who never thinks, except when attempting to manufacture a sermon, (and it is to be feared there are such men,) must devote a great deal of time to this labor exclusively; and after all, he will not have that wide range of thought or copiousness of illustration, which his office demands and which steady study only can give. In fact, what I have here insisted upon, is exemplified in the case of the extemporaneous writers, whom I have already named. I would only carry their practice a step further, and devote an hour to a discourse instead of a day. Not to all discourses: for some ought to be written for the sake of writing; and some demand a sort of investigation, to which the use of the pen is essential. But then a very large proportion of topics on which a minister should preach have been subjects of his attention a thousand times. He is thoroughly familiar with them; and an hour to arrange his ideas and collect illustrations is abundantly sufficient. The late Thomas Scott is said for

years to have prepared his discourses entirely by meditation on the Sunday, and thus to have gained leisure for his extensive studies, and great and various labors. This is an extreme on which few have a right to venture, and which would be recommended to none. It shows, however, the power of habit, and the ability of a mind to act promptly and effectually which is kept upon the alert by constant occupation. He who is always engaged in thinking and studying will always have thoughts enough for a sermon, and good ones too, which will come at an hour's warning." We differ from Ware in respect to the amount of preparations necessary, but we approve his general view of the subject.

"A clergyman," says the good and great Dr. Arnold, himself a noble example of what he taught, "requires, first, the general cultivation of his mind, by reading the works of the greatest writers, philosophers, orators, and poets: and, next, an understanding of the actual state of society, and of our own and general history, as affecting and explaining the existing differences among us, both social and religious." "It is for this reason," adds one of his reviewers, "that so few eminent critics are eminent preachers: criticism, to be eminent requires a man to be exclusive and jealous in his devotion to it, and he cannot find time for wide and general reading. Miscellaneous knowledge is precisely what the preacher needs, not to criticise the sacred word, but to apply it to the circumstances of his age, and to the hearts and habits of the living men and women in the congregation before him. The preacher, as such, can commit no more fatal mistake than to confine himself exclusively, or chiefly, to the reading of books of divinity. Such exclusive reading will inevitably narrow his mind, and give it a sort of, professional onesidedness, that will show itself not merely in his mode of thinking, but in his style of writing and speaking."

We have at times heard some of our Methodist ministerial brethren complain of their "system," because as they have thought, it interfered with "homiletic" study, by tempting the itinerant to content himself with a few "skeletons;" whereas, were he stationary, he would have to make more. A most illogical blunder. It is not the preparation or study of skeletons that the pulpit this day needs; the want is more extensive culture, more varied capacity. Any system that relieves the preacher from technical preparations, and thereby allows him more time for general intellectual invigoration and varied study, is a blessing: the relief may be abused, to be sure, through mere indolence; but for that the individual, not the system, is responsible.

We dismiss the subject of these essays with one more remark, and a brief one. The Churches, especially of this country, if they would promote the effectiveness of the pulpit, must have more care in the selection of young men for the ministry—a suggestion which we submit to those very excellent, but, we fear, much abused "Education Societies," which are designed to aid young men through their ministerial training.—The ministry not only affords the best opportunities for the best talent, but it involves some of the most critical trials that human responsibilities knows. It is a sad affliction both on the Church and on the incompetent candidate himself, to thrust him into its formidable duties.—There are now literally hundreds, if not thousands, of unemployed clergymen abroad in our country, while, at the same time, there is an equal number of unsupplied churches. And such is the effect of the professional training we have mentioned, that a man once educated for the pulpit is scarcely fitted for any other vocation, except it may be that of teaching; if left without a call he must, therefore suffer.—Piety, in a young man, is too often taken as a guarantee of every other future requisite for the office; and it is melancholy to see with what eagerness devout mediocrity, if not inferiority, is pressed into this highest, most laborious, most awful sphere of human responsibility.

Rome's Growth in New England.

We clip the following from the *Catholic Herald and Visitor*, the "official organ" of the Rom-

ish Bishop of Philadelphia. The editor, a New-Englander by birth and a Protestant by education, but now a zealous champion for the Romish faith and practices, seems to have been disturbed by the progress of the work of evangelization in Ireland, brought before his mind by some strictures upon it, contained in the *Churchman*. Having indulged in some sharp things, disparaging the work and character of the converts to the Protestant cause, he turns attention to New-England, and delivers himself thus:—

"But, 'Protestant aggressions!' Are there as many Congregationalists in Connecticut (the land of Congregationalists) now as there were forty years ago? and is there not a vast increase of general population.

"Go to Massachusetts—nay, take the whole of New-England together. It is within our remembrance that, with the exception of a small congregation of Indians on the Penobscot river, in Maine, the then small building—the church of the 'Holy Cross' in Boston—was the only Catholic house of public worship in the New-England States, (we recollect no other,) and now there are seventeen or eighteen in the city of Boston alone.

In the State of Massachusetts there were, two years ago, seventy-one churches, five chapels, and ten churches being erected, besides numerous stations, a college, four academies, one orphan asylum for girls, and a house of refuge for boys.

"And in Old Connecticut and Rhode Island there were 37 Catholic churches and 37 stations, with 3 academies and 3 orphan asylums.

"In Maine, there are probably, 36 Catholic churches.

"And in Vermont, there are 16 Catholic churches.

"Well, if there ever was a part of the world especially hedged up against Catholicity, by all of human prejudices and human laws that could be excited and enacted, certainly that was New-England. But a good God, who has in view the establishment and prevalence of His Holy Church by the truth of which that Church is the pillar and ground, has opened a way for the light to enter New-England; and now we doubt whether any denomination in Massachusetts has a greater number than the Catholics, and we are satisfied that the baptisms by the Catholic clergy in that State exceed those by all the other clergymen of every denomination."

Will the pastors and church members in New-England mark this extract, and allow its statements that consideration and influence which the facts they embody demand? The statements will probably take some, and possibly a great many, by surprise. But we are persuaded that they do not overrate the growth of Romanism in the territory, and we would rejoice if they were heralded through every neighborhood, read from every pulpit and in every family, and given a prominent place in every monthly concert and prayer-meeting, till New-England, early consecrated to civil and religious liberty and an evangelical Christianity, is thoroughly roused in regard to the work of evangelization among Romanists, over which she, alas! has slumbered too long.

What will New-England do? We will wait her answer, and pray that it may be appropriate and encouraging. Meantime we will say, there are few things of deeper interest to New-England, and more deserving her prompt and liberal support in the United States, than the evangelization of the Papal population. Twenty-five years ago this was not so clear as now—and twenty-five years hence, unless a great change takes place very soon in the usages of the Americans in their manner of treating this subject, it will be much clearer, we think, than it is now. We do not suppose, however, that the relation of New-England to the matter is peculiar. Every part of the nation is involved in it, and few things can be of greater interest to the people of every part.

—*Am. Bible Union.***The Fashionable Way of Raising Money for Religious Objects.**

The following remarks suit the United States as well as Canada:

The social, quite as much as the religious world, has its conflicts of opinion and taste, while the force of each is about counterbalanced by its

opposing influence. Society moves on as usual with comparative quiet, and without much change. Occasionally, however, from causes unobserved, or unchecked, perhaps, at the first, one of these undercurrents acquires wonderful strength, so as to sweep along, for a time, supreme; and, though passed away, its decided impress is left behind, and society, for a generation at least, is the sufferer or gainer, as the character of the reigning taste may have been vicious or the contrary.

In this world of conflict between good and evil, it is the special duty of the Christian journalist to watch the risings of popular taste, to encourage that which is good, and vigorously to sound the alarm when an evil tendency appears.

That the habits of English, and more particularly of Colonial society, are now undergoing a serious change, is very evident. The excessive love of what are called public amusements, so rapidly developed amongst us of late years, is the tide which in these days is bearing along upon its bosom so many of the unthinking of our population. Under its withdrawing and dissipating influences, those quiet, domestic habits, for which Christian England has hitherto been so happily remarkable, are disappearing. It threatens, unchecked, entirely to unloose our social system.

We have not space to describe the casinos, and promiscuous dancing saloons, now increasing in English towns, and the many new forms the evil is there taking, disastrous alike to morals and religion. We must confine our view for the present to Canada.

During the winter season, how many are our Firemen's Balls, our Sons of Temperance Balls, our Soirees, with music and dancing; indeed, no public society now-a-days appear to think its anniversary complete without its dance or its ball. And what is to be the influence of this spirit—seeing that nearly our whole community is connected directly or indirectly with one or other of these societies? Nor is this confined to adults—youths and children have caught the mania. As a climax, we remember to have seen an advertisement of an Apprentice's Ball, to take place in one of our city halls, dancing to commence at half-past eight or nine o'clock—just the hour, thought we, that these boys, in good old style should have been seeking their beds. It has been truly remarked, that in Canada, as in the United States, boys and girls, as a class, have well-nigh passed away.

And now we have to ask, what is the Church doing in this crisis? Is she maintaining her Christian separateness and integrity—bringing all her influence to stem this growing evil? We answer, by asking again—what mean those glowing placards on our city walls of Church Soirees, Tea-meetings, Sunday-school Picnics, etc. with their attractive music, their bands occasionally, and their funny speeches? Are they the gatherings of holy men for prayer, or praise, or to inquire how they may more fully carry out the apostolic injunction, to keep themselves unspotted from the world; or, are they even the collection of professed church-members for fellowship and communion? The well-known facts proclaim the humiliation of some Christian bodies in this matter. They are promiscuous gatherings of the Church and the world, developing the popular vicious taste—all are admitted who can pay the entrance fee. True, they are found successful worldly expedients for raising church funds, but at the expense of Church spirituality. Unchecked, this spirit will soon eat out the Church's vitality. Precisely of the same worldly character are bazars, as ordinarily conducted among ourselves, with their raffles oftentimes, and their bands; also, our increasing Sunday-school Picnics and Treats—to develop the latent worldly principles of our children—and last, though not least, our Charitable Concerts, Oratorios, and Musical Festivals: all of these being undoubtedly the more dangerous because of their religious garb.

Emphatically, then we say to Christian men amongst us, come out from among them, and set your faces against these specious and dangerous encroachments of the world upon the Church. We are called upon by God's Word and the prevailing evil to discountenance worldly conformity in every shape, even to the dining and evening

party of a worldly kind. God's people have ever been a separate and peculiar people in principle, in conduct, and in aim; and just in proportion as they acknowledge and act out this great truth in their lives, will they be found to be a happy, a spiritual, and useful people.—*Echo*.

Original.

Beatitudes of the Mountain.

No 2.

"Blessed are they that mourn; for they shall be comforted."—Matt. 5:4

"Eve when she wept, wept with her back upon Eden, and her face to the desert; but let us rejoice, that when we weep it is with our backs to the desert, and our faces towards a better Eden, to which we are rapidly hastening."

Dr. Cumming.

Happy are they that mourn;
Strange doctrine this!
Men think that they who laugh
Have most of bliss.

But they see not the heart
As Jesus did:
From His all searching glance
Nothing is hid.

How oft a smile conceals
A heart quite sad,
With not a gleam of hope
To make it glad.

When men like Peter weep
O'er their own sins
And absolution seek,—
New life begins.

Or, when like Christ, they mourn
For others' woes,
How soon do deeds of love
Fresh joys disclose!

And when the church's state
Causes them grief,
Hope bids them work and wait
For full relief.

'Tis thus the Christian's life
Of hopes and fears,
Is like an April day—
All smiles and tears.

Those who in pleasure live,
And careless dwell
Without the fear of God,—
Shall mourn in hell.

But those who, mourning now,
Make Christ their King,
Shall leave their tears on earth
In heaven to sing.

Then surely they are blest
Who mourn in time,
Securing endless rest—
A tearless clime.

J. M. O.

Old Humphrey's Short Way With Infidels.

In moving among mankind, I have now and then fallen among infidels, who had not only declared their disbelief in the Bible, but endeavored also to destroy the faith of others in that blessed book. The way they have always begun their attack is, to higgie and wriggle about some disputed points of little importance, with as much confidence, as if they were on the point of overturning the whole truth of scripture by their silly prattle. Just as soon would a poor blind mole tear up from the ground an oak of a hundred years' growth, burrowing under one of the least of its roots.

If ever you fall in with one of these unhappy beings, don't be drawn into a cavil with them about trifles, but boldly declare your opinion, leaving them to "wrangle" if they like, by themselves.

Tell them that if there be anything good, and pure, and holy, and heavenly in the world, the Bible exhorts to practice it; and if anything that is evil, and base, and vile, in the world, the Bible commands us to avoid it. That will be a poser.

Tell them that the Bible contains more knowledge and wisdom than all the books that ever were printed, together; and that those who believe its promises and obey its commandments, have peace, and hope, and joy, in the cares of life, and the trying hour of death. That will be a poser too.

Tell them the Bible has been believed in by the wisest and best of men from generation to generation, as the word of the living God, and

that it makes known to a sinner the only way of salvation through the merits and death of a crucified Redeemer. That will be another poser.

And then ask them, before they pull the book to pieces any more, to produce one that has done a thousandth part as much good in making men happy on earth and in guiding them in the way to heaven; and that will be the greatest poser of all to them.

The World's Sacred Books.

GOD AND ZOROASTER AND CONFUCIUS PUT ON A LEVEL.

The Atlantic Monthly, the new Boston Monthly, in its third number is more outspoken in its opinions of Christianity. Instead of craftily concealing its sentiments for the present until it had obtained a footing, it has already taken decided ground with the opponents of evangelical religion, and wishes to be treated accordingly. Before we make extracts from the number on the table, we deem it proper to say that, in our judgment, it is not consistent with the highest style of honor to advertise such a magazine as purely literary and political, without the slightest mention of its religious character, thus securing its introduction into many families that would have rejected it with indignation had they known what it was to be. We leave it with the publishers to reconcile this with their well known character for fair dealing, while we give to our readers a taste of the quality of the work. We copy two paragraphs from the conclusion of an article on "Books."

"There is no room left—and yet I might as well not have begun as to leave out a class of books which are the best: I mean the Bibles of the world, or the sacred books of each nation, which express for each the supreme result of their experience. After the Hebrew and Greek Scriptures, which constitute the sacred books of Christendom, these are, the Desatir of the Persians, and the Zoroastrian Oracles; the Vedas and Laws of Menu; the Upanishads, the Vishnu Purana, the Bhagvat Geeta, of the Hindoos; the books of the Buddhists; the "Chinese Classic," of four books, containing the wisdom of Confucius and Mencius. Also such other books as have acquired a semi-canonical authority in the world, as expressing the highest sentiment and hope of nations. Such are the "Hermes Trismegistus," pretending to be Egyptian remains; the "Sentences" of Epictetus; of Marcus Antoninus; the "Vishnu Sarma" of the Hindoos; the "Gulistān" of Saadi; the "Imitation of Christ," of Thomas A' Kempis; and the "Thoughts of Pascal."

"All these books are the majestic expressions of the universal conscience, and are more to our daily purpose than this year's almanac or this day's newspaper. But they are for the closet, and to be read on the bended knee. Their communications are not to be given or taken with the lips and the end of the tongue, but out of the glow of the cheek, and with the throbbing heart. Friendship should give and take, solitude and time brood and ripen, heroes absorb and enact them. They are not to be held by letters printed on a page, but are living characters translatable into every tongue and form of life. I read them on lichens and bark; I watch them on waves on the beach; they fly in birds, they creep in worms; I detect them in laughter and blushes and eye-sparkles of men and women. These are Scriptures which the missionary might well carry over prairie, desert and ocean, to Siberia, Japan, Timbuctoo. Yet he will find that the spirit which is in them journeys faster than he, and greets him on his arrival—was there already long before him. The missionary must be carried by it, and find it there, or he goes in vain. Is there any geography in these things? We call them Asiatic, we call them primeval; but perhaps that is only optical; for Nature is always equal to herself, and there are as good pairs of eyes and ears now in the planet as ever were. Only these ejaculations of the soul are uttered one or few at a time, at long intervals, and it takes millenniums to make a Bible."

Here observe in the first place that the sacred books of Christians and pagans are put on a level. It is not admitted that the "oriental writings of the Hebrews" are any purer, or wiser,

or more useful than those of the Persians and Chinese.

In the second place it is claimed that all these are utterances of the human heart. Thus the divine inspiration of the Jewish scriptures is denied. Ralph Waldo Emerson, the writer of this article, would tell us that Isaiah and David were inspired, and while thus speaking he would be understood to talk like a believer in the inspiration of the Scriptures, but in the same breath he would claim the same inspiration for Confucius, Shakspeare, Milton, Pascal and Theodore Parker.

Thirdly, we are told in these passages from the Atlantic Monthly, that missionaries would be doing a good work to go into all lands with the Chinese and Persian and Hindoo sacred books! Actually in the middle of the 19th century, and in the city of Boston, a periodical has been established and lived three months, that recommends missionaries to be sent out to propagate the religion of the Hindoos!! Well done for Emerson, and Boston, and Phillips, Sampson & Co!! Would it be considered impertinent in us respectfully to inquire, What next?

Mormonism.

As this disgusting compound of sensuality, despotism, and ferociousness, is continually thrusting itself upon public attention, it may interest some of our readers to recall the circumstances in which it originated. The calamity has come upon us as one of the results of that excessive freedom, in the exercise of which we throw open the gates of our empire to all manner of immigrants from the Old World; for this anomalous population is chiefly recruited from Europe. Rev. Solomon Spaulding, a graduate of Dartmouth College, was distinguished for a lively imagination, and a love for history. He lived in a part of Ohio abounding with mounds, and the ruins of old forts, and took much interest in the study of these antiquities. To beguile his hours of retirement, he conceived the idea of giving a historical sketch of the lost race, about which there was so much mystery. It was, of course, a fanciful undertaking, giving wide scope for the exercise of imagination, and tempting him to indulge in an antique style while describing ancient things. The Old Testament containing the most ancient books in the world, he found it convenient to imitate in style. He, therefore, launched out at will into the region of free, historical romance. This was in 1812. His neighbors, hearing of the progress of his curious work, would come to his house, and hear portions of it read. It claimed to have been written by one of the lost nation, to have been recovered from the earth, and was christened with the title of "Manuscript found." This self-amusing gentleman pretended to be decyphering the mysteries of the disinterred manuscript, and regularly reported progress to his neighbors. From the classics and from ancient history he introduced many uncouth and unaccustomed names which awakened curiosity. Mr. Spaulding removed to Pittsburg, and found a friend in the person of an editor, to whom he showed his manuscript. The editor was pleased, borrowed it, kept it, and offered to print it, if Mr. Spaulding would make out a suitable title-page. He promised also to make it a source of profit. Mr. Spaulding declined any such use of it. Sydney Rigdon, who has since figured so largely among the Mormons, was then employed in the editor's printing-office; he inspected the manuscripts, and had an opportunity to copy it. It was returned to the author, who died in 1816. But the influence he had unwittingly originated, did not die with him. There is no doubt that Rigdon took a copy of the whole, or parts of the manuscript. He appeared in Palmyra, N. Y., in 1828, working at his trade. About this time there began to be talk of certain mysterious "plates" being found in that region. They had been discovered, it was said by Joseph Smith, Jr., in the bank of the Erie Canal, near Palmyra. Here Smith and Rigdon conspired to start the fraud. Smith was a man of low, cunning, vulgar, and sensual habits, a fitting accomplice for Rigdon, both being ready to execute any falsehood. Joe was to

be set up as a leader, and to assume the title of Prophet. It was given out that Joe was engaged translating the plates. This was in 1829. Some followers were obtained, chiefly the ignorant and vicious, and the dishonest, who had no character to lose. They called themselves the Church of the Latter Day Saints, and organized at Manchester under Joe Smith, who issued an edition of 1200 copies of the "Book of Mormon," at Palmyra. Some three or four seemingly respectable men of that region, joined them, which attracted more attention. Smith and his followers selected Kirtland, Ohio, as their "city of refuge," by inspiration, as the blasphemer said—the Lord intending and directing the temple should be built there. Two hundred composed the first settlement. They called their book the "Golden Bible." Smith founded a bogus bank, which of course, failed, and he found it necessary to move further West. Thither has been the disastrous progress of these miserable imposters, whose subsequent history is known to the world. It would seem as if there was no form of folly or impiety which some human beings will not embrace. Polygamy, blasphemy, rebellion, murder, are the natural fruits of this wretched conspiracy, which is troubling the whole land. Smith was overtaken with the judgments of God, and died a miserable death. Young is probably destined to a similar end.—*Journal of Commerce.*



ADVENT HERALD.

BOSTON, FEBRUARY 6, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

The Restitution—Its Epoch.

MR. EDITOR:—In your editorial remarks on the 25th chap. of Matt. 31–32 verses, "when he shall sit on the throne of his glory: and before him shall be gathered all nations," you say "these nations gathered here, are manifestly those living at Christ's advent: for there is nothing here predicated on the resurrection of the wicked, and the event is one that transpires at his coming." To me this view appears erroneous: because the separation of the righteous and the wicked and their sentence, is their final account. If it is the destruction of the living nations only, how is it they are made to depart into the lake of fire which is the second death, at their first death? and how can these go away into everlasting punishment at their first death (or death in Adam) when the rest of the dead lived not again till the thousand years are finished?

The first death cannot, I think, be everlasting punishment, "for as in Adam all die, so in Christ shall all be made alive." All shall hear his voice and come forth from their graves, where the first death assigns them. If it is only the living nations on the earth at Christ's coming here spoken of, then it is only the living saints that the Kingdom was prepared for from the foundation of the world, for here it is given them: (life eternal.)

Now do not the scriptures teach us that we that are alive shall not prevent (hinder or go before) them that are asleep? but shall go into our inheritance together? And do not the wicked go into everlasting punishment all at one time? Are they not punished with everlasting destruction from the presence of the Lord and from the glory of his power at the revelation of Jesus Christ? And this revelation of Jesus Christ in flaming fire taking vengeance on the wicked, is not till he has reigned on earth with the saints a thousand years, I think and believe. For Christ will give the saints power over the nations, and they shall rule them with a rod of iron, and as a potter's vessel shall they be broken to shivers: to execute up the judgment written: this honor have all the saints. Rev. 2:26–27. Psal. 149:9. The "throne" of his glory on which he sits when all nations are gathered before him; is, I think, in the New Jerusalem city on the New Earth.

"For behold in those days, and in that time, when I shall bring again the Captivity of Judah and Jerusalem, I will also gather all nations and will bring them down into the valley of Jehoshaphat, and

will plead with them there for my people whom they have scattered." Therefore wait ye upon me, saith the Lord, until the day I rise up to the prey: For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy. For the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted."

The nations in these several passages I have quoted, I think are none other than the nations that are in the four quarters of the earth; Gog and Magog, that are gathered around the Beloved city before Christ on the throne of his glory. They compose all that will not serve him, ancient as well as modern: all the heathen—his enemies brought to hear their doom of everlasting destruction.

L. WILCOX.

Orwell, Vt., Jan. 18th, 1857.

The above communication, being a criticism of an editorial in the *Herald*, it is taken for granted that a reply to it is desired and that hard arguments kindly and respectfully presented, will be more pleasing than objectionable to our brother; who, if we understand him aright, makes the revelation of Jesus Christ in flaming fire and his coming in his glory with all the holy angels, to be at the end of the millennium. He does not deny that Christ comes at the beginning of it, and admits the resurrection of the just to be then. Therefore, there must be with this view a third coming and revelation of Christ. But the scriptures speak of no more than one future, a second advent of Christ to this earth! And must not this coming when referred to, be understood of his coming at the end of the present age?

It is expressly declared in Matt. 13:40, 41, that in the end of this age, "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend"—casting them into a furnace of fire. Can the end of this age, when he shall do this, be any other epoch than that when Satan is bound at the beginning of the millennium? Must not this end of the age synchronize with the coming and end of the age of which the disciples asked—which called forth the memorable prophecy in the 24th chapter of Matthew's gospel? Is not that coming the same that is brought to view in v. 30 of that ch., when "they shall see the Son of man coming in the clouds of heaven with power and great glory, and he shall send forth his angels?" Is not that coming in 24:30, the same coming that is brought to view in 25:31, of which it is said, "when the Son of man shall come in His glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations?" Must not that coming synchronize with 2 Thess. 1:7, where "rest with us," is promised "when the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance," &c. And is not that affirmed in v. 10 to be "when He shall come to be glorified in his saints, and to be admired in all them that believe?"

We are unable to dis-synchronize these several declarations of Christ's coming. If that coming must be understood as synchronizing with the end of the millennium, we can, easily, we think, on the admission of that promise disprove any personal advent before that epoch. For is it not affirmed that when all things that offend are cast into a furnace of fire, that "then shall the righteous shine forth as the sun in the kingdom of their Father?" And can they then thus shine forth, before the wicked have such consignment? Does not the invitation, "Come ye blessed of my Father, inherit the kingdom" &c, synchronize with the sentence, "Depart ye cursed."—How then can the righteous have admission to the kingdom, before these wicked depart! "The Lord Jesus Christ" "shall judge the quick and the dead at his appearing and his kingdom." (2 Tim. 4.) which makes his kingdom to synchronize with his appearing; and if that kingdom is not till the end of the millennium, then Christ's appearing is not till then, and the millennium becomes a spiritual one, as Whitby teaches. Does not the husband-man say to the reapers, "Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn?" How, then, can the wheat be garnered, till the tares have been bound for burning? Here are inspired synchronisms absolutely determining the order and coincidence of events, which are unavoidable, and make the conclusion inpregnable that punishment begins on the wicked when Christ comes to be glorified in his saints. It is objected to this synchronism: that this sentence on the wicked is their final award.

No matter whether it be final or provisional. Is it not affirmed to be "when the Son of man shall come in his glory, and all the holy angels with him?" Is not the sending forth of the angels, to cleanse the kingdom, affirmed to be, "in the end of this world?"

And are not those "accounted worthy to obtain that world," the "children of the resurrection," who will be "equal unto the angels?" The epoch may not be logically discarded because the event is supposed to be incompatible with it. The evidence that determines the one and that which determines the other, are entirely independent of each other, and are to be separately considered. We find the epoch by the inspired synchronisms, and the event by the inspired affirmations respecting its nature; and if the scriptures pin down a specific event to a definite epoch, our rule is to acquiesce in and submit to the inspired declarations; and if we have anything in our theory at variance with such inspired teachings, we expunge it at once,—knowing that in such particular our theory is incorrect.

That the everlasting punishment of the wicked, who shall be living when Christ shall come in his glory, may then commence, is not in conflict with sound reason—except it be proved that the wicked are unconscious during the millennium. And if that be proved, it will follow, either that the first resurrection was spiritual and the millennium past, or that Christ's coming and kingdom are full a millenary in the future,—the unconsciousness of the dead being thus incompatible with the everlasting punishment of the wicked which it is affirmed they will go away into, when the Son of man shall come in his glory; and their everlasting annihilation from the presence of the Lord "when he shall come to be glorified in his saints," being incompatible with their resurrection a thousand years subsequent to that epoch.

The "beast" and "false prophet," can symbolize only organized bodies of men—the one under human governments, the other, under a religious hierarchy; and when it is said "the beast was taken, and with him the false prophet that wrought miracles before him," and that "these both were cast alive into a lake of fire," can it be understood otherwise than that the organized bodies of men thus symbolized are consigned alive to a punishment that is prefigured by that fiery symbol? But that symbolically casting alive, synchronizes with the binding of the serpent, and the "first resurrection"—the rest of the dead not living till 1000 years after that casting alive into the fire. And when they do live, they, also, are cast, symbolically, into the same symbolic lake of fire "where the beast and false prophet are, and shall be tormented day and night forever and ever."

Our brother asks how those living can experience their second death at their first death? If death was unconsciousness, and the second, was a second in order, after the first, they could not. But the living wicked are already dead in Adam, and are cast alive into the lake of fire. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). But of those on whom death hath thus passed, the just who are alive at Christ's advent, will not return to dust, and so they will not die in that sense. And as it is thus with the just, so with the wicked; it may be that those cast alive into the symbolic lake of fire, may need no subsequent resurrection to be consigned there; while the deceased wicked will need to be resurrected, and when there consigned, the inspired declaration is that they "shall be tormented day and night forever and ever." It is not a second time dying, but it is "the lake of fire" that is denominated "the second death."

When it is said that all the dead shall be resurrected, it does not, of course, include those who are not dead. All admit that the just who are alive at Christ's coming will only be translated and will need no resurrection. Why, then, may not the wicked who are then living and are then cast alive into the fire, be unincorporated in the resurrection of the wicked dead, when only the wicked dead, will need to be raised at the end of the millennium, to receive a like consignment? But if those sent "away into everlasting punishment" at Christ's coming, will, also be resurrected with all the wicked—and we have no inspired assurance that they will not; any more than that they will—it must follow, as the punishment which they have been sent away into is everlasting, their resurrection, at the end of the millennium, is no intermission of that punishment, which would otherwise not be everlasting.

And the re-casting them into the symbolic lake, would be no new death, but the completion of the second death visited on them at Christ's coming,—the same as returning to dust is the completion of the death in Adam. If they were reduced to a condition of annihilation, they could have no resurrection, for that would interrupt such punishment; but if it was a condition of conscious punishment, a resurrection need not suspend that conscious suffering, and its everlasting continuance would therefore be compatible with their being sent away into it "when the Son of man shall come in his glory."

Farther. There can be no resurrection of a part of the dead, before it is decided, by the Judge of all

the earth, which of the dead are the just and which the unjust—which are to be resurrected, and which not. Therefore, before the first resurrection, the great division is made between the two classes of the dead,—the one class being destined to a part in the first resurrection, and the other doomed to remain in place of the dead for a whole millenary. This distinction being arrived at respecting the dead, there is no separation of nations to be made "when the Son of man shall come in his glory," except of the living nations who are before him on the earth at his coming—the one part of whom are invited into his kingdom, and the other sent away into everlasting punishment. Now if the sending them away into everlasting punishment, only reduces them to a condition like that of the other dead, and they, like them must be post-millennially resurrected, it must follow that in the region of the dead an everlasting punishment begins on all "the unjust," whom the "Lord knoweth how . . . to reserve unto the day of judgment to be punished" 2 Pet. 2:9,—their subsequent resurrection being not a suspension of their perdition, but an episode in it.

Its being only the living nations who are separated when the Son of man shall come in his glory, does not exclude the resurrected just from a part in the inheritance at that epoch; for, while a separation of the sheep and goats might illustrate only such a separation of the living, there are other declarations which demonstrate that "them, also, which sleep in Jesus, will God bring with him"—as saith the apostle, "For this we say by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not anticipate them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch angel and with the trump of God, and the dead in Christ shall rise first," i. e. before the living are caught up to meet the Lord, and, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall they ever be with the Lord;" and, therefore, all the just will have a part, at the same epoch, in the kingdom, "when the Son of man shall come in his glory," and he shall "say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." All things that offend being first gathered out of the kingdom, and consigned to the furnace of fire, then shall all "the righteous shine forth as the sun in the kingdom of their Father."

As all things that offend are gathered out of the kingdom before the righteous shine forth in it, the dashing of the nations as a potter's vessel must precede the establishment of the kingdom. And that "this honor have all the saints" at Christ's coming, was shown to the apocalyptic seer when he "saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True . . . And He was clothed in a vesture dipped in blood, and His name is called The Word of God, and the armies which were in heaven"—for all saints "which slept in Jesus will God bring with Him,"—followed Him upon white horses, clothed in fine linen, white and clean," which is the righteousness of the saints; "and out of His mouth goeth a sharp sword"—the word that proceedeth out of his mouth,—"that with it, He should smite the nations, and He shall rule them with a rod of iron;" which He does when he casts the beast and false prophet alive into the fire, and slays the remnant with the sword—His saints being all present and participating in the part that is assigned them.

Therefore as the heavens and earth which are now, are reserved unto fire unto the day of judgment and perdition of ungodly men; and as there can be no universal dissolution of all things—no melting of the elements with fervent heat, of the earth also, and burning up of the works therein, after the kingdom of God has been established forever upon it, we are shut up to the conclusion that the restitution synchronizes with Christ's coming and kingdom.—And that if the restitution is not at the beginning of the millennium, there can be no coming and kingdom till its end.

The Costliness of Worship.

The scale of pew rents at the Church of the Puritans is graduated for the rich. A ground-rent of \$1,500 per annum and other expenses aside from the current expenses of worship, make it necessary to charge more for a pew than plain honest Christians can afford to pay. But the style of congregation that such a house must attract, will not relish the honest preaching of Dr. Cheever upon any subject. An intelligent member of the church remarked to us, "I do not wonder that men go away angry from Dr. Cheever's preaching, if they are not willing to be made better by it. I feel so myself, when he probes my conscience." Wealth and fashion do not court plainness of speech. Let the rents on Union Square be reduced, and the house will be

crowded with willing worshippers, and with strong supporters of a faithful and independent ministry.

The above is taken from an article in the *N. Y. Independent*, respecting the Church of the Puritans in Brooklyn N. Y., in which there has been a spirit of disaffection for some months past. We copy, because of two thoughts which it presents.

1. The costliness of worship in the new and elegant churches of our large cities. The expenses are so great, and the pews must necessarily be held at so high a rate, that the poor cannot afford to have the gospel preached. Church attendance thus becomes one of the luxuries which the rich mostly monopolize; and the consequence is that the poor do not have the gospel preached to them, and a large majority of them, in our large cities, are without God in this world, and without a hope for the next. Churches should be places where the poor and the rich may meet together on such terms of equality, that the one shall not feel an inferiority nor the other a superiority, because of the mere difference in the amount of money each may happen to possess.

2. The other thought is, that when the presentation of truth arouses an unchristian spirit in any one, it is a sure evidence that he is not meekly submissive to the will of God, that he wishes himself to decide what shall, or shall not be received as truth, and is unwilling to let the word of God speak forth its clearly communicated utterances. Men wedded to theories or to sins, are alike impatient when their sins are rebuked or their theories exploded; but he to whom truth is the only aim and object, will be grateful when his faults are rebuked, or his faith instructed.

Making It Right.

Brother B. —I am ever willing to make all my wrongs right, when I see them. Some of our friends think, in replying to "Justice," in the affair of the Wilbraham meeting, I should have replied through the *Herald*, where his article appeared. Well I now think it would have been best. I repent.

Again: You think the *Herald* should not have been made responsible for his article. Well, then I make my apology.

Again: You think I wrongly accuse you, in my last article, of "Quibbling." Well, I recall the charge, and put in the place of the word "Quibble," *misapprehend*. Is this satisfactory? "Justice" must remember, however, I have "aught" against him.

EDWIN BURNHAM.

All right, except that if he has aught against "Justice," and does not promptly go to him and show him wherein "Justice" has transgressed against him, he is living in violation of a plain and pointed command. Said the Saviour: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Matt. 18:15-17.

To bring any matter before the public, before first going *alone* and then with *two* or *three* is not according to the Saviour's precept, and also needs to be repented of. As our brother has promptly righted all else, we trust that he will speedily right this.

The Class in Tropes.

R. Hutchinson—You can take the letter you name.
Jas. Jenkins—That letter is taken. The only unappropriated ones, are Q, R, U, V, X, Y, Z. Will you select from those?

To ENQUIRERS.—J. T. Dixon—Yours respecting the New Birth will be answered in next *Herald*.

O. G. Smith—Yours on Heaven, in two weeks.
C. S.—Yours on the Needle's Eye, in two weeks.

LIBERALITY OF PHYSICIANS. It has always been said that physicians would disparage any remedy, however valuable, which they did not originate themselves. This has been disproved by their liberal course towards Dr. J. C. Ayer's preparations. They have adopted them into general use in their practice, which shows a willingness to countenance articles that have intrinsic merits which deserve their attention. This does the learned profession great credit, and effectually contradicts the prevalent erroneous notion that their opposition to proprietary remedies is based in their interest to discard them. We have always had confidence in the honorable motives of our medical men, and are glad to find it sustained by the liberal welcome they accord to such remedies as Ayer's Cherry Pectoral and Cathartic Pills, even though they are not ordered in the books, but are made known to the people through the newspapers. —*New Orleans Delta*.

GREAT INGRATITUDE.—A case has been brought to our ears which constitutes one of the most flagrant cases of filial ingratitude to which we have ever listened. The facts are that a youth of 18, named Charles Bishop, "who was an only son, and whose mother was a widow," and who was employed, not long ago, in the counting room of the Girard House, has rendered his mother penniless by his rascality. The lady alluded to is a Mrs. Frances Bishop, residing in the Twentieth ward. A short time ago she sent the young man to one of the banks to deposit fifteen hundred dollars. Instead of doing so, he went with the money to New York, where he spent it in a round of excesses. He returned home penniless, and apparently penitent. He was lovingly forgiven; but during the time of the recent panic, when his mother had withdrawn her funds from the bank, he forced open the trunk where it was deposited, and fled to New York with the entire sum—three thousand dollars in gold. He was traced to New York, and thence to Baltimore, but no further tidings have been gained as to his whereabouts. The unfortunate mother is now left literally penniless. So base an illustration of ingratitude is rarely found existing, even in works of fiction.—*Philadelphia North American*.

Rev. Wm. Ramsey, D. D., who for twenty years officiated in connection with the Cedar street Presbyterian Church in Philadelphia, died on Jan. 26, in the 55th year of his age. The deceased was engaged for four years in India, in the service of the American Board of Commissioners for Foreign Missions, and was a staunch and unyielding Millenarian.

Foreign News.

GREAT BRITAIN.—The great steamship *Leviathan* has been pushed to within six feet of the extremity of the launching ways. She would remain in that position till the prevailing spring tides were over, when she would be pushed off the ways and so await the high tides at the end of January to float her.

FRANCE.—A dispatch to the *Times*, evening of 14th, says that the Emperor Napoleon was fired at while entering the Italian Opera in the Rue Lepelletier, at half-past nine o'clock that evening. Some persons in the street were wounded. The Emperor showed himself to the people at the doors of the Opera. The house received him with enthusiastic cheering. He remained till the end of the opera, and on his return home at midnight he was hailed by the enthusiastic cheers of an immense multitude who were waiting in the streets.

The Monitor of the 15th says, on their Majesties arriving at the Opera, three explosions coming from hollow projectiles were heard. A considerable number of persons who were stationed before the theatre, including some soldiers of the escort, were wounded. Two of them were mortally wounded. The hat of the Emperor was pierced by a projectile and General Roquet, Aid-de-Camp of the Emperor, was slightly wounded in the neck. Two footmen were also wounded, and one of the horses in the Emperor's carriage was killed and the carriage broken by projectiles. The latest dispatches say that sixty persons were wounded and three killed by three shells which were thrown at the Emperor's carriage. The conspirators are Italians, and many arrests have been made. The Emperor and Empress suffered nothing from the event, and on the following day they attended solemn Mass, accompanied by the Ministers of State.

PARIS, Saturday morning. In addition to the foregoing particulars it is ascertained that five minutes before the attempt, M. Pietre had arrested close to the Opera an exile of 1852, who had removed to Paris under a false name. On his person was found a grenade, a revolver and poignard. The police of Paris were forewarned on Thursday by the Belgian police of the intended attempt at assassination. Of the sixty persons who were wounded, eleven are in a dangerous condition. Some have been removed to Prison Mazas. Arrests are multiplying hourly.

Paris, Friday. The Emperor and Empress drove out to-day at three o'clock, in an open caleche, without an escort, through the streets of Paris. They were enthusiastically cheered by the people.

This morning the Emperor went to the Hospital and visited eight of the sufferers.

INDIA.—The following is in a despatch from India, via Suez, Jan. 1st:—

"General Havelock died on the 25th Nov., from dysentery, brought on by exposure and anxiety.

"On the 27th November an affair took place near Cawnpore between General Windham and his division and the Gwalior mutineers, in which the British troops retreated, with the total loss of the tents of the 64th, 82d, and 88th Regiments, 3,000 in number, which were entirely burnt by the enemy. The 64th Regiment is reported nearly cut up.

"A message, received by the Governor-General from Sir Colin Campbell, of the 17th December, contains an account of an action fought by him with the Gwalior Contingent near Cawnpore, in which

the latter were totally defeated, with the loss of sixteen guns, twenty-six carriages of different sorts, an immense quantity of ammunition, stores, grain, bullocks, and the whole of the baggage of the force. The British loss was insignificant, one officer only killed, viz., Lieutenant Salmon.

"All the women and children, sick, &c., from Lucknow, have arrived in safety at Allahabad."

The *London Christian Times* says:

"The loss of Havelock is not to be replaced. He had endeared himself in a much greater degree than is usually the case with our military heroes, to the heart of the nation; and there is hardly a household in England that does not mourn his loss as a personal one. Much of this is due, we believe, to the Puritan character of the gallant officer, which, rare as it is in real life, never fails where it does appear, to win its way at once to the affection and confidence of our middle classes. It is worth notice, that he had passed into mature manhood before he gained the rank of Captain; and that he might have passed from among us without any other notice than the reputation his comrades would have given him, of being a brave, accomplished, conscientious, and painstaking officer, but for the insurrection in India. When the hour came, the man was found ready for it; and the quiet, undemonstrative officer, who had passed more than forty years in the service without gaining more than an incidental notice in a *Gazette*, shot up into sudden, and, we may well believe, undying fame."

SPAIN.—The Queen in her speech in regard to the Mexican quarrel, merely remarks that she has accepted the mediation between France and England as proof of the conciliation which animates, but that under any circumstances the honor and reputation of Spain must be preserved intact.

ITALY.—Mazzini had published an article of eight columns in the *Italia del Popolo*, addressed to the men of action, and telling them to conspire is not a right, but a duty.

PRUSSIA.—The Diet was opened on the 12th. The opening speech was read by Baron Manteuffel. It refers to the illness of the King, and expresses a confident hope of his speedy recovery; rejoices at the approaching matrimonial alliance between Prussia and England; refers to the Danish Holstein question, and says that Prussia and Austria are resolved in union with all other governments of federal Germany to insist on the vindication of German rights and interests, and use all government measures to mitigate the recent financial panic.

RUSSIA.—The nobles of the District of Nigni Novgorod, following the example of the nobles of Lithuania and St. Petersburg, had asked the Emperor's permission to enfranchise their serfs. The Emperor granted their request.

LATEST. Paris—Friday evening. (By telegraph to Liverpool.) Four Italians, amongst whom are Count Orsini and Pierre, have been arrested. Many other arrests were made. There are five persons dead and fifty or sixty wounded by the explosion.

SCRIPTURE TROPES.

The use of tropes being for the purpose of illustration, ornament or emphasis, a right understanding of them becomes absolutely imperative to a correct knowledge of the Scriptures. The following catalogue will comprise the more frequent use of the more prominent ones, alphabetically arranged.

B.—BY BETA.

Continued from our last.

BALANCE, *n. Lit.* Scales for weighing: "A false balance is an abomination to the Lord; but a just weight is his delight," Prov. 11:1.

—A Metaphor, laying in the balance being illustrative of forming a correct estimate: "Oh that my grief were thoroughly weighed, and my calamity laid in the balances together," Job. 6:1.

—A Substitution, when being weighed, is put for being judged rightly: "Let me be weighed in an even balance, that God may know mine integrity," Job 31:6.

BANDS, *n. Lit.* Fetters or chains, as instruments of restraint: "He was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness," Luke 8:29.

—A Simile for anything that restrains, as a band does: "I find more bitter than death the woman, whose heart is snares, and her hands as bands,"—Ecc. 7:26.

—A Metaphor, illustrative of anything that binds, or envelopes: "I made the cloud the garment thereof, and thick darkness a swaddling band for it,"—Job 38:9.

—A Substitution, when binding with, or breaking them, are put for analogous restraints or enlargements: "I drew them with the bands of love," Hos. 11:4. "Be ye not mockers, lest your bands be made strong," Isa. 28:22. "They shall put bands on thee," Ezek. 3:5. "He brought them out of darkness and

the shadow of death, and brake their band asunder," Psa. 107:14; "I have broken the bands of your yoke and made you go upright," Lev. 26:13.

BANNER, *n. Lit.* A standard or ensign: "Lift ye up a banner on the high mountain," Isa. 13:2.

—A Metaphor illustrative of what is displayed as a banner: "He brought me to the banqueting house, and his banner over me was love," Cant. 2:4.

—A Substitution, when giving it or setting it up is put for giving a rallying point, or making a stand, as an army gathers around a banner: "Thou hast given a banner to them that fear thee, that it may be displayed because of thy truth," Psa. 60:4. "In the name of our Lord we set up our banners," Psa. 20:5.

BAR, *n. Lit.* A fastening for a door or gate: "All these cities were fenced with high walls, gates, and bars," Deut. 3:5.

—A Simile, when anything is compared to it: "His bones are like bars of iron," Job 40:18.

—A Metaphor, illustrative of the entrance to any place: "They shall go down to the bars of the pit," Job 17:16.

—A Synecdoche for the bars, gates or other defences of any place: "I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven," Amos 1:5.

BARE, *v.* The old preterit of bear, now bore, *Lit.* To hold up, or carry: "The waters increased and bare up the ark," Gen. 7:17.

—A Metaphor, illustrative of enduring: "Himself took our infirmities and bare our sicknesses,"—Matt. 8:17.

—A Substitution for watching over and providing for: "Ye have seen what I did unto the Egyptians, and how I bare you, on eagle's wings, and brought you unto unto Myself," Ex. 19:4. "The Lord thy God bare thee, as a man doth bear his son, in all the way that ye went," Deut. 1:31.

BARE, *adj. Lit.* Disrobed, or uncovered: "His clothes shall be rent, and his head bare,"—Lev. 13:45.

—A Substitution, when making bare, is put for revealing anything: "The Lord hath made bare His holy arm in the eyes of all the nations," Isa. 52:10—i. e. has given evident tokens of his holiness and power.

BAT, *n. Lit.* A winged animal that is fond of darkness, and inhabits desolate receptacles: "The lapwing and the bat are unclean," Lev. 11:19.

—A Substitution when casting anything to it is put for its abandonment: "Shall cast his idols to the moles and the bats," Isa. 2:20.

To be continued.

NOTE.—We have thought best to correct the tasks performed by the different members of the class, and to give each in what we consider a proper form and manner; and then, under the head of Corrections, we will state the important alterations made, and the reasons for making them; so that all the Class may be learning by the corrections of each. As no one knows who is being corrected, no one need feel any delicacy on the subject; and persons will learn more from the correction of error, than by the simple statement of truth. By seeing, also, that others are imperfect, no one will be discouraged by a sense of self-imperfection.

MEMBERS OF THE CLASS IN TROPES are requested to offer any criticisms on the examples given of tropes—to call in question any word wrongly defined or classified, and to supply any important figure under the respective letter that is omitted. And each one will please to have his or her list ready to follow in its alphabetical order.

CORRECTIONS OF BETA.

"Bag," the metaphor we gave under this head last week was not well expressed: it should read:

—A Metaphor, when putting into or enclosing in it, is used for keeping in remembrance: "My transgression is sealed up in a bag, and thou sewest up my iniquity," Job 14:17.

"Balance." Under this head, we have added an instance of its use as a metaphor.

You made it a Substitution for a just judgment: but in the instance you give, it being weighed in that is put by that figure.

"Bands." Your use of it as a substitution was specific. We have made it general.

"Banner." "His banner over me was love."—This is not a metonymy, as you gave it, but a metaphor—love being denominated a banner, which is incompatible with its nature.

"Bar." Breaking the bar of Damascus, being a destruction of its defences, one of its defences being put for all, the figure is a synecdoche, and not a substitution, as you made the breaking of the bar to be.

"Bare." Your use of it as a Metaphor, we have added to the Substitution and give a different illustration of it as a Metaphor.

In its definition as an adjective, disrobed, or uncovered, is in better taste than the word "naked."

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

Letter from S. Chapman.

DEAR BRO. HIMES:—After writing you from South Lima, N. Y., Nov. 1st, I continued my labors there, with increasing interest some ten days longer. Several intelligent men and women heartily embraced, and publicly confessed faith in the soon coming of the Lord. A few precious souls were manifestly converted to God, among whom was a Mr. R., a successful advocate for his clients before the courts of justice, yet skeptical on the Scriptures. When he had fully submitted to God, and made public confession of faith in Christ, as his Saviour and Judge, it was remarked by himself and others, "Take courage, Bro. Chapman, for you have already witnessed the conversion of the wickedest man in this community."

We did not formally organize; but I left a brief written article for them to examine, pray over, and subscribe to, if on reflection they thought proper to do so. The evening before I left, a goodly number convened at the house of Bro. R. for conference and prayer, and entered into solemn covenant with each other, that they would meet at his house every Wednesday evening for social worship, and to "comfort one another with these words." 1 Thess. 4:13—18.

At the close of public service the previous evening, I was much gratified to witness a prominent man (having been quite skeptical) rise and address the congregation, saying, "Bro. Chapman came to this place by my request, and we have received much important instruction from him on the Scriptures. For one I frankly confess that I have done; and although he demands nothing for his services, it is nevertheless reasonable that we should contribute of our substance sufficiently to defray his travelling expenses."

Mr. T. the school-teacher, rose and said the same in substance with respect to the preaching, its result, &c.

The hat was then passed, and some five dollars collected. Others would have contributed, had they come prepared. This for a community noted for its infidelity, I received as a noble and generous act.

Am happy to add, I have just learned, that they have given Bro. H. F. Hill a call to preach there occasionally, which he has accepted. This I am confident, will serve to keep them steadfast in the original Advent faith, looking for, and ardently desiring the coming of the Lord. The disorganizing and fable teachers are respectfully requested not to disturb the peace and prosperity of that beloved people.

From S. Lima I returned to Genesee Co., 40 miles west, to meet a call from the Christian church in Mogadore. When I arrived I was happy to learn that several young men whom I left in an anxious state of mind were then rejoicing in the pardoning love of God, and in the "blessed hope" Titus 2:13. The brethren knew nothing of my return till I entered the church at a late hour, Sunday morning. I went there late, expecting to hear Elder Parker; but as he had not commenced preaching, at his earnest request I addressed the congregation. As Eld. P. must necessarily be absent on important business for some two weeks we did not engage in a protracted effort, as he and the brethren had joyfully anticipated, but at Eld. P.'s request I supplied the desk a few evenings, and the following Sabbath. Brn. Hoag, Libby and others, from S. Alabama, met and mingled with us, and some good was manifestly accomplished in the name of Jesus. There, as well as in "Wheat Ville," our brethren can now meet as they have opportunity, and talk out their faith, and be treated as brethren.

Spent a few days with the church in South Alabama. There, on that cold Wednesday, Nov. 25th, very early in the morning, "while it was yet dark," I left for this Province. Having to travel in an open vehicle 12 miles to reach the Depot, I suffered exceedingly with the cold, but we arrived just in time for the morning train. Took the cars and crossed the celebrated bridge at Niagara Falls (200 feet above the water,) at noon, and was truly thankful to find myself safely landed on the borders of Great Britain. Having heard so many "booger stories" about the "Suspension bridge," I confess I had dreaded to cross it, and had about concluded that when we arrived there, I would pay my 25 cents, and cross on the underbridge on foot; but as others seemed

disposed to keep their seats, I did the same, and so the train moved slowly over. The water below was more calm, and the river much narrower than I had anticipated, and every thing appeared safe and secure; so that should I have occasion to cross it again on my return to the U. States, I think I should entertain far less apprehension of danger than I had formerly done.

There I took the express train to Hamilton 45 miles (its population 25,000) and private conveyance to Dundass, five miles farther, (where that train did not stop.)

There I spent the night at a public house, and ascertained that the distance and direction to Freelon my first place of destination, was 13 miles north; but the stage had stopped running. In the morning I made an effort to obtain private conveyance, but failing entirely I left my trunk, took my satchel and walked on. Arrived at Bro. James Campbell's two miles west of F at 2 o'clock P. M. Was considerably prostrated, and my feet badly blistered. But being warmly greeted by Bro. and sister Campbell, whom I had never before seen, I soon forgot the tiresomeness of the way.

Learning that Elder Danl. Campbell (my correspondent) had left that morning for London, Fingal &c. 150 miles west, but was to stop and spend the night in Branchtown, 15 miles west, Bro. James Campbell took his horse and cutter and conveyed me there that evening.

When we arrived, it was told us that Elder Campbell had stopped at Beverly three miles short, to hold a meeting that evening, and that Bro. Burrows (at whose house we had stopped for the night) had gone to attend the meeting. I was glad we had fully overtaken Eld. Campbell.

Finding the Advent Herald there, also friends through that medium intimately acquainted with Bro. C., I at once felt myself at home. In my fatigued state, they sympathized deeply with me, and contributed in every possible manner to make me comfortable and render my brief stay with them mutually pleasant and profitable.

The next morning we returned to "B." where for the first time, I had the pleasure of meeting Eld. C. He and the brethren there, received me joyfully.

More than twenty months having passed since he commenced his correspondence with me, entreating me to visit this Province, and I had lingered so long by the way, he had almost despaired of my coming to him at all; but when we met his mind was relieved.

As he had arranged to remain in that section over the Sabbath, I returned with Bro. J. C. to Freelon in time to notify the people and gather a small congregation at Bro. C.'s house that evening, Saturday. The room was full, and we had a refreshing season while presenting and listening to the unmistakable evidences of the soon coming of the Lord. Mr. C., the father, was present, who, until that evening, had not sympathized at all with his family in their faith. At the close of the services he remarked to the friends, "This man makes things appear consistent, and easy to be understood. He has not mistaken his calling," &c. As he was about to leave (say 10 o'clock,) he gave me his hand and said, "Mr. Chapman, I have been much edified this evening; go on in your work, for the Lord is with you of a truth."

On the Sabbath and Sabbath evening, I preached in a very large school-house, some three miles south of Bro. C.'s, at a place generally known as "Devil's Corner," within a few rods of the Presbyterian church. In the evening the house (more than 40 feet in length) was crowded to overflowing, and good attention was given to the word, (subject, Matt. 24th.)

Appointed to meet there again, Tuesday evening. But Elder C. returned on Monday, and deranged our plan, having made an appointment for me on that evening in Beverly. So we notified the school, and took special pains to recall our appointment, promising to visit them again on our return.

Had an interesting meeting at "Bro. Campbell's," Monday evening. "Father C." was present again. Eld. C. was more than glad to witness the change in his father's views and feelings.

On Tuesday he took me to "B.," where we met a full house that evening, and the word was well received. Wednesday morning we went to Bradford, 13 miles south, where I was happy to meet Eld. J. Litch, who had just come on from Philadelphia. He preached that evening, and announced for me to speak the following evening.

On Friday Brn. Campbell and Litch left for London and vicinity, and we continued our meetings in "B.," evenings and on the Sabbath for a week. The Methodists opposed bitterly, and did what they could to prevent their members from mingling with us. Several of them, however, did meet with us, and they received the word joyfully. One of their prominent members said to me as I was about to leave, "Bro. C., I believe the doctrine you have preached,

and I shall proclaim my faith in the church, even if I am excluded for it." Another of their members heartily embraced the faith, an intelligent young female publicly besought the Lord to prepare her and her friends to meet that solemn event, and was signally blessed. Others received the doctrine understandingly, and all seemed more or less interested. A skeptic said, "If the Bible is true, this doctrine is fairly proved. Am sorry that Mr. C. could not stay longer," &c. The brethren were manifestly comforted, and their faith strengthened.

Returned to "Beverly," where I spent another week quite as profitably. There the "United brethren" (another name for Methodists) manifested similar hatred toward us, and the doctrine we hold. They withheld from us their chapel, and set up a separate meeting in the school-house, evidently with a view to prevent our getting a foothold among them. But a good brother kindly opened his long dining-room to us, which was well seated and filled with candid listeners to the word; most of whom acknowledged the truthfulness of the doctrine we presented. Sinners were alarmed, and the voice of prayer was heard in the dead of night. The brethren were all revived, and some of them were baptized into the Advent faith as they had never been before. They solemnly covenanted from that time to maintain a weekly prayer meeting.

A Mr. B. from my native state, the most intelligent man in the community, quite skeptical and not accustomed to attend public worship at all, being notified of our first meeting, said, "I will go in this once and see what the Millerite has to say." From that time he attended constantly, and with his wife became deeply interested; was seen to weep several times, and said, "if there is any truth in the Bible, this doctrine cannot be gainsaid." I visited at their house and found them both very tender in their feelings. At the close of our last meeting he gave me a farewell shake of the hand, and with a trembling voice said, "I am sorry Mr. C., that you must leave us now, but I hope to meet you in that kingdom about which you have been preaching. Pray for me," &c. I fondly hope and indeed expect soon to meet him there, which may God grant for Christ's sake.

On Tuesday, Dec. 15th, I returned to Freelon, where I spent two weeks very pleasantly. Preached at the "large school-house" and at "Bro. Campbell's," alternately. In the former place we had large congregations, and much prejudice was removed, and many seemed anxious to hear more; yet being under Presbyterian influence but few had sufficient independence of mind to confess faith in the doctrines we taught.

But in Bro. C.'s neighborhood the word was well received and the friends talked out their faith unhesitatingly. Father Campbell and others became (we should think) decided believers.

On Saturday, the 26th, Brn. Litch and Campbell, returned from London. The next day, and evening, Bro. L. preached to large congregations at the school-house, and Bro. Campbell preached at the same place one evening. Good attention was paid to the word in both instances, and yet the people remained stationary.

Monday, Brn. Litch, Campbell, Chapman, and others (some 15 in all) convened at brother J. Campbell's and celebrated the Lord's supper. It was a heavenly season.

On Thursday, Dec. 31st, the friends came together and organized, making brother J. Campbell the presiding officer of the church.

This being done, Eld. C. and I started the same day for this place (175 miles east.) Came 7 miles and made our first stop. I preached to small congregations two evenings, and Bro. C. once in the morning. The few isolated brethren in that community were revived, and two souls manifestly converted to God, and to the blessed hope. From that time, the friends pledged themselves to maintain meetings for religious worship.

Saturday, Jan. 2d, we came to Wellington Square, 8 miles south. This brought us to the north shore of Lake Ontario. There, on the Sabbath, I preached to large congregations twice. The next day, followed the Lake down 16 miles, where we gathered a good congregation that evening, mostly of the Disciple and Christian order. They received the word joyfully, and entreated us to visit them again on our return.

Tuesday, we came 22 miles farther to the city of Toronto, the seat of government (a large place some three miles in length) completely devoted to worldly business and pleasure, if not "wholly given to idolatry."

Arriving there sometime before night, I went out and called on a colored brother, who was in a feeble state of health. He is a merchant there, a man of more than ordinary talent. His name I have forgotten. He was a constant reader of the Advent Herald and looking for the "blessed hope." I had a very happy visit with him and his family, and some half dozen of his brethren, who came in as sympa-

thizing friends. All being anxious to hear, I occupied an hour in giving the out-lines of our faith, presenting some evidences of the soon coming of our Lord that were new to them. All seemed much interested, and our afflicted brother was greatly comforted. Their minister being present, he entreated me to call on him when I returned and preach in his church. In the evening, quite a number collected at the house of widow Orr where we stopped, and listened to a discourse from Heb. 9:28. Had considerable liberty in speaking, and think the word was well received. The next day came on some 15 miles further, to our brother Pearce's.

Except brother Litch, this is the only brother I have met since I entered the Province with whom I had any personal acquaintance. Having seen and mingled with him at the convention in Providence, R.I., in the fall of '56, I was more than glad to meet him at his own residence at C. W. There I addressed a small congregation at the school-house that evening, but think we had but little sympathy out of brother P.'s family.

The next day travelled some 30 miles, where we spent the night with a kind sympathizing family, by the name of Norton, and preached to them by the fireside some two hours, and I think it was not a lost opportunity.

The next day came on to Cobourg, 32 miles, where I preached to a small congregation in a private house that evening. The few isolated brethren there being hungry, feasted on the word.

On Saturday the 9th inst., travelled to Smoke point, 35 miles, where we rested for the night. The next morning, agreeably to appointment, we met at the school-house, where I spoke with great liberty for some two hours. The house was crowded and the best attention was given to the word. We left an appointment there for next Sunday.

Then came to this place, some 10 miles, and met our appointment for that evening. The school-house was full and I gave them a lengthy, off-hand discourse to which undivided attention was given. Have preached to good and attentive congregations every evening since.

The Methodists are decidedly opposed, and refuse to meet and mingle with us; but a glorious work has commenced. The brethren are comforted. Sinners are awakened. Several have been converted, and five have this morning submitted to baptism. The good work is still going on. Bro. Campbell is a good yoke fellow, and how long I shall remain in the Province is more than I can tell. The Lord direct, is my constant prayer. Sincere love to the entire household. Pray for me, dear brethren and sisters. Yours, Bro. Himes, as ever,

SAML. CHAPMAN.

P. S. We sent forward our appointments on the way before we left Freelon, and were limited, so that we could not tarry, where, in some places we should otherwise have performed more labor. Shall attend to that as we return.

When our work is completed here, we shall enter upon our journey back, taking the same route. It will cost the friends in the U. S. 10 cts. postage to write me while I remain in this Province. Yet I hope they will continue to write and I will answer. My address, till I write again, will be Freelon, C. W. (by way of Hamilton, C. W.) care of James Campbell. He will forward as I direct him. S. C.

Ameliasburg, C. W., Jan. 15th, 1858.

Musings of an Evangelist.

NO. 5.

I once travelled in a stage coach, with passengers of various characters, one of which used much profane language. After awhile I reproved him for his impoliteness and sinfulness, upon which I was asked by him,

"Are you not a priest?"

I assured him that I was a preacher of righteousness, and felt interested in his welfare, and did not enjoy the sight of his degrading himself, by taking God's name in vain.

"Well, is it worse to use such talk than to jest, joke, and tell shoemaker's lies for sport?"

"Perhaps not: both are wrong."

"Do you know Elder—, of S—?"

"I have seen him," I replied.

"Well, I have worked with him many a day, and he is one of the jolliest men I ever knew. He tells many funny stories, and jests, jokes, and makes sport for a whole gang of men. No one can get off anything but he will beat it."

"Do you go to hear him preach?" I asked.

"Preach! No, I don't want to hear him preach. I have no confidence in his preaching."

"But he is called a good preacher and has a large church, I hear."

"Yes, but I have no confidence in his religion. He is a clever man, but does not live religion, any more than I do."

Here was an opportunity for reflection. This young man was lively, vain, reckless of his thoughts

and language; when called to an account, sought to measure his language by that of a minister, and an eminent minister too—a jesting, white-lying minister. Are they not watched, weighed and measured by those who meet, and live with them? Not always correctly, but much nearer than they suppose.

Paul whispers aloud, "Evil communications corrupt good morals." "What a man soweth that shall he also reap." "Let no corrupt communication proceed out of your mouth; but that which is good, to the use of edifying, that it may minister grace to the hearer." "Neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather of thanks."

Do ministers follow this rule? I fear many do not, and the result is, no good fruits are gathered by their labors.

I once spent a night with a Christian family, one of the members of which was a very amiable daughter, who had found Christ to be her Saviour a year before. I had heard much of her piety, but when I conversed with her she had nearly lost her hope; she was in darkness and doubt; confessed she had been unfaithful; was proud, &c. I saw she had a golden god to the cost of \$5 on her person. Before I left it seemed duty to direct her attention to her idol. So I asked her,

"Suppose you should know that I was living in disobedience to the gospel requirements; would you not believe it your duty to mention it to me?" She answered,

"Yes."

"Then I suppose you will willingly allow me to do the same to you," I replied.

"Certainly," she said.

"Now will you please to turn to 1 Tim. 2:9, and 1 Peter 3:3,4, and read."

She did so, looking sad and ashamed as she read. "Do you think it wrong to wear such things?" she asked.

"If not, why do those two apostles strictly forbid it, when giving the discipline for the church of Christ? Suppose I should cheat, steal, swear, or get drunk, would you consider me a Christian?" I asked.

"No, I should not," was the reply.

"But sister L. and sister R. wear gold, and they are called as good sisters as are in the church."

"No matter about them. Could you wear it when you were first converted?"

"No," was the reply.

"Have you enjoyed religion since you wore it?"

"No."

"Have you not felt condemned for wearing it?"

"Yes I have—but I don't see why I cannot enjoy religion and wear it as well as other sisters."

What lesson shall we draw from this case and hundreds like it, with which we meet? We apply the words of holy writ, "One sinner destroyeth much good;" and again, "Whosoever shall offend (cause to stumble) one of these little ones which believe in me, it were better that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

The wearing of gold is not the only stumbling block, but it is one of them, and will be found in the day of judgment to have turned multitudes away from the humble, self-denying, strait faith.

Visiting a family of Universalists once, was inquiring of the mother, who was a Christian, about the mind of her son in regard to religion. She replied,

"I think he believes in Christianity, but he says he don't see any in the church. Last year several persons in the place professed conversion, and he went to see them baptized. When he came home he told what ones he believed were converted. Several were baptized with jewelry on. He said, those would soon go back. He watched them to see how long they were active in meetings. They soon fell back."

Such are "epistles, read and known of all men," but not "living epistles." Truly the religion of this age, carries the old man, and dresses him up for a show.

Duties of the Times.

Having consecrated the will and the affections to God, and proved the power of faith, fasting and prayer, in securing so much of the love of God as to cast out all fear and give boldness in the day of judgment, we shall be prepared to devote our time to God.

How natural it is to feel as if our time was our own, and we had a right to spend it as we please! But such is not the fact; it is as well as our affections belongs to God, and should be used in reference to him and his will. The first duty of all is, to use so much of our time for God's work as shall keep our hearts in constant union with him.

A portion of each day should be taken to read or study His word, and so carefully to study and meditate on it, as to have it make an abiding impression on us. The word of God is the great instrument of our sanctification; and should be daily studied with that view. "Sanctify them through thy truth;

thy word is truth." "Now ye are clean through the word I have spoken unto you." "That the man of God may be perfect, thoroughly furnished unto every good work." The whole Bible is essential to the perfection of God's work in us, and the perfection of our lives in accordance with that word.

The historical portions of the Bible are the history of God. If we wish to know God, he has there revealed himself. And "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." This history is full of God, and brings him into immediate contact with man, so that he lays his hand upon us, and shows the deep interest he has in poor humanity. He proves himself a loving father to his children, a faithful friend to the weak and defenceless, an Almighty deliverer to those who have no strength. He is a "father to the fatherless, and the widow's judge," in his holy habitation. It is He who comes down on Sinai and it smokes; drives back and heaps up the waves of the sea and they congeal; rolls back Jordan's flood and the ransomed pass over. He commands, and Jericho's walls fall down. And last of all God was manifest in flesh and dwelt among us. Death fled at his word; disease disappeared at his touch; bread multiplied at his command to feed the multitudes; and He was received up into glory.—Who can study this history and not have faith in God? O my reader, study this blessed word; treasure it up till your soul is full of God and you become strong in Him and in the power of his might.

J. LITCH.

Revival in Sugar Hill.

DEAR BRO. BLISS:—Perhaps the brethren scattered abroad would like to know how we are progressing in this part of the Lord's vineyard.

The work is onward, and it seems there is no lack of interest up to the present date. Two weeks ago yesterday, I baptized eight, and fourteen yesterday, making seventy-four by myself, and twenty-eight by others, making in all, since the work commenced, one hundred and two baptisms.

Last Saturday, one hundred and thirty-five spoke at our fellowship meeting and one hundred and ninety sat at the communion table yesterday. The Lord favored us with a beautiful day, and every heart seemed to feel that God was with us of a truth.

The work is of the most thorough kind, and the oldest inhabitants think it has seldom if ever been equaled since the settlement of the town.

The converts are very strong in the Lord and faithful in the discharge of duty, many have been brought to the Saviour by the earnest entreaties and fervent prayers of converted friends. There seems to be the most perfect harmony. Not a jarring or discordant note among us: yet we all feel sensible that we have not passed over Jordan to the promised land; but we are determined to possess it by the grace of God. The Spirit of conviction rests on all this region, and in all the adjoining towns the work is manifesting itself, and we hope and confidently expect that hundreds will yet be converted. Will the brethren still remember us in prayer. Yours as ever,

I. H. SHIPMAN.

Sugar Hill, N. H. Jan. 25th, 1858.

BRO. M. FULLER writes from North Creek, N. Y., Dec. 21st, 1857:—"I received the Saints' Inheritance that I sent for, and also the Harp and tracts, and am well satisfied with them, and have found consolation in reading them; especially the Saints' Inheritance. It is a book that should be read by every Adventist. It gives much light on the Bible, concerning the second coming of Christ, and also points out the place that the Saints are to receive for their inheritance."

"I am sorry to hear so many urgent appeals to delinquent subscribers without their being heeded by them, though many of them, no doubt, are poor; but still it seems that the most of them might do something to help relieve the office of its present embarrassment. Can you, my brethren and friends, rest contented and see the Advent Herald go down for want of its just dues, without making some little effort to relieve it? It would be but a trifle for each one of the subscribers to raise, to free the office from its present embarrassment; and that little from each one might be the means of doing much good in the world in spreading light and truth where superstition and prejudice now seem to abound. If we all should come right forward to the work and do what we can towards helping forward the cause of the Saviour, trusting in God for strength, we should see the Advent cause prosper, in spite of all that wicked men or devils could do to hinder it. Every thing seems to speak of the soon coming of Christ, and I do verily believe that we are now living in the generation that the Saviour spoke of when he said, 'This generation shall not pass away till all these things be fulfilled.' Then let us one and all, who are looking for the coming of the Son of man, strive to be ready for his coming, having our lamps trimmed

and burning, and ourselves, like unto good servants who are waiting for the return of their Lord, ready for his coming, let it be in what hour it will."

NOTE. We have a number of copies of the "Saints' Inheritance," (to which our brother refers) on hand. Every family should have a copy, and keep it out among their neighbors. It will well repay the cost.

BRO. J. L. CLAPP writes from Homer, N. Y.:

BRO. HIMES:—Experience has taught us that the proclamation of the glad tidings of the soon coming kingdom of our Lord Jesus Christ, and the truths connected with it, have not made all those that professedly believe it, honest persons. This is, I think, abundantly proved by your subscription list. Doubtless some of the delinquents are poor and cannot pay, yet would if they could. This class I would not embrace in the above charge of dishonesty; but that there are those that can, and do not, I know to be a fact. Such we leave in the hands of a holy and righteous God, to answer to him that has made them stewards,—when he shall come to make up his jewels. It would seem that there has been enough said in the Herald to induce every delinquent subscriber that had a particle of honesty, or that expected to meet his acts in the coming judgment, to cancel his indebtedness immediately; but as that has not been done let us my brethren, come up to the help of Bro. Himes heartily and free the office from embarrassment and not suffer so glorious a cause to go begging. I heartily respond to the proposition of Bro. John Smith, and will be one of the thirty that you may depend upon for five dollars.

BRO. BARTHOLOMEW SHEFFER writes from Manitowoc, Wis., Dec. 26th, 1857:—

DEAR BRO.:—Though troubles and difficulties in many ways may press heavily upon us, still the promise is, "I will never leave nor forsake those that trust in me." Oh, that we might more fully trust in him; for his power is the same, and he is as willing to deliver his people now, as in the days when three of his children were cast into a furnace of fire, or when his servant Daniel was in the lion's den. Can we not rely on his promises in adversity, as well as prosperity? We know that all things work together for good to them that love God, to them that are called according to his purpose. Through his long-suffering to usward, we have been brought almost to the close of another year. May we look back, and realize if we have improved it to the honor and glory of God. If time should continue, and we are spared through the coming year, may we covenant anew with him by his grace to double our diligence in his service, and run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to

originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Plithora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every halet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

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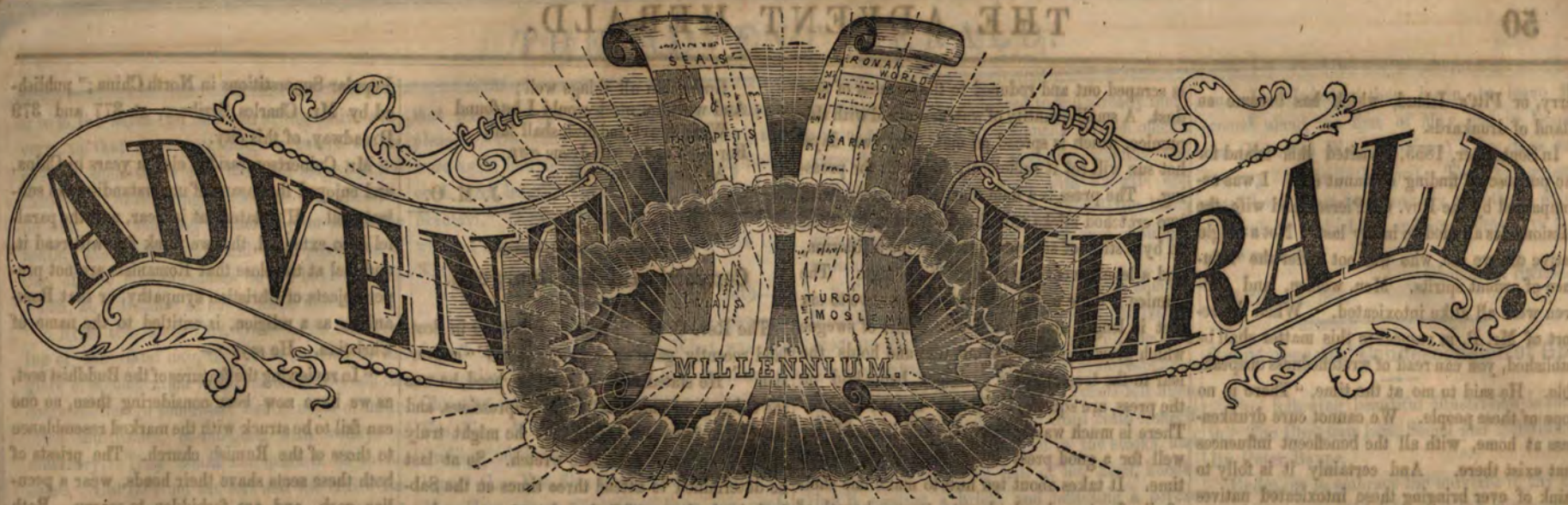
BY JOSHUA V. HIMES.

TERMS—\$1 for six months, or \$2 per year in advance. \$1.13 " " " \$2.25 per year, at its close. \$5 in advance will pay for six copies for six months to one person; and \$10 will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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WHOLE NO. 874.

BOSTON, SATURDAY, FEBRUARY 13, 1858.

VOLUME XIX. NO. 7.

IMPROMPTU LINES.

Singers in a choir should be
Lovers of true harmony ;
Not the harmony alone
Of the voice, and lip, and tone,
But the harmony of soul,
Each uniting with the whole,
As a sister, or a brother ;
Sanctifying every part,
With pure "melody of heart ;"
Singing true, with joy and love,
As the angels sing above.

Singers in a choir should be
Full of gentlest charity ;
Holy love within the breast
Will make every voice the best ;
Guarding well the spirit-harp
From the undue flat or sharp ;
Keeping all its strings in tune,
That would else be broken soon.
Pride might bid them sing to please
Those who criticise at ease ;
Love would bid them ever sing
To the praise of God their King,
Whose attentive, listening ear
Bends from his high throne to hear ;
Who can track thought's giddy mazes,
Who inhabiteth the praises
Of eternity ! Oh Lord,
Do thou tighten each lax cord,
Tune each voice to sweetest key,
That thy songs and psalms may be
Sung in heaven-born harmony.

Christian Intelligencer.

Communicated.

THE SUN-BRIGHT CLIME.

O, have you heard of that sun-bright clime,
Never dimmed by sorrow, nor changed by time ?
There age hath no power o'er the fadeless frame,
Where the eye is fire and the heart is flame !

Bright crystal rivers are flowing there,
'Mid flowers of beauty so strangely fair !
A thousand bright wings there are hovering o'er
The bright, dazzling waters and the golden shore,
That are seen in that sun-bright clime !

Millions of forms are clothed in white,
In gorgeous beauty, both clear and bright ;
They dwell in their own immortal bowers,
'Mid the fadeless hues of the countless flowers
That do bloom in that sun-bright clime.

Ear hath not heard, nor eye hath seen,
Their swelling songs and their changeless sheen ;
Their ensigns are waving, and their banners whirl,
O'er jasper walls and gates of pearl,
That are found in that sun-bright clime !

I have some friends who have gone before,
Who will tune their harps on that blissful shore ;
They will enjoy a delightful home,
And are waiting now for the time to come
To dwell in that sun-bright clime.

O, happy day, when we all shall meet,
To sing and to kneel at our Saviour's feet ;
To shout and to praise him forever more,
And forever range that delightful shore !
Happy shore of that sun-bright clime !

But far away in that sun-bright clime,
Never dimmed by sorrow nor changed by time,
A home for the just hath the Saviour given,—
That sweet home is ours, and its name is heaven !
O we'll dwell in that sun-bright clime !

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

It appears from the commencement of the chapter I have read, that the Sadducees, the Scribes, and the Pharisees, were deeply grieved that the apostles taught the people through Jesus this fundamental doctrine, the resurrection from the dead. Nothing could be more unreasonable than the fury of the Sadducees ; because, if the doctrine was proved by the apostles to be true, it was of no use to be pained that it was taught : if it was true, and could be proved to be true, it ought to be taught ; if it was false, and could be proved

to be false, the Sadducees had the opportunity of proving it to be so. But to be grieved at truth is to indicate a heart that is painfully wrong and corrupt in the sight of God. Being grieved, they laid hands upon the apostles, and put them in prison ; and it was eventide. This was a poor way of putting an end to what they taught.—Truth is not in prison when its confessors are cast into prison. Truth does not die with its martyrs : on the contrary, if you want to give popularity to error, persecute them that teach it ; if you want to give wings to truth, oppose them that proclaim it. Persecution of a party for what they teach, whether that which they teach be right or wrong, never yet sustained a good cause, if it was for a good cause they were persecuted ; and it never yet put down a wrong one. There is something in the human mind that resists coercion in the acceptance of a creed ; and very properly so. No man should be browbeaten into a creed ; we are nobler material than that.—Let us be convinced of the truth, and by God's grace we will accept of it ; but if we are not convinced, you indicate a nobler character when you wait for conviction, or refuse that which there is no proof of being truth.

"Howbeit," we are told, "many of them which heard the word believed." Though the apostles were thus opposed and persecuted, yet the words they had spoken provoked echoes in the hearts of the people ; and whilst the preachers were marched to prison, the people that were left behind rejoiced in the truths that they taught and five thousand men were about the number. Some think that this means strictly men, as distinguished from women ; though we know there were many women in the numbers of them that believed the truth in the primitive church. But if it really means that they were men, it is the more interesting. If you go into a church on the continent of Europe, the congregation is fully three-fourths women ; men are wanting. And it has been often remarked by persons who have visited this country, that what strikes them most is the vast number of men that are present at public worship. Now, why is this ? Because they have been so accustomed to see the puerilities and the anile forms of a miserable superstition, (as if that were Christianity,) that they think that females, being, as they egotistically suppose, of weaker minds than themselves, may be expected to receive these things, but that thinking men never can be expected to accept such nonsense. No doubt there is so far truth in this ; and if so, this would indicate that the preaching of the apostles, and the convictions in the hearts of the people, were both sustained by the strongest, the clearest, and the most vigorous reason.

At the same time, in making this remark, I do not admit that woman's mind is weaker, or that she is naturally more superstitious than man. I believe it is often the very reverse. It has been found that woman displays a heroism in circumstances of trial that man does not display. Her mind is not weaker ; it is different, and it deals with different elements ; it excels in subtlety in delicacy, in intuitive apprehension of what is true, and beautiful, and good. Man's mind is coarser, more rugged, it may be more powerful ; but still it is contrast, not properly comparison.

We then read that Annas the high-priest, and

Caiaphas, and Alexander, and John, who were of the kindred of the high-priest, were determined to put an end to this matter ; and therefore they asked, "By what power, or by what name, have ye done this ?" They knew it quite well ; but in order to find a pretext for persecution, they asked it. Then Peter, filled with the Holy Ghost as he was, answered them most honestly, and he said, "Here is the whole matter ; we court investigation ; we do not say these things in a corner ; we want our doctrine to be canvassed."—The religion that shrinks from discussion is a religion that its advocates feel will not stand it.—There is no fear of discussion injuring truth. What one dreads is stagnation, apathy, indifference ; we never fear discussion. Give me an earnest Roman Catholic, an earnest infidel, in preference to a cold, indifferent, orthodox Protestant. There is far more hope of the first two, than there is of the last. If men are in earnest there is a probability they will reap truth : and the resources and the grounds of the truths of the Gospel are so mighty, and so many, and so overwhelming, that a candid mind must come to the conviction that God's word is true ; and by grace it may come to the conversion which receives the truth in the power and in the love of it.

Peter therefore says, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole." Now, all the Jews believed that in a miracle God was present ; and the fact that he ascribed to Jesus of Nazareth the miracle, was, by implication, saying that Jesus of Nazareth is God. And then he quotes the 118th Psalm, "This is the stone which was set at nought of you builders ;" the rock laid in Zion. You the professional, ecclesiastical builders of Israel, have for the last thirty years, says Peter, been building on a wrong foundation ; you have rejected the only right one and the consequence will be your ruin unless you retrace your steps ; and I tell you, says Peter, there is no salvation in any other—in no other being in heaven, or in earth, or in any other name but his.

When these men, ever ready to cavil, heard all this, and saw the man that was healed, they were of course, and very naturally, grieved and vexed. "When they saw the boldness of Peter and John and perceived they were unlearned and ignorant men,"—or rather, "private men," that is, not official men,—they marvelled ; and they took knowledge of them that they had been with Jesus." What a remarkable and suggestive exhibition is presented in this ! "the boldness of Peter and John." John seems to have never said a single word ; Peter said all ; and if we read the Acts of the Apostles, we may see the constant spokesman is Peter, while John merely stands by silent. But there is an eloquence in silence often far greater than there is in the most effective speech ; and there is an eloquence in a quiet, holy, consistent life, far more impressive than there is in the most powerful oration of the ablest orator ; and therefore they took notice that not only Peter, the eminent and earnest spokesman, but John, his quiet, silent co-presbyter, that stood by and said nothing, had both been equally with Jesus ; and they were confirmed in

this when they saw also the boldness which they exhibited in their speech.

But what was the plan they had recourse to ? Not to believe or to accept the truth thus proclaimed to them, and act up to it, but they said, "It is quite plain that a miracle has been done." Then why not accept the truth it proclaimed ?—For what is a miracle ? It is omnipotent power holding up a great truth ; it is the hand of God stretched from the sky holding up the bright light of a precious truth.

Well, if these men saw God's omnipotence holding out this truth, it was their privilege to accept of it ; but such is the human heart, that they came to the horrible conclusion, "that it spread no further among the people ;" said these ecclesiastical authorities, "Let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus." But Peter and John were not to be put down : men that are in earnest are not to be silenced ; men that have a deep conviction, are not to be made quiet when that conviction is connected with the well-being and prosperity of the people. And therefore they appealed to them in the language of common sense, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." What a noble sentiment ! And then they added, "And as to your threats, as to your penalties, we cannot but speak the things that we have seen and heard ; and therefore we are not to be put down." Now that was a true, a just, and a noble sentiment.—And whoever seeks to put down truth by force ought to be met by such replies as this. Then "being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that they lifted up their voice to God with one accord,"—the whole company of believers,—and repeated the second Psalm, "Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is : who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things ?" And then he shows that the whole of that second Psalm was written with reference to Christ ; that he was meant by the Psalmist when he wrote it : and they conclude by praying that God would stretch forth his hand to heal, and give signs and wonders to be done ; and the place was shaken where they were assembled together, and they were all filled with the Holy Ghost and they spake the word with all boldness.

Such was early preaching ; such was the reception of apostolic truth. Thanks be to God that we have been taught the more excellent way ; and have learned that there is none other name given under heaven among men whereby we can be saved, but the name in which the impotent man was made whole.

To be continued.

Original.

Micronesia. No. 2.

MY DEAR SIR :—Permit me to correct a statement in my former communication, which might lead to error. I queried whether the inhabitants of the King's Mills group would be bettered by missionary influence. I was not definite enough—I should have said this in relation to Po-terry-

terry, or Pitt's Island, which has become an island of drunkards.

In September, 1855, I visited this island for the purpose of finding cocoanut oil. I was accompanied by the Rev. G. Pierson and wife, the missionaries alluded to in my last. Not a single native did we see, who was not under the influence of ardent spirits. Men, women, and children were all alike intoxicated. When the report of Mr. P. in respect to this matter shall be published, you can read of wretchedness unspeakable. He said to me at the time, "There is no hope of these people. We cannot cure drunkenness at home, with all the beneficent influences that exist there. And certainly it is folly to think of ever bringing these intoxicated natives to become temperate men and women."

You ask how do they get their liquor? I answer, they make it. They have attained one of the arts of civilization, viz., Distillation. They make it from the sap of the cocoanut tree, which is taken at the top of the tree, from the shoot or stem which otherwise would blossom and bear cocoanuts; one tree yielding about one quart of sap per day. The stem resembles in shape and size an ear of corn unhusked. To obtain the sap, the native binds it around with a cord the size of a small fish-line, as the sailor does a rope. The end of the stem is then cut off; the sap commences to flow; when a cocoanut shell is fitted to the shoot, to receive the sap, and is emptied twice a day—night and morning. Every family has several of these trees thus prepared, which they call Te-cod-e-va. In color and flavor this sap resembles the juice of the sweet grape.

The native waits till the process of fomentation has subsided, before he distils the sap. In a vessel procured from foreigners, (as they have nothing of domestic manufacture better than a cocoanut shell) they boil down the sap to molasses, using a gun-barrel for a worm, which they keep covered with cold water; and thus in a day produce two or three gallons of liquor, equal in intoxicating qualities to New Rum.

It is about six years since the natives were inducted into this art, by a class of men named Beachcombers, or runaways from ships,—outlaws aspiring to nothing higher than an animal life. The chiefs at first valued them highly, thinking that all their wants would be supplied if they could only get a white man to live with them; but the Beachcombers are in disgrace now, as a general thing—the natives soon finding them to be imposters.

The Cocoanut tree is also of great value to the inhabitants of King's Mills, for many useful purposes. With it they frame and shingle, or thatch their houses; build their canoes; make sails and oars, masts and spars; ropes, large and small; fish-lines and spears; seines, oil, molasses, grog (as above described) and clothing:—clothing I say, i. e. that which they wear. The men and children wear no clothes, nor the women, till the time of marriage, when they wear a mat fastened above the hips, and extending down to the knee. This is made from the cocoanut tree leaves.

The natives of Pitts Island are a different class from those of the other islands of King's Mills. They call themselves Mugginers—the name of an island six miles N. E. of Pitts island. The King of both these islands, Muggin, used to live there.

The different tribes of natives are known by their tattoo, of which there are two kinds—one consisting of birds' wings, marked across their shoulders; the other, a sort of diamond plaid. This tattoo is their dress—a sort of freehold, or franchise. A man that is not tattooed is pincure—poor.

The chief product of the King's Mills is the cocoanut, which they sell to ships in exchange for tobacco, pipes, knives, fish-hooks, &c. The principal part of the nuts are made into oil, of which article I have taken over 3000 barrels from the islands. The way of making cocoanut oil is this:—The nuts being fully ripe, they are husked; which operation is performed with a sharp stick, driven firmly into the ground,—the nut being struck on it so as to be split, and being disengaged of the husk, it rolls out. One man can husk one hundred per hour. Then the nut is broken into two halves at one blow; the meat

is scraped out and reduced to the fineness of saw dust. A small quantity of water is mixed with this pumice, which is spread on mats, and two days' hot sun will rot it sufficiently to be fit for pressing. The press is a hole mortised in a tree, with two crooked sticks two feet in front of it, crossed by a stick of sufficient strength for a fulcrum, and a lever twenty or thirty feet in length. The pumice is done up in packages of from two to six feet in length and covered with a sort of swegee which grows on the cocoanut tree and holds the leaf to the tree. These packages being laid on the press, are squeezed till dry by the lever.—There is much waste, however; and it would pay well for a good press to go over it the second time. It takes about ten nuts to make one shell of oil; fourteen hundred nuts to one barrel of oil.

I believe if the King's Mills could be brought under Missionary influence, their produce of oil would supply them with all their foreign wants. But I fear this day will never come. There are but two islands of this group that will grow any thing but cocoanuts, the Pandanna tree, which is very prolific in fruit, and the Poppoy, a sort of Taro, which is cultivated on all the islands, and requires many years to be brought to maturity.

Fish abound in all this group in great variety. In some of the islands they have a particular class set apart as fishermen. A great deal of labor is spent on fish fences, which are built of stone, in a zigzag form. At half-ebb tide the fisherman is on hand with his nets, and seldom fails of a good mess. Yours truly,

I. HANDY.

Fairhaven, Mass. Jan. 11th, 1858.

Original.

Beatitudes of the Mountain.

No. 3.

"Blessed are the meek: for they shall inherit the earth."—Matt. 5:5.

"It is aptly said, 'they shall inherit,' because the saints shall dwell in the land being made new and shall live in it eternally, therefore it is called 'the land of the living.' Wherefore, when Christ said, 'Heaven and earth shall pass,' it is to be understood that it shall pass to a perfection, that is, they shall be made more pure and uncorrupt,—they shall be changed, that is they shall have another face, form, and shew,—and there shall dwell righteousness where now reigneth iniquity,—there shall be peace and joy, where now is deceit and injury."

Bishop Alley, A. D. 1571.

Once while in a pensive mood,
I left the haunts of men,
And wandered in the dewy morn
Adown a pleasant glen.
The flowers that bloomed along my path
Lent fragrance to the gale;
And amid the various kinds, I saw
The lily of the vale.

It brought with freshness to my soul
Some thoughts of Him I love,—
Who once sojourned with men below
But now resides above,—
E'en Him who is the "mighty God,"
Whose glory cannot fail,
And whom the prophet rightly called,
The lily of the vale.

I thought of what he said and did,
And how, though Lord of all,
He did not break the bruised reed,
Nor let the humble fall,
But said, "the meek of earth are blest,"
Nor shall their foes prevail,
For they in heart resemble most
The lily of the vale.

They strive to ever yield their hearts
Submissively to God;
To walk by his unerring word,
And bear his chastening rod;
And though the wicked proudly dare
Their character assail,
God can distinguish 'mid the thorns
The lilies of the vale.

I thought of what the seers have said
Of paradise restored,—
That there the meek forever dwell
With their exalted Lord;
And then I prayed that God would bear
With one so weak and frail,
And make me to resemble more
The lily of the vale.

With chastened heart and pensive mind
I left the lovely dell,
Assured, whatever is my lot,

God doeth all things well;
And with the meek would I be found
When heart and flesh shall fail,
For such alone will Jesus own
As lilies of the vale.

J. M. O.

* Canticles 2:1.

Conversion of Mr. Spurgeon.

The Rev. C. H. Spurgeon, preaching in Scotland recently, gave an account of his "conversion." He stated that, in early boyhood, he was the subject of many religious impressions, and those of so painful a nature that he might truly say that he was a miserable wretch. So at last he determined to attend three times on the Sabbath in the house of God, and go to every chapel in the town in which he lived to seek a balm for his wounded spirit. It was not without prayer he formed this resolution; and day after day he cried to God—but never heard the Gospel preached. He said this without disparagement of the ministry of his native town, for they were good men and true; but one preached the experience of the child of God, and he had nothing to do with that; and another told of the future blessing of the regenerated, and that did not apply to him; one Sunday the text would be, "Be not deceived, God is not mocked," and again, "The wages of sin is death;" he only became worse and worse after hearing discourses which drove him to despair; and then came the text for good people, but not a word for him. At last he found a Primitive Methodist chapel, of which he had only heard before that the singing was so loud that it split people's heads. Well, he went there; and he did find that they sung quite as loud as he liked to hear. But the text was, "Look unto Me, and be saved, all ye ends of the earth." Now, that was what he wanted to hear. He knew that it was intended for him; and, indeed, the preacher fixed his eyes upon him, pointed his finger, and said to him, "young man, you are under great distress of mind—(and, sure enough, that was true)—and you will continue so. Look, look," he added, in a voice that he (Mr. Spurgeon) should never forget, and whose tones of thunder made his own sound weak—"Look to Jesus now and be saved."—"Are you lightened of your burden?" said he; and he felt that he could have sprung into the air, for he had looked, and his burden of sin had left him.

Romanism's Agreement with Paganism.

More than one hundred and thirty years ago, the learned and celebrated librarian of the University of Cambridge, England, the Rev. Dr. Conyers Middleton, showed "the exact conformity between Popery and Paganism," in a small treatise on the subject, which he wrote while on a visit to the city of Rome.

By a faithful exhibition of the observances, rites, ceremonies, usages, furniture of the places of worship, vestments of the priests, and various other things connected with it, he very conclusively demonstrated, that "the religion of the then present Romans was derived from their heathen ancestors." From that day to this, no one has been able to answer his book, or to disprove his positions.

No essential change has been made in the Romish system of religion since that time. If it were heathenish then, it is heathenish still. And it is remarkable, that there are brought to us, from time to time, from the depths of the Pagan world, accounts of the religious ceremonies and usages of the long-benighted and idolatrous inhabitants, which tally almost exactly with what Romanists now observe and do in matters of their so-called religion.

A few years since, the Rev. Eugenio Kincaid gave the Americans, from the heart of the Burman empire, where he then lived, and labored successfully as a Baptist missionary for thirteen years previously, a striking parallel between the Paganism that obtained in that empire and Popery.

Recently, the Rev. M. Simpson Culbertson has brought out the same thing. It is contained in a duodecimo volume of his, entitled "Darkness in the Flowery Land; or, Religious Notions and

Popular Superstitions in North China;" published by Mr. Charles Scribner, at 377 and 379 Broadway, of this city.

Mr. Culbertson resided eleven years in China, and enjoyed the means of understanding the subject well. His statement is clear, and the parallel is so extended, that we think few will read it, and feel at the close that Romanists are not proper objects of Christian sympathy, or that Romanism, as a religion, is entitled to the name of Christian. He says:—

"In reviewing the features of the Buddhist sect, as we have now been considering them, no one can fail to be struck with the marked resemblance to those of the Romish church. The priests of both these sects shave their heads, wear a peculiar garb, and are forbidden to marry. Both sects have monks, who shut themselves up in cells to exclude worldly objects; and nuns who take vows of chastity, and shut themselves up like the monks. In their worship they have the same mummeries and manoeuvres, bowings and genuflexions, marchings and countermarchings; the same chantings, and ginging of bells, burning of incense, lighting of candles, repetition of prayers, and pouring or sprinkling of holy water. Both pray in an unknown tongue, use beads to count the number of their prayers, go on pilgrimages, have religious processions, observe fasts by abstaining from meat, and believe penance by self-torture more necessary than penitence which has its seat in the heart. Both pray for the dead, to relieve the soul from temporary punishment or purgatory, and both pray to the dead, expecting to receive benefits through their means.

"Both rely on the merit of good works, and believe in works of supererogation, by which a store of merit may be laid up as an offset against sins committed. Both trust in the power of charms, amulets, and incantations, to deliver them from the effects of diabolical influences; and both are given to the worship of images, and defend the practice on the same ground; to wit, that they do not worship the image, but the object represented by it.

"The Papists worship Holy Mother, the Virgin Mary: the Buddhists, Holy Mother, the Queen of Heaven. Both also carefully preserve and worship relics of holy men, setting a great value upon the bones or old garments of the canonized dead, who are regarded as unusually holy.

"No wonder some of the old Jesuit missionaries thought the Buddhist religion had been invented by the devil, for the express purpose of bringing a reproach upon the Romish church.

"We would infer, from the resemblance in the forms of worship of the two sects, that the places of worship must also be much alike; and so in fact they are. The shrine and the altar, with the same gaudy tinsel, and the same burning candles, and the idols but slightly different, give the Buddhist temple and the Romish chapel a very similar aspect.

"It is said, that when the insurgents took Nanking, and went about destroying the idol temples, they demolished the Romish churches and their idols along with the rest, all unconscious of any difference between them."

What a striking agreement between these two religions! And it is observable that the agreement extends to things that are vital, as well as to those that are merely formal and technically non-essential.—*Am. Bible Union.*

The Martyr Spirit in India.

A letter from Dr. Duff, dated Calcutta, Nov. 6, and inserted in the Scotch Free Church Home and Foreign Record, gives a picture of sufferings the most harrowing, of faith the most heroic, and of deliverances the most providential. Our limits compel us to pass over the veteran missionary's notice of some of the "native martyrs" of Delhi, in order to give the case of Gopi Nath Nundi, an ordained native minister of the American Presbyterian Mission, stationed, till the outbreak of the mutiny, at Futtehpore:—

"On the 24th May, the horizon looked so threatening that the magistrate of Futtehpore advised all European ladies and native Christian females to leave the station for Allahabad. Gopi Nath, deeming it to be a duty to act on the advice, proceeded with his wife and family, togeth-

er with the wives and children of the native converts, to that city—intending to return to his post so soon as he saw them all lodged in the fortress. On reaching Allahabad, . . . he went on the very morning of the day on which the mutiny there broke out, and took possession of one of the mission-houses on the banks of the Juma, at a distance of about three miles.

"From this house (Mr. Owen's), on the evening of that fatal day, they were startled by the glare of conflagration in the cantonments, and the confused though somewhat distant noise of infuriated multitudes, co-mingling with volleys of musketry. They could not hesitate as to the cause. Cut off from the fort and the entire European community, after five or six hours of dreadful suspense, they resolved, before the dawn of next day, to attempt to cross the Juma, and proceed to land by Mirzapore, distant about sixty miles. . . . They reached the opposite bank of the river about day-break, and set off on foot for Mirzapore. The fugitive party consisted of Gopi Nath and his wife, two boys, the elder of them only seven or eight years of age, the younger one about six, and an infant at the breast, who of course had to be carried—their servants, in spite of every promise of ample reward, having refused to accompany them. After walking a few miles—the summer sun in a cloudless copper sky soon blazing upon them with furnace heat—their blistered feet refused to carry them any further, and they sank down fainting and exhausted. 'Then,' says Gopi Nath, 'when in an awful dilemma, not knowing what to do, we raised our hearts to Him who is always ready to hear and grant the petitions of his believing people.' Nor did they trust in vain. As they were praying, an empty cart came up, that was returning that way; and the driver, for a reasonable sum, agreed at once to take them on a few miles.

"The cartman, having reached the distance bargained for, dropped them in an open field. . . . To their utter surprise, they were surrounded by the neighboring villagers, armed with lathies (sticks with lead twisted round one end), swords, and muskets, threatening forthwith to rob and kill them. Again did they raise up their souls in fervent supplication; and again did God interpose for their deliverance. The zemindar of the place (a Hindoo) suddenly made his appearance just in time. Gopi Nath at once confessed that he and his family were Christians, and that their trust was in the God of Christians. The zemindar—more intelligent than the armed rabble—knowing more of the resources of the Christian British Government, and fearing after-retribution, persuaded them to let their prey escape undamaged. He even procured the services of a cartman, who, for a moderate hire, agreed to take the party to Mirzapore.

"During that day they made but little progress. They found shelter for the night with a Brahmin, who, though professing friendship, was overhead expressing a purpose to murder them, but this was frustrated by their keeping awake all night. Next morning the cartman was found to have absconded, and they were doomed to witness some revolting atrocities. It was not till the third day that they resumed their journey. As soon as they set out they were beset by bands of ruffians, but Gopi made no secret of his Christianity. They lost everything they had, but saved their lives by running away while the ruffians were quarrelling over their spoil. Unable to reach Mirzapore, they retraced their steps to Allahabad.

"Oh landing (after crossing the Juma) they were instantly encompassed with Mussulmans, who, on learning that they were Christians, began to clamor for their lives. And killed there and then they inevitably would have been, had not the Lord put it into the heart of a Hindoo goldsmith to take pity on them, and receive them into his own house—while himself, his son, and brother actually stood with drawn swords at the outer gate to defend them. . . . A Maulavi, or learned Mohammedan, had in the name of the King of Delhi, proclaimed himself acting ruler of Allahabad. And, when the goldsmith could protect them no longer, they intreated the infuriated mob not to kill them there, but to take them to their own acknowledged head, the Maulavi,

that he might pass on them what sentence he pleased. On their way to the Maulavi, they were again and again on the eve of being butchered. At length, however, they did reach the Maulavi. Then followed a notable interview, which I shall give as nearly as possible in Gopi Nath's own words;—

"Maulavi—Who are you? Gopi Nath—we are Christians. M.—What place do you come from? G.—Futtehpoore. M.—What was your occupation? G.—Preaching and teaching the Christian religion. M.—Are you a padre? G.—Yes, Sir. M.—Was it you who used to go about reading and distributing books in streets and villages? G.—Yes, Sir; it was I and my catechists, M.—How many Christians have you made? G.—I did not make any Christians, for no human being can change the heart of another; but God, through my instrumentality, to the belief and profession of his true religion, some thirty or forty."

"On this, the Maulavi lost his temper, and exclaimed in a great rage, 'Fie, fie; shame, shame; this is downright blasphemy. God never makes Kaffirs (Christians being such); but you, Kaffirs, pervert the people. God always makes Mohammedans; for the religion of Mohammed, which we follow, is the only true religion.'

"G.—How many Mohammedans have you perverted to your religion? M.—I have not perverted any one; but, by the grace of God, about a dozen Mohammedans have turned from darkness into the glorious light of the Gospel."

"Hearing this, the Maulavi's face became as red as hot iron, and he cried out in great wrath, 'You are a rogue—a villain. . . . My sentence is, that your nose, ears, and hands shall be cut off at different times, so as to prolong your sufferings. Your wife must be dealt with in the same manner, and your children shall be taken into slavery.'

"On this, Gopi Nath's wife, with undaunted courage, was enabled to say, 'Since we are to die, the only favor I ask for is, that we be not separated in our death; and that instead of torturing, you order us to be killed at once.'

"There was something in this remark which seemed to touch even the obdurate heart of the Maulavi. So, after having kept silent for a while, he exclaimed, 'Praised be God! you appear to be a respectable man; I pity you and your family. As a friend, therefore, I advise you and them to become Mohammedans. By doing so, you will not only save your lives, but be raised to a high rank.' To this Gopi's answer was, that 'they would prefer death to any inducement he could hold out to them to change their faith in Jesus Christ as the only true Saviour.' Somewhat astonished at the calm and firm reply, and apparently incredulous as to this being the resolve of Gopi Nath's wife, he made a special appeal to her. Through God's grace at that trying moment, she staggered not in her faith, but replied, that she 'was ready to sacrifice her life in preference to her trust in the Lord Jesus Christ and the profession of his name.'

"After further reflection, being evidently puzzled what to do—the Maulavi's final sentence was this: 'Well, out of pity, I will allow you three days to think over the matter; during these days you may have proper help studying the Koran. At the expiry of these, I shall send for you. If you then believe and become Mohammedans, all right and good—it will go well with you. But if otherwise, your noses, ears, and hands must be cut off, according to the original sentence.' On which Gopi Nath remarked, 'It is all in vain; there is no occasion to wait so long; for, while God is pleased to continue his grace to us, we will not renounce our faith. And as God's grace never fails those who trust in him, it were better for you at once to order our heads to be cut off.' To this the Maulavi made no reply.

"While on the way to prison, guarded by fierce Mussulmans with drawn swords, Gopi Nath says—'I raised my heart in praise and adoration to the Lord Jesus Christ, for having given us grace to stand firm in the trying hour. Repeating aloud Matt. 5:11,12, I thanked my blessed Lord for counting us worthy to suffer for his name's sake.'

"On reaching the place of imprisonment, they

were surprised and saddened to find already there several other native Christians, a British officer, covered all over with festering wounds, and another English gentleman, with his wife and five children, two or three of the latter being grown-up daughters, all of whom had to submit to insults and indignities. . . .

"Perceiving that Gopi Nath's words cheered his fellow captives, the wicked gaoler resolved to separate him from his family and all the rest. To this gratuitously cruel change some resistance was made; on which a body of rebels fell upon them with weapons, dragging Gopi Nath himself outside, and fastening his feet in the stocks, and seizing his wife by the hair of her head, knocking it against a brick, and inflicting a severe wound on the forehead.

"Outside, with his feet fast in the stocks, he was exposed without any shelter at all, bareheaded, to the blazing sun and hot winds. . . . Supplied with only a handful of parched grain in the middle of the day, and a single hard chapatti (or thin coarse wheaten cake) at night and a very little dirty water, they suffered also from hunger and thirst. Then, about every five minutes the Maulavi's emissaries assailed them—threatening to take away their lives if they did not instantly become Mohammedans. . . . At last the third, the fatal day, that was to seal their doom, arrived; but it passed away as usual. On the sixth day, however, the Maulavi himself came to them; and again by threatenings and by promises, he strove to persuade them to renounce Christ, and embrace the faith of Mohammed. . . . His patience, however, now seemed exhausted by the resolute refusal of the poor sufferers, and their steadfast perseverance in witnessing a 'good confession' of the name of Jesus. Accordingly, disappointed and chagrined, he went away, denouncing instant and summary vengeance. . . . That very day, the sixth of their confinement, in consequence of the arrival of the gallant Neill, with his fusileers, a band of European and Sikh soldiers issued out from the fort to attack the rebels. After a severe conflict the latter were totally defeated; and on the following morning, before daybreak, the enemy retreated, and abandoned Allahabad with so much precipitation that they left their prisoners behind—unslaughtered. Soon were Gopi Nath, his family, and the other Europeans, delivered. Then did they joyously unite with their missionary brethren and others in praising and magnifying the name of their faithful covenant-keeping God, who had so wondrously sustained them amid such complicated trials and sufferings. . . . The calmness and resolute fortitude manifested by this native Hindoo Protestant minister, when under trial and condemnation by an arch-priest and arch tyrant of antichrist Mohammedanism, may well bear comparison with any of the more notable trials of European Protestant ministers by the arch-priests and arch-tyrants of antichristian Popery."

From the National Intelligencer.

The Locusts this Year.

Messrs. Gales and Seaton.—As many persons are inquiring of me where the locusts will appear this year (1858), please permit me to inform them, through your columns, that they will appear in the State of Mississippi, and will occupy the whole western portion of the State, from the Mississippi River eastward to the ridge of land that divides the State running north and south, averaging about forty-five miles from the river; and they will extend north and south to the boundaries of the State, and will most probably extend northwardly into a small portion of south-western Tennessee. They will also appear in a portion of the south-east section of Louisiana, particularly in the parishes of East and West Feliciana. They will no doubt extend into other parishes adjoining, but I have not been able to obtain information from others.—They will not extend east of the Ridge in Mississippi; they will appear there (east of the ridge) in 1859, in connection with other large districts in Alabama, in Georgia, etc. These locusts belong to a tribe of thirteen years' locust, which I have designated Cicada Tredecim, and their advent is just as regular and precise to the year and to the day as is that of their northern brethren.

ren. In Mississippi they begin to leave the ground about the first of May, and in Louisiana (East and West Feliciana) a few days earlier, say 25th to 28th April. Their first appearance above ground is generally unnoticed unless particularly looked for, and for several days they make no noise.

GIDEON B. SMITH.

Baltimore, Md.

Greatness and Condescension of God.

The following beautiful illustration is found in "The Christian Life, Social and Individual." By Peter Bayne.

Endeavor to embrace the universe in thy conception; let thought take to it the wings of imagination, and imagination open the oceanic eye of contemplation: view the stupendous illimitable whole. Then conceive God infinitely above it; filling it all with his light, as the sun fills with its light the dew-drop; to whom the countless worlds of immensity are as the primary particles of water composing the dewdrop are to the sun. Then add this thought: that He, around whose throne the morning stars forever sing, to whom anthems of praise from all the star-choirs of immensity go toning on eternally from galaxy to galaxy; hears the evening hymn of praise in the Christian home, the lowly melody in the Christian heart, the sigh of the kneeling child; and when the little task of his morning sojourn is over, will draw up the Christian, as the sun draws up the dewdrop, to rest on the bosom of infinite love.

Truth.

The following beautiful illustration of the simplicity and the power of truth, is from the pen of S. H. Hammond, formerly editor of the Albany State Register. He was an eye witness of the scene in one of the higher courts:

A little girl nine years of age, was offered as a witness against a prisoner who was on trial for a felony committed in her father's house.

"Now, Emily," said the counsel for the prisoner, upon her being offered as a witness, "I desire to know if you understand the nature of an oath?"

"I don't know what you mean," was the simple answer.

"There, your Honor," said the counsel, addressing the Court, "is any thing further necessary to demonstrate the validity of my objection? This witness should be rejected. She does not comprehend the nature of an oath."

"Let us see," said the Judge. "Come here my daughter."

Assured by the kind tone and manner of the Judge, the child stepped toward him, and looked confidently up in his face, with a calm, clear eye, and in a manner so artless and frank, that went straight to the heart.

"Did you ever take an oath?" inquired the Judge. The little girl stepped back with a look of horror, and the red blood mantled in a blush all over her face and neck as she answered:

"No, sir."

She thought he intended to inquire if she had ever blasphemed.

"I do not mean that," said the Judge, who saw her mistake, "I mean were you ever a witness before?"

"No, sir; I never was in court before," was the answer.

He handed her the Bible open.

"Do you know that book my daughter?"

She looked at it and answered, "Yes, sir, it is the Bible."

"Do you ever read it?" he asked.

"Yes, sir, every evening."

"Can you tell me what the Bible is?" inquired the Judge.

"It is the word of the great God," she answered.

"Well, place your hand upon this Bible, and listen to what I say;" and he repeated slowly and solemnly the oath usually administered to witnesses.

"Now," said the Judge, "you have sworn as a witness, will you tell me what will befall you if you do not tell the truth?"

"I shall be shut up in the State Prison," answered the child.

"Anything else?" asked the Judge.

"I shall never go to Heaven," she replied.

"How do you know this?" asked the Judge again.

The child took the Bible, and turning rapidly to the chapter containing the commandments, pointed to the injunction, "Thou shalt not bear false witness against thy neighbor." "I learned that before I could read."

"Has any one talked with you about your being a witness in court here against this man?" inquired the Judge.

"Yes, sir," she replied. "My mother heard they wanted me to be a witness, and last night she called me to her room and asked me to tell her the Ten Commandments, and then we knelt down together and she prayed that I might understand how wicked it was to bear false witness against my neighbor, and that God would help me, a little child to tell the truth as it was before him. And when I came up here with father, she kissed me and told me to remember the Ninth Commandment, and that God would hear every word that I said."

"Do you believe this?" asked the Judge, while a tear glistened in his eye, and his lip quivered with emotion.

"Yes, sir," said the child, with a voice and manner that showed her conviction that its truth was perfect.

"God bless you my child, said the Judge, "you have a good mother. This witness is competent," he continued. "Were I on trial for my life, and innocent of the charge against me, I would pray God for such witness as this. Let her be examined."

She told her story with the simplicity of a child, as she was, but there was a directness about it which carried conviction of its truth to every heart. She was rigidly cross-examined. The counsel plied her with infinite and ingenious questioning, but she varied from her first statement in nothing. The truth as spoken by that little child was sublime. Falsehood and perjury had preceded her testimony. The prisoner had entrenched himself in lies, till he deemed himself impregnable. Witnesses had falsified facts in his favor, and villainy had manufactured for him a sham defense. But before her testimony, falsehood was scattered like chaff. The little child for whom a mother had prayed for strength to be given her to speak the truth as it was before God, broke the cunning devices of matured villainy to pieces like a potter's vessel. The strength that her mother prayed for was given her, and the sublime and terrible simplicity—terrible I mean to the prisoner and his associates—with which she spoke was like a revelation from God himself.



ADVENT HERALD.

BOSTON, FEBRUARY 13, 1858.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The New Birth.

"Will you give a brief exposition of John 3:3?" JOHN T. DIXON.

Peace Dale, R. I.

This interrogation is in reference to the words of our Lord to Nicodemus: "Except a man be born again, he cannot see the kingdom of God."

It is argued, insufficiently we think, by some Adventists, that the new birth, here brought to view, is the resurrection of the body; and it is in respect to this interpretation, that an exposition of this passage is solicited.

We think that a careful examination of the text, context, and parallel scriptures, will convince any candid and clear thinking reader that such a dispo-

sition of it must result from a very hasty and superficial view of its import.

It is argued that—as our Saviour, (Rom. 1:4) is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead," therefore all are made sons of God by the resurrection. The fallacy of this consists in not distinguishing between what causes one to be a son, and what declares him to be. A holy life declares a christian to be a son of God, but it is not that which makes him a son. That is done by the Holy Spirit. In like manner, Christ is not made the Son of God by the resurrection; but that event was an indisputable proof that he was,—what he had before claimed to be, and which had been affirmed by heaven,—the son of God. It is also argued that,—as our mortal bodies are to be quickened by the spirit, (Rom. 8:11)—therefore the resurrection, is being born of the Spirit. This also is a fallacy; for the reason, that to be born of the spirit and to be resurrected by the Spirit, are different and distinct events, according to scripture testimony, as we shall attempt to show in the following article. Because the Spirit is shown to do a given thing, it by no means follows that that thing is identical with some other thing which it also does. Another point with such reasoners is that when men become christians they are only begotten of God—distinguishing between being begotten and being born. This distinction, however, is entirely gratuitous and unauthorized—the same original word being rendered the one, that is rendered the other. As the words are the same in the Greek, to attempt a distinction in the English, is unwise and futile.

The language of the text is addressed to Nicodemus, a Pharisee, and a member of the Jewish Sanhedrim, which constituted him "a ruler of the Jews." He had heard of the fame of Jesus, was convinced of the reality of His miracles, and being strongly impressed by them that Jesus had come from God, though, perhaps, not entirely settled respecting it, he sought a private interview that he might learn more fully the doctrines which Christ inculcated. Why he came to Jesus in the night, it is needless to speculate respecting; for it may have been to avoid the observation of the Jews; or, it may have been, only, that he sought the more quiet seclusion of those silent hours when his conference with the Saviour would be less likely to be interrupted. However this may be, his tone and appearance are respectful and enquiring.

His state of mind was perfectly obvious to our Lord,—who "needed not that any should testify of man, for He knew what was in man," (John 2:25) and who, therefore, was acquainted with all the prejudices of Nicodemus, both as a Jew and as a Pharisee. As a Jew, he would naturally judge that the children of Abraham would take precedence of all others,—and that less was required of them, than of other sinners, to fit them for the kingdom; and as a Pharisee, he would rely greatly on an outward conformity to the Mosaic requirements. Some of the Jewish doctors taught, according to Justin Martyr, that "to all who were of the seed of Abraham, though they were sinners, and disobedient to God's laws, should be given an eternal kingdom;" and such held to no necessity for a change of heart.—This erroneous view was repeatedly corrected by our Saviour in his public ministry; and as Nicodemus in complimenting Him, as a "Teacher come from God," made no mention of His doctrines, as calculated to regenerate the affections, Christ in the commencement of His reply to the respectful salutation of this Pharisaic Jew, strikes at the root of this omission by the declaration that, "Except a man be born again, he cannot see the kingdom of God."

Now while "the Sadducees say that there is no resurrection, neither angel, nor spirit," it was not so with Nicodemus; for "the Pharisees confess both," (Acts 23:8). As he was a distinguished member of that sect, and of course held firmly to the doctrine of the future resurrection of the dead, and that the deceased fathers would be raised to participate in the privileges of the future kingdom, it would have been, not only needless, to have told him that the resurrection must precede its establishment,—and to which he might have replied, "True, Rabbi, so our sect teaches,"—but it would not have met the difficulty in Nicodemus' mind, and corrected his dependence on outward acts, by showing him the necessity of inward regeneration. This was the thing which he needed to have particularly impressed on him; but which was not done, unless it was in the declaration respecting the necessity of being "born again," as a preparation for admission to the kingdom and for the first resurrection that will precede, and usher the saints into it.

The import of Christ's words seems not to have been apprehended by Nicodemus. He recognized their literal significance, but did not perceive the trope which they contained—that the meaning was couched in a Metaphor. And mistaking Christ to affirm a repetition of the natural birth, he enquires, How that could be?

Some, instead of "born again," render the phrase "born from above;" but had that been its literal meaning, Nicodemus would not have confounded it with the natural birth—that not being the literal meaning of the words, as it is of "born again."

The Saviour then explains His meaning, and says: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." vs. 5—8.

The phrase "born of water and of the Spirit," is sometimes treated as if it meant, two births—born of water, and also born of the Spirit; but, evidently, the birth is one of which the spirit and water are concomitants; and the whole is simply equivalent to the former phrase, "born again,"—the same as being "baptized with the Holy Ghost and with fire," was one act,—viz, the descent of the Holy Spirit on the disciples in the shape of cloven tongues of fire. In like manner, to "be born of water and of the spirit," must signify being regenerated by the renewing and sanctifying influences of the Holy Spirit and obeying Christ in the ordinance of baptism—the latter being the outward and visible sign of the inward and invisible grace. Thus it is equivalent to "believing and being baptized," as the Saviour said, "He that believeth and is baptized shall be saved," and hence, because of the confession of Christ before the world by the outward act, the previously received grace is called "the washing of regeneration and renewing of the Holy Ghost," Titus 3:5. For as water will purify the body, it is an appropriate symbol of the renewing of the mind; and as "baptism doth now save us," it is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God" which is symbolized by it, that is the constituent of the new birth. As Christ commands baptism, with belief, that ordinance may not be despised—not that baptism alone saves; but what can be thought of the belief of him, who when told that he must believe and be baptised, refuses that sacrament; or what can be thought of his hopes of salvation? Men may be ignorant of the precept, or mistake or differ respecting the nature of the ordinance, without perilling their salvation; for as those to whom of necessity the administration of the ordinance is not possible, so it is not the omission of, but contempt for it, that will condemn those who reject it.

Having shown in what the new birth consists,—a renewal by the spirit, and recognition of the gift of that grace, by the outward sign of water,—the Saviour proceeds to show, that, were a second natural birth—as Nicodemus had misunderstood His words—possible, it would be entirely inefficacious; for the reason, that like begets only its like. As "that which is born of the flesh is flesh," a second, or any number of natural births, would do nothing towards fitting a man for the kingdom.

The word "flesh," here, is not in contrast with the human spirit, but is put by a synecdoche for all that we inherit in our natural birth—our earthly fathers being called the "fathers of our flesh," (Heb. 12:9), and from whom we inherit all the disabilities of the fall, so that without being begotten, or born again by the Spirit of God we can never attain unto salvation. Hence, when we read: "That which is born of the Spirit is spirit," we are not to understand the human spirit, in distinction from the body, but that regenerated condition of the spirit which will be perfected in the resurrection of the whole man.

That this regeneration, and not the resurrection, is the new birth referred to, is also evident by the illustration which the Saviour uses. The operation of the Spirit on the heart, he likens to the blowing of the wind—the effect of which is manifest, though the wind itself is invisible, and whence it comes, or whither it goes, is unknown. Said the Saviour: "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth. So," i. e. in just such a silent and unaccountable manner, "is every one that is born of the Spirit." Thus is the heart renewed—no one being able to tell how, but the result is seen in the whole subsequent life and conduct. This would be no illustration of the resurrection, but is a most apt and beautiful one of the operation of that Spirit which manifested Himself on the day of pentecost, when, "suddenly, there came a sound from heaven, as of a rushing mighty wind, and it filled the house where" the disciples were sitting.

Again, that it was regeneration, of which Nicodemus knew nothing, and not the resurrection—an article of his creed which doubtless, he fully believed,—is farther evident from his interrogatory reply: "How can these things be?" He could have been

at no loss to understand how God, who created man, could raise him from the dead; he could have had no difficulty on that score; but how a sinful man and subject of perdition, could be suddenly regenerated and made a justified saint and heir of the kingdom, was a mystery, which the pharisaic religion of the Jew could not readily apprehend.

Nor is the evidence of the application of the new birth, to the conversion of the sinner into a saint, here ended; for, the Saviour, in reply to the last question of Nicodemus, rebuked his blindness, by the home searching inquiry, "Art thou a master in Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"

As the Saviour had told him only earthly things, the new birth was a change that is experienced here on the earth, where the evidence of that change may be apparent to man in the flesh: and, as a Master in Israel, Nicodemus ought to have fully known that his own scriptures made regeneration a pre-requisite of the kingdom, and that regeneration was the renewing and sanctifying influences of God's spirit. He also knew, that the Jews denominated *proselytism* a new birth—these maxims being received among the Jews that "wisdom is given from above" (Targ. in Eccl. 7:7), and that "when a man is proselyted, he is an infant new born." (Seld de jure Nat. lib. 2. cap. 4.) Also all proselytes were received into the Jewish church by baptism, and no Jew even, who had lived as a Gentile for a single day, could be restored to their communion without washing. Thus Christ, used a phraseology with which the Jews were very familiar, and their use of this term should have prevented Nicodemus from mistaking its import.—Well, therefore, might the Saviour marvel, that a master in Israel, who called a proselyte, "an infant new born," and inducted him into his church by washing, should have failed to recognize, under the metaphor of "born of water and of the spirit," that higher meaning,—not mere proselytism, but the change of the affections—which our Lord in his teachings inculcated.

That by the new birth, is meant regeneration is farther evident from the terms which are applied to the subjects of that change: "For in Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature," Eph. 6:15. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 2:12,13. Paul, in declaring himself a witness that Christ is risen, refers to himself—his conversion being so long after that of the other apostles—as "one born out of due time," Cor. 15:8. He also attributes justification to be: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified freely of His grace, we should be made heirs according to the hope of eternal life, Titus 3:5-7. James says, "Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures," James 1:18. And Peter speaks of Christians as, "born again, not of corruptible seed, but of incorruptible, by the word of God." 1 Pet. 1:23.

It is only by this new birth that any one can be changed from a child of Satan to a child of God, so as to be entitled to recognize God as his Father, or himself as a son in the family of God. It is on this principle that the distinction is made between "the children of the kingdom," and "the children of the wicked one," in Matt. 13:38. Hence the Saviour said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," Matt. 18:3. In this passage, being "converted," appears to be precisely equivalent to being "born again," and it stands in the same relation to the kingdom, a pre-requisite for admission into it,—that the new birth does. As a little child is the result of the natural birth, so conversion makes men "babes in Christ" (1 Cor 3:1); and, as "babes," born of the spirit, they need at first to be fed with spiritual "milk, and not meat" (v 2); for such "new born babes desire the sincere milk of the word that" they "may grow thereby," (1 Pet. 2:2), and become "sons of God" (Gen. 6:2), and "the children of the Highest" (Luke 6:35), or the children of light," (1b. 16:18).

When Paul says, "They that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit" (Rom. 8:5), he evidently refers to the two classes of mankind,—those who are merely "born of the flesh," and those who have been born again "of the spirit"; and, he says, "ye are not in the flesh," that is, merely of the fleshly birth, "but in the spirit, if so be that

the Spirit of God dwell in you," Rom. 8:9; "for as many as are led by the Spirit of God, they are the sons of God." Such have received the Spirit of adoption into the family of God, whereby they are enabled to address Him as "Abba, Father"; and the Spirit itself beareth witness with our Spirit, that we are the children of God, and if children, then heirs,—heirs of God and joint heirs with Christ," (vs. 14-17). God "having predestinated us unto the adoption of children by Jesus Christ" (Eph. 1:5), we need to grow in grace,—feeding on the "milk," and then on the "meat" of the "word"—"till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we be no more children, tossed to and fro and carried about by every wind of doctrine," (Eph. 4:13-14). This is a putting off of "the old man," and a putting "on the new man, which after God, is created in righteousness and true holiness."

The evidence that one has been thus born again, is found in his acts. He that purposely doeth the will of Satan, cannot be a child of God; but "if ye know that He is righteous, ye know that every one that doeth righteousness is born of him," (1 John 2:29); which is a demonstration that those who are regenerated in the temper and spirit of their minds, have been thus "born of the Spirit," or "born again." As he that purposely "commit-teth sin, is of the devil," so, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:8,9). And this difference, in the purposes and acts of the two classes of men, determines to which class they respectively belong. For, "in this the children of God are manifest and the children of the devil" (v. 10)—which shows that this manifestation is in this state, where men can see to which class any person may belong. Thus men manifest their faith by their works. The latter are not a merit, by reason of which salvation can be claimed; but they are the necessary consequence,—the natural outflowing of faith, and the only evidence of its possession. Where faith is, these will follow; but it is through faith in Christ Jesus, that the birth is effected, by the Holy Spirit. For, "whosoever believeth that Jesus is the Christ, is born of God"; and "whatsoever is born of God, overcometh the world"—i. e. after he is thus born; "and this is the victory that overcometh the world, even our faith," (1 John 5:1.) As it is only by our natural birth that our life in the flesh was given, so it is only by the new birth, that a spiritual life is begun within us. And so, he that hath the Son hath life; and he that hath not the Son of God, hath not life." And "we know that whosoever is born of God sinneth not; but he that is begotten (the same word) of God keepeth himself, and that wicked one toucheth him not," vs. 12-18.

Fairhaven, Mass., Feb. 2, 1858.

"He tempereth the wind to the shorn lamb." Is this scripture? If so, where is it recorded? If not where is its origin? Yours, H.

We think there is no such scripture; but cannot at this moment point to its origin.

If any reader can do so, it will confer a favor.

A BOY'S IDEA.—Not long since, a class of little boys in a Sunday school were engaged in reciting the wonderful history of the Creation, which formed their lesson. The class had progressed to that part of the narrative in which the creation of light, and the expression of the Creator on beholding the work of his almighty power, are related. The teacher at this point asked, "And what did God say when he had created light?" A little boy, seven years of age, whose turn it was to answer the question, was at a loss for a reply. He looked thoughtfully for a moment, and then, with eyes glistening with delight that he had recalled the fugitive idea, he answered, "God said, that's well done." The boy had the idea, but his rendering of it is original and forcible.

A WORD TO IDLERS.—A person once called and introduced himself by saying that "he was come to spend an idle hour with Mr. Benson." "Be assured," said that eminent man, "that Mr. Benson has no idle hours. From seventeen to eighteen hours he spends every day, either in reading, or praying, or preaching. Besides, he is going to preach this evening; and he mostly spends an hour upon his knees before he goes into the pulpit." With some degree of confusion, the person withdrew; and it was hoped that he learned, by the mode of his reception, never again to disturb ministers when they are preparing to preach, or to imagine that they have idle hours to spend with idle people, who are not conscious of the value of time.

A STRANGER ON HORSEBACK.—There was a little boy once playing in his father's yard, and as he was playing a stranger on horseback rode up and said,

"My little boy, will you please to give me some water to drink?" This little boy was very polite and obliging, as all good children are; so he went and got some water, and gave it to the stranger. The stranger drank the water and thanked the little boy, and as he was riding off, he said, "My little boy, don't you know that you have got a soul to be saved?" Well, after the stranger was gone, his words kept ringing in the ears of the little boy: "Little boy, don't you know that you have a soul to be saved?" He kept thinking about it night and day, and could not rest until he was converted, and became a dear child of God. And I expect when he gets to heaven, he will be very glad to meet the stranger there.

Well, reader, this book is a stranger. It is like a bird that comes in at one window and goes out at the other: and now, while you are reading it, I would say to you, as the stranger did to the little boy while playing in his father's yard: "My dear young friend, don't you know you have a soul to be saved? Yes, you have a soul, a precious soul."—*American S. S. Visitor*.

A very little boy had one day done wrong, and was sent, after paternal correction, to ask in secret the forgiveness of his heavenly Father. His offence had been passion. His mother, anxious to hear what he would say, followed him to the door of the room. She heard him ask to be made better, never again to be angry, and then he added with simplicity, "Lord, make ma's temper better too!"

BOYS' HIDING-PLACE.—For some time past the police have noticed the sudden disappearance of boys of whom they have been in pursuit along the new uninclosed street leading from Farringdon street to Clerkenwell. The other day two police constables lost sight, in this way, of some boys who disappeared under one of the arches at the side of the street. On searching the arch, an aperture was found in the earth large enough to admit a boy. The aperture led to the main sewer. A boy was sent in, and he found a number of boys assembled at the upper part of the sewer of Benjamin street. They had cooking utensils and a quantity of straw and hay to lie on. They were ordered up to the number of twenty, from twelve to fifteen years of age, all known to the police. It appears that a toll of a half penny was demanded of each boy on his entrance.—*New York paper*.

A Fracas in Congress.

WASHINGTON, FEB. 6. The House was in session all night. A fight occurred between Messrs. Grow of Pennsylvania, and Keitt of South Carolina. The latter struck Grow twice, and Grow knocked him down. The parties were then separated.

One o'clock A. M. Mr. Davis of Mississippi unacceptably proposed by way of variety that the House have a few speeches. Mr. Grow objected.

The proceedings were exceedingly dull, about one-tenth of the members being either asleep or nodding in their seats. A few were smoking cigars, and others going and coming from refreshment rooms. Just at this point the House was thrown into most violent excitement, and a fearful scene of confusion took place.

A member of Congress, who was a witness, gives the following particulars:

Mr. Grow objected to Mr. Quitman's making any remarks.

Mr. Keitt said, if you are going to object, return to your own side of the House.

Mr. Grow responded, this is a free hall and every man has a right to be where he pleases.

Mr. Keitt then came up to Mr. Grow and said—I want to know what you mean by such an answer as that?

Mr. Grow replied—I mean just what I say; this is a free hall, and a man has a right to be where he pleases.

Mr. Keitt taking Mr. Grow by the throat, said: "I will let you know that you are a damned black Republican puppy."

Mr. Grow knocked up his hand, saying: "I shall occupy such a place in this hall as I please, and no nigger driver shall crack his whip over me."

Mr. Keitt then again grabbed Mr. Grow by the throat, and Mr. Grow knocked his hand off, and Mr. Keitt coming at him again, Mr. Grow knocked him down.

The respective friends of both parties rushed to the rescue. Various members on each side engaged in the fight, which took place in the area fronting the Clerk's desk. Mr. Washburne of Ill. was conspicuous among the Republicans, dealing heavy blows. The speaker loudly and imperatively demanded order, and called on the Sergeant-at-Arms to interfere.

That functionary, carrying his mace of office, together with his assistants, hurried to the scene and crowded into the thickest of the fight, in which at least a dozen members were engaged. Some moments elapsed before this truly fearful contest was quieted. The members having reluctantly returned

to their seats, there was a dead calm in comparison with the scene just enacted.

The House did not adjourn till 1-2 past 6 o'clock A. M., the consideration of the Kansas Message being assigned for Monday.

P. S. In the session of Monday, Feb. 8th, the House voted, by a majority of three, for the reference of Pres. Buchanan's Message on the Lecompton Constitution, to a select committee of 13. This was a defeat of the Administration party. Mr. Keitt then rose to a personal explanation, and apologized in a handsome manner for the violation of the order, dignity and decorum of the body, assuming the whole responsibility of being the aggressor in the attack upon Mr. Grow—adding, however, that he was not conscious of being struck, but fell in consequence of stubbing his toe! Mr. Grow responded in dignified and proper terms, and the subject was dropped.

SCRIPTURE TROPES.

The use of tropes being for the purpose of illustration, ornament or emphasis, a right understanding of them becomes absolutely imperative to a correct knowledge of the Scriptures. The following catalogue will comprise the more frequent use of the more prominent ones, alphabetically arranged.

B.—BY BETA.

Continued from our last.

BEAM, *n. Lit.* A heavy piece of timber, suitable for building purposes: "Let us go up to Jordan, and take thence a beam," 2 K. 6:2.

—A Simile, when a comparison to it is illustrative of great size: "The staff of his spear was like a weaver's beam," 1 Ch. 11:23.

—A Metaphor, illustrative of the magnitude of one enormity, in contrast with another: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thy own eye?" Matt. 7:3.

—A Substitution, when a disposition made of it, illustrates analogous acts: "Who layeth the beams of his chambers in the waters," Ps. 104:3.

—A Personification, when an act is imputed to it that implies intelligence: "The stone shall cry out of the wall, and the beam out of the timbers shall answer it," Hab. 2:11.

BEAR, *v. Lit.* To sustain or carry: "They shall bear the burden with thee," Ex. 18:32.

—A Metaphor illustrative of enduring, or communicating: "Let me bear the blame forever," Gen. 43:9. "Let me run and bear the king tidings," 2 Sam. 18:19.

—A Substitution for enduring something analogous to that borne: "It is good for a man to bear the yoke in his youth," Lam. 3:7.

BEAR, *n. Lit.* A Beast: "Thy servant slew both the lion and the bear," 1 Sam. 17:36.

—A Simile, when a comparison to it is illustrative of characteristics like those possessed by it: "They be chafed in their minds, as a bear robbed of her whelps," 2 Sam. 17:8.

—A Synecdoche for the species to which it belongs: "The cow and the bear shall feed,"—Isa. 11:7.

BEAST, *n. Lit.* An irrational animal: "We will say, some evil beast hath devoured him," Gen. 37:20.

—A Simile, when by a comparison, some beastly quality is illustrated: "So foolish was I and ignorant I was as a beast before thee," Ps. 73:22.

—A Metaphor, expressive of anything beastly: "That they might see that they themselves are beasts," Eccl. 3:18.

—A Synecdoche for beasts: "The beast of the field shall honor me," Isa. 43:10.

—A Substitution, when an act in connection with a beast, is put for some analogous event: "My flock became meat to every beast of the fields, because there was no shepherd," Ezek. 34:8.

—An Apostrophe, when they are addressed in a manner that a beast may be made to respond to: "All ye beasts of the field, come to devour, yea all ye beasts in the forest," Isa. 56:9.

—A Personification, when they are referred to as understanding what they are incapable of, as when made parties to a covenant: "In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground," Hos. 2:18—to illustrate that "the beasts of the fields shall be at peace with thee," Job 5:23.

BEAT, *v. Lit.* To smite or strike continuously: "They did beat the gold into thin plates,"—Ex. 39:3.

—A Metaphor, illustrative of anything intense and continuous: "The sun beat on the head of Jonah," Jonah 4:8.

—A Substitution for any analogous act: "What mean ye that ye beat my people," Isa. 3:15—i. e. subject them to oppressive acts.

To be continued.

NOTE.—We have thought best to correct the tasks performed by the different members of the class, and

to give each in what we consider a proper form and manner; and then, under the head of Corrections, we will state the important alterations made, and the reasons for making them; so that all the Class may be learning by the corrections of each. As no one knows who is being corrected, no one need feel any delicacy on the subject; and persons will learn more from the correction of error, than by the simple statement of truth. By seeing, also, that others are imperfect, no one will be discouraged by a sense of self-imperfection.

MEMBERS OF THE CLASS IN TROPES are requested to offer any criticisms on the examples given of tropes—to call in question any word wrongly defined or classified, and to supply any important figure under the respective letter that is omitted. And each one will please to have his or her list ready to follow in its alphabetical order.

CORRECTIONS OF BETA.

Our corrections of this have been so so unimportant, that we do not specify them. Beta will see them by comparing with his copy.

EXPOSITORY.

THE PROPHECY OF ZECHARIAH.

CHAPTER V.

"And the messenger who talked with me went forth and said to me, Lift up now thine eyes, and see what is this that goeth forth." v. 5.

"And I said, What is it? And he said, This is the ephah that goeth forth. And he said, This is their appearance in all the earth." v. 6.

"And behold there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah: (v. 7.) And he said, This is wickedness.

And he cast it into the midst of the epoch: and he cast the weight of lead on its mouth." v. 8.

And I lifted up mine eyes, and looked, and behold, there came forth two women, and the wind was in their wings; for they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven." v. (9.) Then I said to the messenger who talked with me,

Whither do these carry the ephah?" v. 10.

"And he said to me,

To build for it a house in the land of Shinar: and it shall be established and set there on its foundations." v. 10.

An "ephah," was the ordinary Jewish measure for grain, and contained about six of our pecks.—Had this symbol been of the ordinary size of an ephah, it is singular that the prophet should have enquired what it was; but it seems to have varied from it, in being sufficiently large to have a woman seated in it. The talent of lead, served for a cover to the ephah; and when this cover was raised or lifted he beheld the women who were enclosed in the ephah. It is not shown what symbolized "wickedness;" but it is evident that the symbol of wickedness was distinct from the woman in the ephah; for she is already seated there, and wickedness is cast into the ephah with her; and then the ephah is again closed by its ponderous cover—the talent of lead; is borne away, by the women with stork-like wings, to the land of Shinar,—there to abide permanently.

The symbolization is somewhat obscure,—but the women evidently symbolized the Jewish nation, which was in process of restoration. They had again been offered great blessings, and were threatened with great curses; and here they are shown their doom, provided they should ignore the conditions on which the renewed promises were made to them: they should again go into captivity, and no more as a nation be restored, till mortality be swallowed up of life. Should they do wickedly, it was to be permanently sealed up with them, and the nation and their sins irrevocably doomed to be banished again from Judea—the land of Shinar, the land of their former captivity, being a symbol of the places to which they should again be driven, if they sinned. The women with stork-like wings, are symbolic of the agencies of their banishment.

The Jews did again sin: God said to them, Mal. 3:8 9.—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me; even this whole nation."

They sinned and forfeited all the national pre-eminence which might have been theirs during the Gentile dispensation. Said the Saviour, Matt. 21:43, "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

Musings of an Evangelist.

NO. 5.

Can one travel; associate with thousands; see men in a great variety of circumstances, with as many dispositions; hear their reasonings; learn their hopes and conduct; without thinking? Certainly not. Well, is it best to think aloud? Some think so, and some think not. I believe it is best to tell our thoughts on some things, for the edification, reproof, correction and warning of those who hear.

It has long been the opinion of a class of religious people that the ministry of the gospel was made a subject of traffic by some beside the Roman priests; that a system of trade was often resorted to, by which to sell the artificial theology and spontaneous wisdom of large-brained clergymen; and abundant evidence has appeared in proof that they did not err in such opinions. Poor Christians, honest and clear-headed Christians, rich misers, stingy men, enemies of the gospel, self-conceited men, and money lovers, have with one voice condemned the traffic of "hirelings" in the church, and the Bible responds,—"Amen."

Does it not look all out of place to see a class of Christians offer a certain sum, which will entice a smooth speaker, or a learned man, or perhaps neither, but a popular one, from one place where, if he is a good man, he is needed, to another, to labor with them; to pay large sums to secure the labors of certain gifts, while they turn away from their service, or refuse the labors of more humble, devoted and useful men? Surely this is wrong.

Well, we condemn this whole train of conduct, and descant upon its evil tendency, unchristian spirit, &c. But, What now? Why do you use a term which looks another way? Because I have been thinking in another direction. The truth is, so much has been said against hirelings that many, even honest-minded persons, have forgotten the gospel requirement, to support the truth by providing for its ministers. And many more, not so well disposed, seek to evade responsibility.

I knew a man less than "fourteen years ago," and I am quite sure he was in the body, and labored earnestly and effectually for the upbuilding of the cause of God, and the salvation of sinners,—the same believed duty required him to go out and preach in the "high-ways and hedges," and compel the people to come to Christ and his truth. The people were glad to have meetings, loved to hear the gospel, rejoiced in "a free gospel." They were awake to hear, and wanted such an one to come often. He thought the prospect good to spend time and pay tolls, keep a team, travel, &c., that souls might be saved. Thus he labored from place to place when he could, and worked with his hands to supply his wants. The brethren were always glad to see him; some were reclaimed, some converted, morality advanced, Christianity revived. The brethren prayed earnestly for the preacher; asked God to give him wisdom, grace, humility, and make him useful in bringing souls to Christ; to give him many stars in the crown of his rejoicing,—souls as seals of his ministry; to bless him temporally; supply all his wants; take care of his family; blessed God for ever sending his servant among them; asked the preacher to come again, every time he left them. In some places, one or two had the mind to give something to the brother to aid in fulfilling their prayers. In some places several were free to do what they could; while in other places none gave a farthing—the gospel was free. If any had a mind to give, it was some one who was too poor to do so.

In such cases I have thought the people had not grown up into Christ their living head; had not a knowledge of all the truth which it was important they should know. How could one help thinking of such passages as, "Who goeth a warfare any time at his own charges? Who planteth a vineyard and eateth not the fruit thereof? or who feedeth a flock and eateth not the milk of the flock? If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. 9:7-11.

And when we have seen such an one spending his time and money as long as he had any, to preach a free gospel to those who spend their whole time to earn money, and they reaping the fruit of his toils, and rejoicing in it for a time, we dare not wonder

he did not beg for money, because he would have been marked immediately "an hireling." But we turned to Christ's discipline and read, "Do not they which minister holy things live of the things of the temple? even so hath the Lord ordained that they which preach the gospel should live of the gospel."

"No Credit Here."

DEAR BRO. HIMES:—Not long since, in walking through the streets of one of our large cities, my eye caught this very singular, but somewhat common sign, "No Credit Here." It was painted in large, rude characters, with black paint, on a piece of a dry goods box. Curiosity prompted me to enter the store, and I found it filled with such groceries and provisions as are sold in large cities, while behind the counter stood a minister of the gospel selling his goods to his customers on this sad principle.

I left the store, and I should have thought myself very fortunate could I have left these three strange words behind; but they follow me wherever I go, continually ringing in my ears, and I hope by sending them to you it may soothe some of the sad thoughts they have called up:

NO CREDIT HERE.

No credit here! hang up your sign,
Call every starving pilgrim near;
Although these goods were never mine,
I know you give no credit here.

No credit here! how sad the sigh,
When starving want, with scalding tear,
Comes here for crumbs she cannot buy
Because you give "No credit here."

No credit here! who gave thee thine,
To crave the gold you hold so dear?
Be that your motto, this be mine;
To tell the world, no credit here.

No credit here, 'tis sad to die
For food. I know you prize so dear
To leave this world, without a sigh,
Because you give no credit here.

No credit here! No wish to save,
No saddened prisoner's heart to cheer,
No food to give, no good to crave
Because you give, no credit here.

No credit here! I'll travel on
To reach my home, nor linger near,
Should angels ask me why I come
I'll tell them all, "No credit here."

No credit here! Some friendly star
May lend a ray to light me there,
Unless indeed its brightness mars
By your sad sign, no credit here.

No credit here! A long farewell,
Perhaps some angel lingers near,
To carry where? No tongue can tell,
That gloomy sign, no credit here!

No credit here! Nay, pilgrim, nay;
No cooling draught thy heart to cheer;
Then take thy staff, away, away,
Assured they give "No credit here."

No credit here! Whose lot is this?
When free from earthly toil and care,
When hoping for eternal bliss,
But find that sign, No credit there.

T. DUDLEY.

Illinois.

Duties of the Times.

Nor is the study of prophecy less important than the historical Scriptures. "That ye may be mindful of the words spoken before by the holy prophets." "We have also a more sure word of prophecy, whereunto ye do well that ye take heed as to a light shining in a dark place, till the day dawn and the day-star arise."

The ruin of the Jews was accomplished because they knew not the voice of the prophets which were read every Sabbath-day in their synagogues. They did not know the time of their visitation. We of the present day are in similar danger. The Bible is most explicit in its enunciations of coming events, and the signs of the Lord's coming and the last days. But if we neglect to study the book which reveals all these things, how shall we know them? If we do not know them, how shall we prepare for them?

How frequently it is said, "The prophecies are mysteries, and there is enough in the Bible that is plain to occupy our attention." O, how insulting to the wisdom and goodness which gave us a knowledge of futurity! What an impeachment of His wisdom in inspiring such a book! How then can we dare to neglect so important a work? What do we know of the Messiah except as he was revealed in prophecy? Is it not the great bulwark of the Christian system? Without it, where are we? If prophecy is profound (obscure it is not) then is there the more need of diligent study to grasp its mighty thoughts. It is the duty of every one to be so far acquainted with prophecy as to know their place in the record, in order to be prepared for the peculiar duties of their own age. If this is the last or closing generation of the world (and undoubtedly it is,) what manner of persons ought we to be in all holy conversation and godliness?

To know the times without performing their du-

ties, will be of no service to us; but rather increase our condemnation. But "If ye know these things, happy are ye if ye do them."

There are duties growing out of a knowledge of the times, to ourselves, and to our fellow-beings. It is not, as some seem to imagine, a reason for indolence, because we near the end; but the reverse. If the judgment is near, the more earnestly should I try to save souls by winning to Christ. If the coming of the Lord draws nigh, the more earnestly should Christians exhort one another, as they see the day approaching. O may the love of Christ constrain us, in this holy work, that like Enoch and Noah, we may walk with God, and have the witness that our ways please him.

J. LATCH.

Letter from A. H. Brown.

BRO. HIMES:—The hard times caused by the financial revulsion which has come upon us as a nation, affecting all kinds of business, and extending itself throughout the whole world, have brought many persons whose minds were entirely absorbed in the pursuit of worldly gain, to reflect upon their ways and to see how vain and uncertain are all things here below. As it is natural for the human mind to be grasping after something, "real or imaginary," when once it loses all hope of prosperity, it turns from earth to heaven, and with earnestness, seeks those things which are above where Christ sitteth at the right hand of God.

Such has been the case with many persons, in this place.

The first Methodist church in upper Rahway, have been blessed with a great revival, in which nearly one hundred have made a profession of religion. In the lower Rahway M. E. church, a number have professed their faith in Christ, and the Baptist church also have been holding a protracted meeting for several weeks, in which a number have been added to the church. I had the pleasure last Sabbath morning of seeing two of them buried with Christ in baptism in the likeness of his death and raised in the likeness of his resurrection. It was a solemn scene. Now it is to be hoped that out of so many persons, professing faith in our blessed Lord, some will be saved in the everlasting kingdom of God.

I have made this place my home for more than two years; and although my business requires me in New York the most of my time, yet I am here generally on the Lord's day, and there not being any Advent meetings here, I attend the Baptist church. Mr. Rollinson, the pastor, I think, is a very good preacher. His manner of delivery is original with himself; he presents his subject with strong and forcible illustrations, and with an earnestness which makes the audience feel that he believes what he says. Two weeks ago last Sunday, he gave notice that he would deliver three sermons on the judgment. I went in the evening to hear his first discourse.—His text was taken from the 17th chapter of Acts, "God hath appointed a day in the which he will judge the world in righteousness." He said the time was unalterably fixed in the mind of the Almighty, and quoted several passages to show the character of that day; that it was the day of judgment and perdition of ungodly men, a day in which the heavens shall depart as a scroll, and the elements shall melt with fervent heat, the earth also, and the works therein shall be burned up. In his reference to the elements he used precisely the same arguments as are made use of by our Advent ministers. Though he did not profess to understand the time, yet he said, for ought we know, the Lord may soon come; and then urged a preparation for it.

I am glad that there are some in the different denominations who understand and preach the manner and character of that event, if they do not understand the precise time. I do rejoice to know that our redemption draweth nigh. This blessed hope is a great source of comfort to me, amid the trying scenes of earth. I feel rooted and grounded in the truth of it, and can see nothing so desirable as the coming and kingdom of our Lord and Saviour Jesus Christ, when all the faithful of every land, of every age, and clime, shall be safely gathered home.

Since we have resided here, we have had visits from several Advent brethren in the ministry, some of whom have had an opportunity to preach in two of the churches. Bro. L. D. Mansfield was here a year ago last summer. The Baptist church being without a minister at that time, invited him to fill the pulpit on the Sabbath. He gave them two practical discourses, which were listened to with deep interest, and the congregation was much pleased with the doctrines presented.

In March last we had a visit from Bro. J. W. Daniels, who was invited to preach in the Presbyterian church. He took his text from the Lord's prayer, "Thy kingdom come; thy will be done in earth as it is done in heaven." Many were pleased, while some others were unable to comprehend it, although it was presented with freedom and clearness.

Bro. F. Gunner was here in August last, and

spent one Sabbath; and it so happened that the Baptist church were without a minister, and Bro. G. was invited to fill the pulpit during the day.—He gave a clear exposition of the 11th chapter of Rev. in the morning, and in the afternoon he preached on the blessed hope, which gave great satisfaction. With these exceptions, we have not been favored with much Advent preaching.

Yours, in hope of immortality,

ANSON H. BROWN.

Rahway, N. J., Jan. 25th, 1858.

Letter from C. M. Gould.

DEAR BRO. HIMES:—I take this opportunity of writing a few lines to you to let you know that I am among the living; where mercy may be sought and pardon obtained. Blessed be his Holy Name that He has not cast us off while sinning against him; it is through faith in his death and sufferings, that we may have peace toward God, and grace that will stem all opposition to him while sojourning here below. He died that we might live; the just suffered for the unjust, arose again for our justification, ascended on high, from whence we look for him to come in like manner, with ten thousands of his saints; and will be admired in all those that believe.

We live in a critical period of time that was predicted as "perilous times." Many are saying, my Lord delayeth his coming. Men as a general thing are "lovers of pleasure more than of God," giving heed to doctrines of seducing spirits and of devils (Spiritualism) speaking lies in hypocrisy, &c.

I have often wondered how that men of such attainments as we have in this 19th century, and take the Holy Book of Inspiration for their guidance, can promulgate to the world the doctrines of this world's conversion,—the literal return of the Jews to Palestine,—the Post Millennial theory, &c.

To my mind it is quite clear from the whole tenor of Scripture that the time is not far distant, when the startling cry will be heard, "Behold he cometh." The times of the Gentiles are nearly fulfilled, Jerusalem has been trodden down, and will be until He comes to restore all things. Antichrist is soon to be destroyed by the appearing of our Saviour; all the true Israel are to be gathered and reign with Christ on the new earth; vice and cruelty are to be heard of no more in our streets; the heathen are to be given to Christ and the uttermost parts of the earth for his possession; nations are to learn war no more; every knee will bow in humble submission to the Lord of all; the meek are to inherit the earth; "they shall all be righteous, they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

I am very much delighted in reading letters of information from some of our contributors—Wheeler, Chapman and Wilcox,—the last of which, published a piece on the Jewish question in March last. Bro. W. illustrated my ideas on the question of the Jews in particular. The interrogations of J. M. Orrock, are all interesting. As long as points at issue are discussed in a brotherly and friendly way, there can be no harm done; for our aim and object should be to "buy the truth, and sell it not."

I still hope that the *Herald* will be published; for I think it the best religious paper that I am acquainted with. May you be blessed in your endeavors to scatter the truth abroad. May you be successful in your Missionary labors, in winning souls to Christ, and as time rolls onward, may we be led and guided by the same hand that led the Israelites through the wilderness of Arabia; and when we finish our pilgrimage here below; may we be prepared to enter that bright Canaan that is prepared for the faithful.

"O may we all be found
Obedient to thy word;
Attentive to the trumpet's sound
And looking for our Lord!"

O may we thus ensure,
A lot among the blest;
And watch a moment to secure,
An everlasting rest!"

Yours, looking for that blessed hope,

CARMEN M. GOULD.

Letter from L. Buel.

BROTHER B.:—I have read your views and arguments on the intermediate state of the dead.—There appear to be three beliefs or views in regard to it. One is that they are not conscious, and one that they are in hades, or paradise, and the last that they go to heaven at death. It is apparent to every unprejudiced, sober, reflecting mind that all of the three views can't be true.

I was brought up in the belief of the immortality of the soul, and that the righteous went to heaven at death. I never heard it disputed till a few years since. When I heard it questioned, I thought I would investigate it for myself.

With your leave I will give through the *Herald* the result of my investigations on the doctrine. In the first place, I directed my attention to the crea-

tion of man (feeling that if we take wrong premises we shall come to wrong conclusions; but if we take right premises we shall be very like to come to right conclusions.) Was man created with eternal life or immortality in him, or was he created eligible to partake of the tree of life and become immortal.—Any one taking the ground that man was created with immortality should realize that man was created a little lower than the angels and that he was responsible for his action. I take the ground that man was created without a character and that he was responsible for his actions. Otherwise he could not be accountable for his actions. The tree of life and the tree of good and evil was placed in the garden of Eden. If man was created immortal, there would be no need of the tree of life in the garden, for there would be innate immortality in himself and would not need to partake of it; much less should he place the tree of good and evil in the way of a never-dying immortal soul, the penalty of which is death, and why did God place the cherubims and a flaming sword which turned every way to keep the tree of life after his transgression? If the soul is immortal it would neither make him the better or the worse; but it goes to show that man had forfeited all right and title to the tree of life and immortality by transgression, and it was necessary to guard the tree of life that man should not partake of it in his present condition and therefore not be benefited by the sacrifice of Christ, who came to bring light and immortality to light through the gospel.

Does it look reasonable that God should make the penalty of death to only reach the body, and the soul go clear? Does God do business to halves? If God made the soul of man immortal he would make the body to correspond, indestructible. Did it not take the whole of man to transgress? The action of the body was only the performing of what was conceived in the heart. Therefore the word saith, the soul that sinneth shall die, Gen. 2:7, and "the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and he became a living soul. At death dust returns to dust and the spirit or breath to God who gave it. All agree that dust returns to dust as it was; for it is demonstrated before our eyes, but not so in regard to the soul or breath. There is so much pride in the human heart that they do not like to give up the idea that they are immortal, but believing the teachings of the old Serpent, who said, "ye shall not surely die." If man has gained the same by hearing to the serpent as he would to have partook of the tree of life, then he may have eternal life in him; but I think no one will be so foolish as to believe that we receive eternal life through the enemy of all righteousness.

I have given some of my ideas in regard to the foundation, or premises of the belief of the mortal dying man. When this mortal has put on immortality and this corruptible put on incorruption, then shall be brought to pass the saying that death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? Ezekiel gives a very lucid and clear view of the resurrection in his valley of dry bones,—bone coming to his bone, sinew, then flesh, then skin, a perfect body, as Adam's was before he breathed into him the breath of life. Ezekiel was commanded to call on hades or paradise for the souls to come and enter into their bodies, that they might live. According to the views of some it should read so, but what was he commanded to say? to prophesy to the winds to enter into this body, or breath, and they stood up an exceeding great army. These are the whole house of Israel. Israel is one that prevails with God;—all that have prevailed with God, in all ages of the world, are the true Israel. Those that have fallen asleep in Jesus will have part in the first resurrection—on such the second death hath no power.

If these few thoughts have not offended you or any of the brethren, you may hear from me again; for I believe in soft words and hard arguments. My heart is open to conviction from one that thinks I am in error.

Yours, hoping for eternal life at his appearing and kingdom,

L. B.

Letter from L. Long.

DEAR BRO. :—About forty years ago I found myself rooming with a fellow student who was a materialist, which was my first acquaintance with that form of belief. We had frequent discussions, in which he argued that thought and reason depended on organization; and of course, that death was the end of all existence. He believed there had been such a personage on earth as Jesus Christ, but that he was an impostor and not what he pretended to be.

But who ever dreamed that materialism would be mixed with religion? like the clay and iron in the toes of Nebuchadnezzar's image?—and least of all by those "looking for and hasting unto the coming of the day of God." Shocking as it may appear, I

have heard one whom I have supposed to be one of the called and chosen and faithful say that he believed that all there was of Jesus Christ died on the cross; and, in a series of articles sent to me recently, on "What is man?" if I understand the argument, he is represented to be a material being without any spiritual existence, who loses his identity at death, so that the reappearance of a similar being in a future world is a new creation and not a resurrection. It is written somewhere, "That God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but have pleasure in unrighteousness."

All error in the Christian world comes not from what is written in the word of God, but from our inferences; and with many minds, their inferences or deductions are paramount to God's word. Hence the caution: "Lean not to thine own understanding, but trust in the Lord with all the heart."—"Abraham believed God, and it was accounted to him for righteousness." "Now the promise that he should be the heir of the world was to Abraham and his seed through the righteousness of faith."—"Abraham is the father of us all." "There is one faith," viz. Abraham's. He believed God. God says, "the soul that sinneth, it shall die." When? "It is appointed unto man once to die, and after death the judgment." "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust to the day of judgment to be punished."

Whoever therefore believes the soul of man ceases to exist before the day of judgment, disbelieves the above declaration,—that it is reserved to the day of judgment to be punished. "Let God be true, and every man a liar." "It is better to trust in the Lord than to put confidence in princes."

Strange that men of common sense should make no distinction between physical and moral or eternal death.

I have been much pleased with your articles on the intermediate state, and find no fault with your general course.

Our minister told us last Sabbath he believed the millennium had commenced, and thought, probably the seventh angel had commenced sounding. Does he expect that Christ and Anti-christ will reign conjointly?

L. L.

Holyoke, Mass., Jan. 20, 1858.

Justified by Faith.

Though innocency is better than repentance, yet he whose garments are stained with guilt, cannot do better than repent. And God treats the penitent believer as though he was innocent. Christ was made a sin-offering for me, that I might receive the righteousness of God in him. I am justified through Christ, and by faith:—through Christ meritoriously,—and by faith instrumentally. "Through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things."

Just as I am,—and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come.

R. H.

MR. EDITOR :—It was with regret that I saw your announcement in reference to Dr. Cumming on "baptism"; because his work "contained views" on that subject—"at variance with ours." To me it looked like mutilating his work unnecessarily; besides, to me those "views" appear to be entirely sound; but D. W. Lamb thinks differently. In reviewing Dr. Cumming, he quotes Acts 2:12, and says, "Now as it filled all the house where they sat, they evidently must have been immersed." What was the "it," that "filled all the house"? and in what were "they evidently" "immersed"? verse 4, "And they—the disciples—were all filled with the Holy Ghost."

Now no one will contend that any person must necessarily be in a house, in order to be baptized with the Holy Ghost. Then how much room or space, must be "filled," in order to constitute "baptism"?

Now it seems to me, that inasmuch as the spirit is poured out, if immersion only is baptism—that the candidate for water baptism, must be put in a situation to be immersed with water; while at the same time it must be "poured out" upon him.

Yours for truth,
Sandwich, Ill., Feb. 2, 1858.

PHILO ELZE.

Bro. D. I. Robinson writes from Haverhill, Mass., Feb. 1st, 1858 :—

At Exeter I spent Sabbath before last. There is a good company of believers. One who had been seeking sometime appeared to come out clear, and bear testimony in the evening. The meetings were very good, and well attended. They would like to have Bro. Himes send them an appointment sometime, if he can.

I had three meetings at Kingston, and our friends

were much encouraged; five of their children started to serve the Lord, and some others also. It was a time of refreshing to that little company who have held on through trials and have not fainted. We have good meetings here; there seems to be good attention, and some conviction, though no special revival among us. There has been some among the Methodist at Kingston, and also here. May God spread it to all. Let us all pray, live and believe for reformation. That is our calling, and we have no right to live otherwise, much less to profess to be Christians, and looking for the Lord.

Bro. B. Harlow writes from So. Carver, Mass., Jan. 8th, 1858 :—

BRO. HIMES :—I feel thankful to my Heavenly Father for the privilege of reading your valuable paper. It is about all the Advent preaching I have, except the Bible.

The good Lord is reviving his work in this part of his moral vineyard. The work commenced amongst the Baptists in the south part of Middleborough, and is spreading in all this region. Praise God, about one hundred souls have been converted and the good work is going on. In this place some ten or twelve have experienced the pardoning love of God, shed abroad in their souls. A daughter of mine, eighteen years of age has shared in the blessing.

OBITUARY.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Eaton, C. E., after a short illness, January 18th, 1858, Bro. RUFUS LABEREE, aged 52 years.

He left a wife and five children to mourn his loss. The funeral service was attended on the twenty-first. He was followed by a large company of mourners and friends to the Congregational meeting house, which was soon filled with sympathizing friends, among them several ministers, two of whom were relatives of the deceased, where all listened attentively to a discourse upon our hope, after which the Baptist minister (who did not refuse to sit in the pulpit) arose and spoke of his profitable and intimate acquaintance with Bro. L. The last time he saw him was in the house of worship, where he spoke of his hope and the shortness of time, &c. So death, with his mighty tramp is laying low the friends of Jesus; but we look forward but a little when

The mighty conqueror shall appear,
High on his royal seat,
And Death, the last of all his foes,
Lie vanquished at his feet.

D. W. S.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practices as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotics of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to

originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer :—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefragably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where.

Jan 2—ly

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BY JOSHUA V. HIMES.

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BOSTON, FEBRUARY 13, 1858.

There is no further intelligence from Oude.

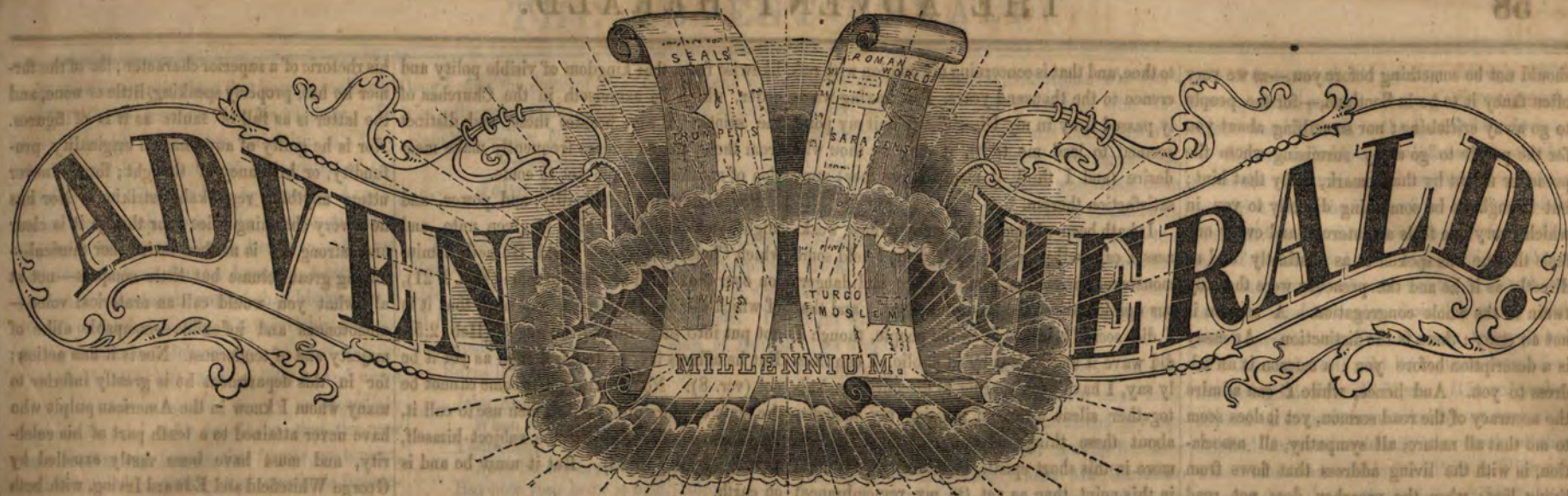
quire he would see what could be done. Many were pressed with the belief that this was a better The than going before a Justice to collect debts.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Jesus Christ; or a View of this world as it was, as it is, and as it is to be. By T. M. Preble, Compiler of Hundred Stories for Children, &c. "He that answereth matter before he heareth it, it is folly and shame unto him." Prov. 18 : 13. Second Edition, revised and improved. Boston : published by the Author. 1868.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 A.M. and 3 P.M.—R. Hutchinson. Pastor.

To Aid this Office.—Rev J Holbrook 50 cts, V Ball (for \$2 see receipts) 8.00; B Emerson \$1.00; H Gil \$3.

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Parade 893, C C Banks 892—each \$1.
Wm Biddle 913, A Houghton 924, D Winchester 8
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T Brown, to the cr. of Eld E Fair 318—with no bal
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WHOLE NO. 875.

BOSTON, SATURDAY, FEBRUARY 20, 1858.

VOLUME XIX. NO. 8.

THE SLEEP OF THE BELOVED.

"So he giveth his beloved sleep." Psalm 127:2.
Sunlight has vanished, and the weary earth
Lies resting from a long day's toil and pain,
And, looking for a new dawn's early birth,
Seeks strength in slumber for its toil again.
We too would rest: but ere we close the eye
Upon the consciousness of waking thought,
Would calmly turn it to yon star-bright sky,
And lift the soul to Him who slumbers not.
Above us is thy hand with tender care,
Distilling over us the dew of sleep:
Darkness seems loaded with oblivious air,
In deep forgetfulness each sense to steep.
Thou hast provided midnight's hour of peace,
Thou stretchest over us the wing of rest;
With more than all a parent's tenderness,
Foldest us sleeping to thy gentle breast.
Grief flies away; care quits our easy couch,
Till wakened by thy hand, when breaks the day—
Like the lone prophet by the angel's touch,
We rise to tread again our pilgrim-way.
God of our life! God of each day and night!
Oh, keep us still till life's short race is run!
Until there dawns the long, long day of light,
That knows no night, yet needs no star nor sun.

Sabbath Readings on the Acts.

BY REV. JOHN CURMING, D. D.

Continued from our last.

CHAPTER IV. 31—33.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Acts 4. 31—33.

This is a portrait of a church that may be called the model church of Christendom. Instead of looking to Rome as the great type of the christian church, or looking backward to the Nicene church, or the church of the patristic ages, we ought to be satisfied with no model short of that which is here set before us—the model of the apostolic church, when apostles were the ministers, the Holy Spirit the Inspirer, and the name Christ, in the midst of it, was all and in all. It is in order to show some of the distinguishing features of this church that I have selected these remarkable words as the subject of special meditation.

First, be it noticed, that prayer was a dominant feature in the early Christian church. At the election of a successor in office, not in character to Judas, they prayed. At the day of Pentecost, when the first shower, the first spring shower, of an effusion that is yet to come, descended on the apostles, they were engaged in prayer. When they were persecuted by Scribe, and Pharisee, and Sadducee, their recourse was to prayer. Their joys brought them to God, their sorrows brought them God; whether they were persecuted or prospered, whether they were opposed or accepted, they went to God; in prayer, when they were persecuted and in trouble; in praise, when they were prospered and blessed. And they gave evidence of a fact that Christendom needs more deeply to feel, that ages of prayer have been ages of special and of lasting blessing.

We do not, I am sure, believe in prayer as we ought; not in long prayers, not in eloquent prayers, but in earnest, simple, heartfelt petitions unto God. We ought to pray for everything. We have no right saying or asking, "How do I know that this will be good for me?" That is intruding into God's province; he will take care of that. What he asks of us is, whatever be the burden that is heaviest, whatever be the fear that is dominant, whatever be the trial, whatever be the circumstances in which you are placed, you ask God to keep you, to defend you, to give you, or to bless you; just what you think and feel would be good for you, what you think desirable for you, ask God to give you nothing short of it.—And do not perplex your minds with this thought "But how do I know that it will be good for me?" God reserves to himself the prerogative of giving what is good for you, and withholding what is not: he requires you to exercise the privilege of asking in prayer whatever you feel you have need of.

Another striking feature, specially in the ministers, and indeed in the people also, of this primitive church, was, "They were filled with the Holy Ghost;" meaning, in the second chapter, evidently supernatural power; and in this fourth chapter, supernatural grace. We do not want the miracles of Pentecost revived; but we want the grace of Pentecost restored. Gifts are worthless in themselves unto salvation. "In thy name we have wrought many miracles: and I will say unto them, I know you not." But graces are essentially connected with salvation. Balaam was a prophet, Judas was an apostle; both did miracles, but each has gone to his own place.—Faith, as miraculous, is gone; knowledge, as inspiration, has ceased; but love, joy, and peace, these three, remain for ever and for ever.

Let us notice particularly the ministers of the primitive church. I have alluded already to the remarkable feature that Peter and John both exhibited boldness, though one only was the speaker. Both gave evidence they had been with Jesus, though one only spoke. And we cannot but notice (and I think this is one of the proofs of reality) how, throughout the whole New Testament the peculiar idiosyncrasy or character of each apostle is distinctly kept up to the last. It is just as easy to distinguish Paul from Peter, and Peter from John, and John from James, as it is for you to distinguish any two of your children, or any two of your friends, the one from the other. But what does this prove?—that grace does not macadamise human nature; it does not change the peculiar temperament of the man; it only inspires, sanctifies, purifies, ennoble. It does not make John Peter, or Peter John, or both something else; but it makes John a Christian, Peter a Christian, Paul a Christian. It makes the warm temper of the one, Christian; it makes the amiability of the other, Christian. It makes the fervid eloquence of Peter, Christian; it makes the powerful logic of Paul, Christian; it makes the short, terse, common-sense of James, Christian. Whatever be the feature it finds in the man, it does not extirpate that feature, but sanctifies, elevates, purifies, ennoble it. And if man had never fallen, there would have been the same distinctions. Eve would have differed from her daughters, Adam would have differed from his sons; one son from another, and one daughter

from another, and that indeed is the beauty of God's constitution of man; it is not the dull, dead level of a blank and bald uniformity, but grand common features, grand common elements, with all the infinite variety of varied, and holy, and beautiful development.

This teaches us too, as we shall see afterwards, what is the true unity of the Christian church. They think, in Rome, that it is all people prying together in Latin, submitting together to the Pope, wearing the same dress, chanting the same hymn, and that makes unity. It is no such thing: it is common faith, common love, common hope, common joy, clustering together around a common Saviour; this is true unity; and without this, there is no real unity at all. Peter and John the two leading ministers on this occasion, each preserved his own character. And I have no doubt, though John was silent, and Peter was eloquent, it was not fear on John's part, nor was it superior grace on Peter's part; but it was each exercising the gift that he had. God does not require you to exhibit a gift that you have not; but the gift that you have he asks you to have consecrated to his service. And the silent John may have done as much to spread the Gospel as the eloquent Peter. Many a man in his shop, many a one in Parliament, one as a physician, another a lawyer, or in any other office, may glorify God as truly, and it may be more widely, than the most gifted and powerful preacher of the truth. What man is, tells in this world fully as much as what man says. Man's life is eloquence, man's whole temperament and character is eloquence; and every word that is spoken in the lowest, the obscurest, bye nooks and bye courts of the world is on somebody, at sometime telling what will contribute to heaven or the very reverse. It is said that the words of Peter and John were characterised by great boldness. The word "boldness," as it occurs in the Epistle to the Hebrews—"Let us come boldly to the throne of grace"—means freedom of speech. This is the very same original word. It means with all freedom of speech, not caring who was present or who listened. Now, this ought to be the conduct of a minister still. The preacher should not ask who is present. There are but two classes in every congregation—sinners by nature, and saints by grace; and in speaking to mankind, we are to speak to them as having these two broad distinctions. I think it would be a great pity if the Church of Christ ever should be characterised by classes. It is on that ground that I have always felt a difficulty about what are called "ragged churches." It seems to me a perilous though a benevolent idea; I do not oppose them; I may not see what others apprehend who have paid more attention to it; but it would be an unhappy day for our country if the rich should worship in one place and the poor in another. The separation of classes would be a calamity where no separation should be. It is to me the most beautiful feature that man can witness, when we are privileged to see the highest and the humblest of the land meet together, as they must meet in the grave and at the judgment-seat, with the consciousness that humbles the high and dignifies the lowly, that God is the Maker of them all.—There is one place where we are all peers; and that place is in the house of God; and it would be, I do believe, an irreparable calamity if ever

there should be that separation which the idea of churches or chapels only for the poor is calculated—I do not say intended—to promote. The apostles did not inquire who was present, but spake with all boldness to priest and Sadducee; to the chief priest and the chief ruler, the words of everlasting life. But whilst they spoke with all boldness, this does not imply that they spoke with rudeness. Some people have an idea that you cannot be faithful without being rude; others think you cannot be earnest when you preach unless you make a great noise, and work yourself into a state of great excitement. The greatest forces are always the most calm. Nature's mightiest processes go on in silence and in secrecy; violence is not force; noise is not eloquence. We may speak with all boldness, and yet speak so gently and so courteously, that few shall be offended; but so faithfully and so freely, that every conscience shall feel that the preacher's hand is touching its innermost secret parts. Let us then, my dear friends ever try, whether we be preacher or people, to speak faithfully, boldly, but not rudely or coarsely, or by outraging the proprieties and courtesies of social life. The weapons they employed on this occasion, I cannot but notice, were prayer and preaching. An ancient writer said they used, in his day, non verbera, sed verba; "not blows, but words." To smite is persecution; to be silent when error is broached is treachery; but we must not promote error by a bribe. We want neither the bayonet of the soldier, nor the resources of the treasury. God's word is power; and where that Gospel is fully and faithfully preached, amid earnest prayer for a blessing, there is a promise, surer than rising suns, stronger than armies, "My word shall not return unto me void."

Their preaching on this occasion, which was so bold and so prayerful, was at the same time highly controversial. When one uses that expression many people reply,—and the remark is most common,—"I do not like controversies." Whenever you hear a person say so, always ask him, "What do you mean by controversies? If you mean calling people bad names—if you mean the speaker losing his temper, and plunging into all extravagant and fierce invectives,—then such controversy is an abomination, most unscriptural, most unholy. But if you mean by controversy, in love contending for the truth, saying the kindest things to the man, but the boldest, and the severest, and the most faithful things about the erroneous doctrines that he holds,—if you speak with respect of Pío Nono, but with no sympathy whatever with the dreadful errors that he holds,—if you catch the mantle of our blessed Master and speak as he spoke, but with something of the feeling of affection, and pity, and love, and compassion in which his speech was embosomed,—then such controversy is calculated to do immense good." The apostle's sermon here is controversy—arguing with them, appealing to what they accepted, appealing to what they admitted; and on the strength of that showing them that their conclusion ought to be his. And it was not only controversial, but it was directly personal. In the sermons recorded in this chapter, we read—"Ye have done so and so; ye builders have rejected the stone that is made the head of the corner." Such is the proper preaching. A sermon

should not be something before you,—as we very often fancy it to be in Scotland,—for the people to go away criticising; nor something about you for the people to go away surmising whom the preacher meant by that remark, or by that hint; but it ought to be something directly to you, in which every one feels an interest, and every one feels that he was spoken to as distinctly and as directly as if he and the preacher were the only twain in the whole congregation. A sermon is not an essay: there is the distinction. An essay is a description before you; a sermon is an address to you. And hence, while I can admire the accuracy of the read sermon, yet it does seem to me that all nature, all sympathy, all association, is with the living address that flows from living lips; when the preacher does not read something about something, but speaks truths to them that are listening and looking while he speaks.

To be continued.

Original.

Beatitudes of the Mountain.

No. 4.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matt. 5:6.

"Where hunger and thirst is not, the body is not nourished; he must have a stomach to his meat that will have good by it; chewing in his mouth will not do it, though he swallow it; if his stomach be against it, he will vomit it up again. And can this spiritual hunger and spiritual thirst be where the inward man is not sanctified? Can he have a spiritual stomach whose heart is not cleansed? The curing of our souls of their spiritual diseases must begin at the heart, and the inward causes of corruption must thence be purged, before there can be any true reformation or sound health in the outward parts: even as the heat of the face is not much abated by casting water and cooling things upon it, but by allaying inwardly the heat of the liver. If an apple seem never so beautiful, yet if it be rotten at the core, it will putrefie."

Joseph Mede.—A. D. 1628.

Heavenly Father, I am hungry,
Look in pity on thy child;
Creature comforts all are fleeting
I am on a barren wild:
Feed me with the heavenly manna,—
Feed me with angelic food,
Thou hast never slighted any
Who inquired for promised good.

Heavenly Father, I am thirsty,—
Thirsting for salvation's well,
Earthly cisterns, dry and broken,
All of disappointment tell;
Seeking for the mountain torrents,
I have far too often been,
Let me drink the living water—
Drink and never thirst again.

As the hart with weary footsteps
Hastens to the cooling brook,
So would I with ardent longings
For the healing Fountain look;
As a hungry man, with gladness,
Eats the food before him set:
So would I relieved from sadness
Blessings from my Saviour get.

Hark! methinks, I hear him speaking,—
Now he openly declares,
"Those who thirst for grace are happy,
Full fruition will be theirs."
I believe this gracious promise,
It will perfectly be done
When the righteous made immortal
Dwell beside the Coming One.

J. M. O.

A Puritan's Apology for His Millenarianism.

The following epistle, giving a "brief account of the author's opinion about the thousand years," was written by "that eminent servant of God, Mr. John Durant, preacher of the gospel in Christ Church, Canterbury;" it is prefixed to the second part of his work entitled, "The Salvation of the Saints, by the Appearance of Christ: 1 Now in Heaven—2 Hereafter from Heaven," which was published in London, in the year 1653.

In what I have said in my epistle to the former part had sufficed, I had not troubled thee with this; but that there is one particular, an account of which I judge it requisite to give un-

to thee, and that is concerning my opinion with reference to the thousand years. For, having wholly passed it by in my Discourse (albeit my point seemed to lead me to it), it may be thou wilt desire (and I think it meet to give thee) some satisfaction therein.

It hath been whispered by many (whose weakness I can well pass by) as if I had held some monstrous horridum, some strange and dangerous opinion about the thousand years. And that I did secretly infuse it to the people, though I did wave it and pass it by in public. I can freely say, I have been sparing to discourse, and altogether silent as to an infusing my thoughts about these things into any. And I shall do more in this short epistle, in discovering my mind in this point, than as yet (to my remembrance) I have ever done to any person in all my life.

To open my heart, therefore, to thee, reader, and to any who shall ask a reason for my hope with reference to the kingdom of Christ in the thousand years (for, through grace, I have hope therein, because it is for the small as well as the great, Apoc. 11:15, 18), I shall give this following answer with meekness and with fear.

There are now some years past since I came to some glimpse of this glory (so I judge it). But I confess at first I looked upon it as rather the private opinion of some scholars, than as any truth of the Scriptures, yet (remembering the precept of trying all things) I did, at times, spend some thoughts about it, and I began first to apprehend some probability in it, as that I am wholly captivated unto the belief thereof.

The way which I took to try, and in which I came to see this truth was that which I conceive both just and necessary, viz. by making a distinction between this point itself, and its appendices, i. e. between the opinion of Christ's kingdom on earth, now to be revealed in the last of times, and the particular thoughts that concern those things, that seem at least, to fall in with it; not as necessary consequences upon that opinion (which some unwarrantably do conceive, upon which account they reject it), but as concomitants, or conjectures of things to be in the same time.

For I perceived that this truth, as it was handed out by ancient and modern writers, lay as grain in chaff, or as a truth of the Scriptures mingled with the conceptions of men; which, as it occasioned offence, and was a stumbling to many, so it did eclipse the glory of that truth, which (delivered from these clouds) shines with much clearness and conviction.

Cerinthus of old, if he be not represented worse than he was (a thing too frequent) by records, did certainly much debase and defile this gold with dirt. And I believe Satan made use of his carnal conjectures to darken this truth (for I perceive this to have been Satan's policy to pollute, and so enervate, many truths by the mixture of men's traditions, which he could not suppress by plain contradiction). And Austine seems to have been taken off from this truth upon this ground, which formerly he had held, but professeth, in case it were held more spiritual, as it ought to be, and not so carnal, as it was and is by too many, he saw it tolerable, and that he sometime held it. And as Austine in his time, so many in ours are principally, if not solely, prejudiced against this truth upon the same ground.

To free myself from this, I considered and saw that the opinion of Christ's reign on earth a thousand years, to begin upon the ruin of Antichrist, and the settling of the called Jews, did neither necessarily justify, nor at all lay any necessity upon me to believe any the particular circumstances or apprehensions which some persons have maintained about it. And when I had thus brought the point purely, as it was in its substance, unto the touchstone, I found it gold indeed.

For clearly and convincingly, to me at least (for, reader, I give thee, but humbly, my own thoughts), the Scriptures hold forth that Christ is to have a kingdom on earth, distinct from the general kingdom of His power and providence, which He hath as God, equal with the Father, yea, and distinct from that kingdom which from of old he had, and hath by the Spirit of grace in the souls of His elected ones, yea, and distinct

likewise from that kingdom of visible polity and order, which he exerciseth in the Churches of the saints. I say, besides these, and distinct from these, the Scriptures frequently make mention of another kingdom yet to come.

For, besides the principality, and power, and might, and dominion, which is given unto, and which Christ hath in this world, He hath dominion over that world which is to come (Eph. 1:21), of which the apostle speaks, and saith that it is not put into subjection to the angels (Heb. 2:5). But he affirms it is to Jesus, though as yet it be not (ver. 8). Now, the world to come cannot be the state of glory in heaven, as men use to call it, for Christ shall in that state be subject himself, as it is, (1 Cor. 15:28). But it must be and is on earth.

Indeed, the Jews rightly expected this kingdom, as to the thing in the general, though they mistook the time; for He came first to suffer, and He was to go away to receive a kingdom, as He speaks in the parable, and which was promised Him in the prophet, as a reward for His suffering. For if he was to have a portion among the great, and as many as were astonished at Him (His visage was marred, &c.), so He should sprinkle many nations, &c., as it is Isa. 52:14, and 53:12. Now, therefore, as His first coming was to suffer, which the Jews mistook, so His next coming will be to reign, which some Christians mistake. For he shall come with His kingdom (Luke 21.) which he now waits to receive: for even in heaven He waits for the promise of having His enemies made His footstool as it is (Heb. 10:13); wherefore it is that Paul speaks of His next appearing, and of His kingdom as coming together (2 Tim. 4:11).

To confine which kingdom, as some do unto Christ's judging of all, is as short of the glory of Christ's kingdom as it had been short of the glory of Solomon's kingdom, to confine the notion thereof unto his act of judging the two harlots. Surely kings reign neither peculiarly nor principally in their assizes. Nor can the day of judgment, and act of judging, especially as they understand it who frame this objection, be the whole of the kingdom of Christ at His next coming.

To be continued.

Rev. C. H. Spurgeon.

Much is said of this eminent minister, and a faithful portrait is very desirable. We extract the following from the best we have seen, from the pen of Rev. J. Cross, a correspondent of the Nashville Christian Advocate. Mr. Cross is an original and elegant writer.

Mr. Spurgeon's popularity is as great as ever—rather on the increase. Envy and bigotry from the beginning spoke of him as a meteor—a will-o'-the-wisp—stared at by the multitude, but soon to explode and disappear. But all these prophecies have failed, and Mr. Spurgeon never had a larger audience than he has now. Formerly only the lower classes crowded his chapel; now every Sabbath finds the aristocracy of West End, clergymen of the Establishment, members of Parliament, and noble lords and ladies, occupying reserved seats around the desk at Surrey Gardens.

But what is the secret of his success? Whence his great popularity? Is there anything peculiar in the man himself, in his manner, or his doctrines, or the circumstances of his ministry? I will endeavor to answer these questions.

Mr. Spurgeon is certainly not indebted for his popularity to his origin, for he is of humble birth; nor to the influence of his sect, for the Anabaptists are among the least esteemed of the dissenting bodies in England. Nor is it to be ascribed to a fine person or agreeable manners; for he is a great, fat, rotund, overgrown boy—awkward in action, unhandsome in features, and scarcely tidy in dress—a man whom no lady would love at sight—more likely to be taken for a butcher than a preacher—apparently feasting more on roast beef and plum pudding than on "the bread that cometh down from heaven." Nor does he show a high degree of mental culture, or anything like refinement of taste; for his mind has manifestly never been closely schooled in metaphysical or dialectic studies, and frequently he is offensively coarse and vulgar in his style. Nor is his logic or

his rhetoric of a superior character; for of the former he has, properly speaking, little or none, and the latter is as full of faults as it is of figures. Nor is he guilty of any unusual originality, profundity, or brilliancy of thought; for he never utters anything remarkably striking. Nor has he a very charming voice; for though it is clear and strong, it is neither varied nor musical—having great volume but little compass—not at all what you would call an oratorical voice—monotonous and inflexible—incapable alike of majesty and of tenderness. Nor is it fine action; for in this department he is greatly inferior to many whom I know in the American pulpit who have never attained to a tenth part of his celebrity, and must have been vastly excelled by George Whitefield and Edward Irving, with both of whom he has so often been compared by an indiscriminating press. Not in any nor in all of these lies the power of Mr. Spurgeon; but it does lie, if I mistake not, in the following facts:

1. He is quite natural. In the pulpit he seems perfectly at home, and fears none but God. Free from all embarrassment of timidity, and entirely self-possessed, he talks to his hearers like a friend. Even in his most impassioned utterances, there is no pulpit tone—no clerical mannerism—nothing that you might not look for in the secular orator, or the scientific lecturer.

2. He is very simple. He says nothing that the youngest and most illiterate of his hearers cannot perfectly understand. His language is good idiomatic Saxon. There are no Latinisms, no Germanisms, no long and difficult words, no tangled and high pressure sentences—only such as may instantly be comprehended by the boot black and newsboy. He never aims at ornament, nor uses two words where one will answer. In this respect he resembles Wesley or Whitefield.

3. He is highly dramatic. Every thing lives, moves and speaks in his sermons. The whole indeed, is only a series of pictures, brought vividly before the audience. There are no cold and dry abstractions. Every truth is clothed with life and power. Metaphors and similes crowd upon one another as thick as Jeremy Taylor's or Edward Irving's; though not as graceful as the former, nor as gorgeous as the latter. But his chief forte is the apostrophe, in the use of which certainly he has seldom been excelled. His dramatic power, though inferior undoubtedly to Whitefield's or Irving's, is confessedly very great.

4. He is manifestly in earnest. No man perhaps was ever more so. He seems to put his whole soul into every sermon. He speaks as if he stood with his audience upon a trembling point between heaven and hell. His great desire evidently is to do God's work well, and save as many souls as he can. Hence that directness of application, that fervid hortatory style, which rivets the attention, forces home the truth, and makes every hearer feel himself personally addressed by the preacher. Hence also that boldness and fidelity which rebukes sin in high places, and speaks to "my noble lords and ladies" as plainly as the cab-driver and the kitchen-maid. The last time that I heard him, the Duchess of Sutherland was present, and several other noble personages, who perhaps had never listened to a dissenting preacher before; and if he did not deal faithfully with their souls that day, then Nathan did not deal faithfully with David, nor Paul with Felix or Agrippa. O, but he did thresh them with the gospel flail! O, but he did grind them, as with millstones, between the two tables of the law! He seemed to draw the string more tightly, and point the arrow more accurately, because he was aiming high. You will read these passages some day in his reported sermons. I never heard anything nobler from human lips. It was worthy of an Elijah or a Peter!

5. He preaches the doctrines of the gospel. Human depravity, Christ crucified, justification by faith, spiritual regeneration, and judgment to come, are his constant themes. It is the good old gospel, and nothing new, that he keeps before the people. I do not say, for I do not think, that he preaches this good old gospel in the very best form. All wheat has chaff. Mr. Spurgeon preaches Calvinism gone to seed. He is more Calvinistic than Calvin himself. But among the

chaff there is so much wheat that hungry souls cannot fail of nourishment under his ministry. In short, although he preaches Calvinism in a form which would be offensive to nine-tenths of the Calvinists of Christendom, he preaches Arminianism very much more. He is theoretically a Calvinist, but practically an Arminian. He has a Calvinistic head, but an Arminian heart; and his heart is so much greater than his head that it always carries the day. He invariably tells the sinner that he can do nothing, and must wait for God to do all; but then he falls to and urges him with such irresistible energy to immediate repentance and faith in Christ, that the poor man fortunately forgets the former statement, and is carried captive by the preacher's impetuous exhortation. Thus Mr. Spurgeon is constantly contradicting himself in the most remarkable manner, and it seems strange to me that every hearer does not see the incompatibility of his theory and his practice. In one of the sermons to which I listened, after having stated the doctrine of predestination and election in the strongest possible form, he exhorted his hearers with a most genial warmth to turn immediately to God; when all at once he seemed to recollect himself, but the heart still carried it over the head, and he exclaimed: "You may accuse me of preaching Arminianism; I care not—it is what I love to preach, and am bound to preach, and will by the help of God!" and still he went on with greater fervor than ever.

5. But the best of all is, God is with him. Who can doubt it? This is the chief reason of his success. It is not by might, nor by power, but by the Spirit of the Lord. Mr. Spurgeon is a sincere and simple-hearted man, deeply concerned for the salvation of his fellow-men, and God is blessing his labors.

Go on, Mr. Spurgeon, and don't be afraid of mingling too many Arminian appeals with your Calvinistic dogmas! You are doing a good work; and God prosper your ministry.

Presentiment.

The elder Buckminster was settled at Portsmouth, N. H. During the latter part of his ministry, he suffered a severe attack of illness, which left him in a state of debility and mental depression. Both causes combined disabled him from attending to his public duties, and a journey was decided on, with a hope that a change of scene, and relaxation from professional occupations, would restore him to health and tranquillity of mind. He accordingly started with his wife for Saratoga during the spring of 1812. His son, Rev. Joseph S. Buckminster, was at that time settled over the Brattle Street congregation. The father had proceeded on his journey as far as Marlborough, Vt., when he encountered a severe thunder storm, and seemed greatly agitated by the conflict of the elements. While the tempest raged, he sat in his chair, unable to rise, and poured out his soul in fervent prayer. At this very moment, while he was thus engaged in devotion, his son was dying in Boston, but he was himself totally ignorant of the fact. On the morrow he went to Reedsborough, where he passed the night. Awakening the next morning, he said to his wife: "My son Joseph is dead."

Being expostulated with, and assured of the health of his son, when last heard from, and told that he was dreaming, he replied calmly and decidedly: "No, he is dead."

On that day he himself expired, having followed his son into the eternal world after the lapse of twenty-four hours. Here was a fact which no one present knew. They did not indeed believe it, but thought the invalid dreaming. It took place hundreds of miles away. He does not conjecture it, he does not speak doubtfully, but with the utmost certainty, as something which he knows. He says decidedly, as he might have done, had it been authentically told him by a person cognizant of the event, "My son Joseph is dead." And it turns out to be so. This is strange. It shows the mind has, sometimes, a distant knowledge of facts that are taking place far distant, and is certainly a very curious phenomenon. Such well-authenticated facts show that it is no new thing, but that it was witnessed

long before the days of Spiritualism, and without a thought of that erroneous theory as an explanation.—*Rev. Dr. Sprague.*

John Anderson, My Jo.

This exquisite ballad, constructed by Robert Burns out of a different and somewhat exceptional lyric, has always left something to be wished for and regretted: it is not complete. But who would venture to add to a song of Burns! As Burns left it, it runs thus:—

John Anderson, my jo, John,
When we were first acquaint,
Your locks were like the raven,
Your bonnie brow was brent;
But now your brow is bald, John,
Your locks are like the snow;
But blessings on your frosty pow,
John Anderson, my jo.

John Anderson, my jo, John,
We clamb the hill thegither;
And mony a canty day, John,
We've had wi' ane anither;
Now we maun totter down, John,
But hand in hand we'll go,
And sleep thegither at the foot,
John Anderson, my jo.

Fine as this is it does not quite satisfy a contemplative mind; when one has gone so far, he looks and longs for something more—something beyond the foot of the hill. Many a reader of Burns must have felt this; and it is quite probable that many have attempted to supply the deficiency: but we know of only one success in so hazardous an experiment. This is the added verse:—

John Anderson, my jo, John,
When we have slept thegither
The sleep that a' maun sleep, John,
We'll wake wi' ane anither;
And in that better world, John,
Nae sorrow shall we know;
Nor fear we e'er shall part again,
John Anderson, my jo.

Simple, touching, true—nothing wanting, and nothing to spare; precisely harmonizing with the original stanzas, and improving them by the fact of completing them. This poetical achievement is attributed to Mr. Charles Gould, of New York.—*Home Journal.*

Self-Control.

A merchant in London had a dispute with a Quaker respecting the settlement of an account. The merchant was determined to bring the account into court, a proceeding which the Quaker earnestly deprecated, using every argument in his power to convince the merchant of his error; but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning, and inquired of the servant if his master was at home. The merchant hearing the inquiry, and knowing the voice, called out from the top of the stairs, "Tell the rascal I am not at home." The Quaker looking up to him calmly said, "Well, friend, God put thee in a better mind." The merchant, struck afterwards with the meekness of the reply, and having more deliberately investigated the matter, became convinced that the Quaker was right, and that he was wrong. He requested to see him, and after acknowledging his error, he said, "I have one question to ask you. How were you able, with such patience, on various occasions, to bear my abuse?" "Friend," replied the Quaker, "I will tell thee, I was naturally as hot and violent as thou art. I knew that to indulge this temper, was sinful; and I found it was imprudent. I observed that men in a passion always spake loud; and I thought if I could control my voice, I should repress my passion. I have, therefore, made it a rule never to let my voice rise above a certain key; and by a careful observance of this rule, I have, by the blessing of God, entirely mastered my natural temper." The Quaker reasoned philosophically, and the merchant, as every one else may do, benefited by his example.

Different Kinds of Christians.

There are Christians who attend church twice a day, rain or shine; those who attend only once, if it is pleasant, and not at all, if it is not. There are Christians who attend all kinds of concerts,

except monthly concerts; Christians who don't attend the theatre, and Christians who do; Christians who play cards, and Christians who do not; Christians who attend dancing parties, but don't give them; Christians who attend them and give them, but don't dance themselves; Christians who dance to a piano, but don't to a violin; Christians who send their children to a dancing-school, but not to Sunday School; Christians who think wine-drinking wrong, and Christians who don't.

There are Christian mothers who would attend prayer-meeting, but can't leave their families so long—one hour—but who attend gay parties once a week, leaving their families for three or four hours at a time. There are Christians who never have family prayers, and there are Christians who have; those who never, hardly, read their Bible, but read the evening papers daily. There are members too poor to take a religious paper, while subscribing for two or three secular journals. There are Christians who think dancing, card-playing, and theatre-going right, but preaching about them wrong. There are Christians who think that occupying an omnibus seat daily without paying is a very unbecoming thing, but who occupy a seat in church, month after month, without paying for light, fuel, or preaching. There are Christians who complain of the low state of piety in the church, who never attend a prayer-meeting. There are Christians who complain of the minister for not coming to see them, yet would feel awkward if he came to pray with them, or to ask them to attend prayer-meetings.—*Central Christian Herald.*

Faith.

Why dwell so much upon faith in the pulpit? says the man who calls himself practical. Why lay so much stress upon what a man believes? Why not say something about what a man does?

Our practical friend has an impression—strengthened by reading the works of Mr. Dickens—that these questions are unanswerable.

So far as we hear sensible men talk, and so far as our reading extends, the opinion is nearly universal, that the present money panic is a causeless one; that while there had been some overtrading and no little extravagance, yet that with the abundance of specie and the exuberant crops and many other blessings, the panic was really baseless, and resulted mainly from a mistake on the part of certain financiers, which spread like the stampede of the prairies, and produced first a fever of excitement and then an ague of paralysis.

In short it was a mistake. And what do we need? Nothing but confidence, says every one in private circles, nothing but confidence say the men of business; nothing but confidence, say the bank officers; nothing but confidence say all the newspapers.

Yet what is confidence but faith? It is the feeling that binds all holy intelligences in the universe to God. It is confidence in his power, wisdom and love; confidence which extends from angel to angel, from one glorified creature to another. When this is in full exercise the Bible says, and the ministry only repeat it, all is right.

But this is precisely what the shrewdest and most worldly men in America say of business. Until confidence is restored we can do nothing. Unless we can learn again to have faith in each other, crops are nothing, though every field waves with golden grain, though our barns are bursting with plenty; money is nothing, though the country is full of the precious metals, and it is nothing that every element of prosperity is richly here. We need an atmosphere to breathe—we are in a state of asphyxia.

The foolishness of God is wiser than men.—Will any one doubt henceforth that faith is the one want of the universe?—*Am. Pres.*

Curiosities of the Western Wilds.

In an outline narrative of Col. Beal's wagon road expedition from Fort Defiance, in New Mexico, to the Colorado river, the eastern boundary of California, as published in the *Alta California* we find mention made of some of the remarkable

natural features of the country through which the expedition passed. Among other noteworthy objects was El Moro, or the Inscription Rock:

"This remarkable natural formation merits a particular description. Emerging from the forest which skirts the bases of the backbone of the Western Continent, without any previous indication of its existence, and in the midst of an almost exclusively volcanic country, a smooth wall of white sandstone rises from the grassy plain which spreads away from its base, to an altitude of a thousand feet. At its south-eastern base is the spring known as El Moro. It is wedge-shaped, and its summit is crowned by an ancient aboriginal fortress, evidently the work of those whose tumuli are visible from Peru to Wisconsin. Sloping from the southwest is an artificial plateau leading to the western entrance of the mountain which forms a natural corral, capable of holding at least five thousand head of animals, and entirely impregnable except by a very narrow passage easily defended and partially fortified. In this corral grow the loftiest pine trees, whose heads are far below the crest of the rock which towers above them."

In one of its lateral explorations, while on the parallel of 35 degrees, the expedition came upon what was believed to be the celebrated canon of Aubrey, described by him in his notes. An idea may be gathered of the stupendous depth of this great chasm, from the fact that standing on its precipitous brink, a musket ball discharged, occupied nearly half a minute in reaching the bottom at its shallowest point. This was proved by frequent experiments. Its width was so great that a musket ball discharged horizontally, fell about a quarter of the way across. This chasm appears to be a vast sink in the general level of the country, the result of some ancient volcanic convulsion.

Some other peculiar features in this section of country are thus delineated:

"The road extending over the mesas resembled more a work of art, like the roads constructed by the Roman Generals and Napoleon, than natural formations. The palisade formations on all hands, loomed up like gigantic fortifications. Singular to say, the volcanic rock was carpeted with the most luxuriant blue gramma grass, affording food for animals, as nutritious as oats. Only a thin stratum of soil laid between this and the rock. Specimens of petrifications of the most wonderful description presented themselves. And there on the western bank of the Rio de la Xara they found a rock about twenty-five feet square, in the heart of which was a large petrified tree. This fragment was detached from the main body in which the boughs were distinctly visible.—They also found, in the beginning of their new route, inscriptions on the rocks, evincing the progression of the writers from Ideographic to the Phonetic character. This argues a very high degree of cultivation among the ancient inhabitants of these regions, as do their fortifications."

The Corn Rot in the West.

Very many of our Western exchanges allude in serious terms to the rotting of the standing corn in the respective localities in which they are published. The *Indianapolis Journal* of the 26th ult., says: "The rotting of standing corn to which we have alluded several times recently, is more extensive and injurious than we at first apprehended. In a great many localities it is seriously thought that enough sound corn for seed cannot be saved. We fear that on our 'bottom lands,' generally, the crop is greatly damaged. In many parts of the State the farmers talk of sending abroad for their seed, driven to this course by the utter lack of sound corn." The *Lafayette Journal*, Boone Co. Ledger, Hendrick's Co. Ledger, Columbus Journal and several other Indiana papers speak confirmatory of the above.

A correspondent of the *Chicago Tribune*, writing from Champaign Co. Ill., says:—"Good judges have estimated that there would have been 200,000 bushels of corn to have gone forward from this State, between this time and next harvest, but the frost of November, and the late warm weather have conspired to destroy, by de-

veloping mould and other forms of decomposition, one-half the crop; and we must cut down the figures one-half accordingly. We have 100,000 bushels of wheat on hand yet, among our farmers, but with mouldy and rotten potatoes we shall hold on."

The Louisville (Ky.) Courier of the 30th ult., remarks:—"Complaints reach us from all sections of the country of damage to the corn crop by the recent wet weather, and much has been lost by the floods. There is no doubt that the loss is immense. Great fear is expressed that there will not be enough seed corn to supply seed for next year. The editor of the Maysville Eagle, has recently made a tour through some of the counties in the northern part of this State, and he states that the injury to corn will amount to a destruction of one-half of the crop."—*Rural N. Yorker.*



ADVENT HERALD.

BOSTON, FEBRUARY 20, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The New Birth.

After completing the article in the last *Herald*, it occurred to us that we had not sufficiently dwelt on a single text,—which is the principal one with those who think that the resurrection is the new birth of the Saviour's instruction to Nicodemus—viz. that in 1 John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

It is argued that men sin after being converted, and that it is not impossible for men to sin while living in this world; and therefore that it cannot be conversion, but the resurrection that is the birth referred to.

To test fully the validity of this argument, it will be necessary to enquire, what John has defined the new birth to be? what is his definition of sin? what is meant by "doth not commit sin" and "cannot sin?" what, by "his seed remaineth in him?" and what the period of which he is speaking? For, those questions correctly answered, will determine the whole matter. And,

1. What does John explain the new birth to be? In his Gospel this evangelist, as already quoted, has defined it to be receiving Christ; which is done only at conversion; for he says: "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," John 1:12, 13. This is not explained to be a future act; but it is affirmed to be a gift already made—even to all who have received, or believed on Him.

In his epistles, the same evangelist shows the new birth to be a past event to believers, by the characteristics and evidences which he gives of it. He says "Every one that doeth righteousness is born of Him" (1 Jno. 2:29); "Every one that loveth is born of God," (4:7); "Whosoever believeth that Jesus is the Christ, is born of God," (5:1) "Whosoever is born of God overcometh the world," (v. 4); and "whosoever is born of God sinneth not, but, he that is begotten of God, keepeth himself, and that wicked one toucheth him not," (v. 18.) Now, to deny that true converts have experienced the new birth, is to deny that any are workers of righteousness, that any love, that any believe in Jesus, that any overcome the world, or that any, by God's grace helping them, keep themselves from the power of the wicked one; for all who do any of these, are affirmed by the evangelist to be born of God. As these are the characteristics of Christians, and as there can be no Christians without these, it follows, inevitably that to become a child of God, to love Him, to believe in Christ, &c, is to have been born again. And that this is a past event to all believers, is affirmed by the evangelist, when he says: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God;" and: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is," 3:1, 2.

That this birth synchronizes with conversion, is also shown by the communication, at that epoch, of the life that can result only from that new birth.—John affirms that "We know that we have passed from death unto life, because we love the brethren," while "He that loveth not his brother abideth in death," 1 John 2:14. Also, "Every one that loveth Him that begat, loveth him also that is begotten," or that is born "of Him" 5:1—the words being the same in the Greek. Now, as "every one that loveth is born of God," (4:7), the evidence of the new birth, is the same as that of having passed from death to life, and hence passing from death to life is the new birth, and is that which constitutes any one a Christian. Also, to have embraced Christ as the Savior, is to have received that new birth; for all such have in possession the life that is thus given—as John says: "He that hath the Son hath life; and he that hath not the Son of God, hath not life," Jh. 5:12.

The words of Christ in John's Gospel are to the same import. Said the Savior: "He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life," John 3:36. Here, life, is the result of believing; but "Whosoever believeth that Jesus is the Christ, is born of God," (5:1); So that the belief which has resulted in life, is the evidence of the new birth—making the reception of life and the new birth to be the same, and both to have been given to every one that hath the Son, or, who is a Christian. The Savior is still more emphatic, and affirms it with, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent me, hath everlasting life and shall not come into condemnation,—but is passed from death unto life," John 5:24. Again He saith: "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. . . . Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you.—Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day," vs. 47—54.

2. What is John's definition of sin? He says: "Whosoever committeth sin, transgresseth the law; for sin is the transgression of the law," 1 Jno. 3:4. And all "unrighteousness is sin," 5:17.

Any transgression of the law, then, or variation from righteousness, in thought word or deed, is sin. And that no one may boast of entire exemption from sin is affirmed by John when he says: "If we," which must include, "I John," the one who writes, and "you," the children, young men, and fathers of the church to whom he writes, and who had all been born of God—"If we," John writes, "say that we have no sin, we deceive ourselves, and the truth is not in us." If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned we make Him a liar, and His word is not in us." 1:8-10. Also, he says, "If any man see his brother"—who can be no brother if he has not been born again—"sin a sin which is not unto death, he shall ask, and He shall give them life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death," 5:16-18. Thus he distinguisheth, in his definition of sin, between sin which is unto death, and sin which is not unto death. And, by keeping in mind this distinction, of two kinds of sin, we shall be enabled to consider,

3. In what sense, does John affirm that "Whosoever is born of God doth not commit sin," or "sinneth not?"

The meaning, evidently, is (1) that he does not sin those sins which are unto death; and, (2) that he does not sin wilfully, and determinately—with a full and deliberate purpose to disobey—the sins which he does commit resulting from the weakness and infirmity of his flesh. Sins thus committed, Paul says, the Christian does not do, but they are done by the sin that remaineth in him. Thus he says: "That which I do, I allow not: for what I would, that do I not; but what I hate, that do I.—If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me." 7:15-17.—Under this paradox,—that when Paul does what he hates, he does not himself do it, but that the remains of indwelling sin does it—is explained the teaching of John. The latter says: "He that is born of God sinneth not." Paul says it is not I that sin. John says: "If we say that we have no sin we deceive ourselves." Paul says, Sin dwelleth in me. Thus John and Paul agree, in saying that "Whosoever is born of God doth not commit sin;" but the sins which such commit, are committed by the sin that dwelleth in them,—sins, the commission of which they would have avoided, and for which they are ever truly humble and penitent.

Paul makes this matter still more plain. He repeats what he had already affirmed, in very similar

phraseology, and adds: "The good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members"—from which body of death he is delivered through Jesus Christ our Lord—which brings him to the conclusion: "So then with the mind I myself serve the law of God: but with the flesh the law of sin," vs. 19—25.

Paul's argument, then, is that what the Christian does, is that which he "consents" unto, which he "delights" in, which he does with his "mind;" and what he does not, is that which he does not do willingly, which he does while hating it, while willing not to do it, while loathing and abhorring it, and while loathing himself for it, but into which he is led by the infirmities of the flesh. The Christian then, sinneth not; but the sin dwelling in him brings him off into the deep waters of humiliation and self-abasement.

Does it then follow that he "cannot" sin? It does not in the sense that he has no power or ability to sin; but his mind is so set against it—he so hates it—that he cannot consent to it. Thus Joseph said: "How can I do this great wickedness and sin against God?" Gen. 39:9. The Christian cannot love sin on the same principle that the sinner cannot love God. Of the carnal mind, Paul says: "It is not subject to the law of God, neither indeed can be: So then they that are in the flesh cannot please God. Rom. 8:67. The sinner's "cannot," is owing to his indisposition, and not to any impossibility that stands in the way, excepting his own depraved will.

Thus the Saviour said to Jerusalem: "How often would I have gathered thy children together. . . . and ye would not," Matt. 23:37. As the miser cannot be generous, nor the churl bountiful, because they will not be, so the sinner's depraved will stands in the way of his coming to Christ that he may have life. When the Spirit has subdued this, then he hates sin, as before he hated holiness; and he cannot sin in the love of it, any more than he could before love God, when his heart was at enmity with Him. John, however, fully explains this, when he gives as the reason for the Christian's not sinning that: "He keepeth himself, and that wicked one toucheth him not"—in the sense of gaining any victory over him; and in the great contest with the adversary, he overcometh the wicked one. Why he keepeth himself, is according to John, that "his seed remaineth in him," and, "because he is born of God."

4. What, then, is meant by his seed remaining in him? Primarily, "The seed is the word of God" Luke 8:14. Thus John said: "Whoso keepeth His word, in him, verily, is the love of God perfected," and "hereby we know that we are in Him," 2:5. Also, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 2:14. And again he writes: "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father," 2:24. Thus in the parable of the sower, "He that received seed," is "he that heareth the word." But that seed abideth not in the "way-side," in the "stony ground" or in the "thorny-soil" hearers, who bring forth no fruit, and hence are not born again under its life-giving influence; while "he that receiveth seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit."—In such the seed abides—they being born again.—This seed of the word having taken effectual root in the heart, those in whom it thus takes root, become, in a secondary sense, also the seed. Thus "the good seed are the children of the kingdom," Matt. 13:38 i. e. the sons and the daughters of the Most High, who by receiving Christ and His gospel, have received power to become sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Such have received the anointing of the Spirit which giveth life, and which is the seed to which the apostle refers. Thus he writes: "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him. And now little children, abide in Him, that, when he shall appear, we may have confidence, and not be ashamed before Him at his coming. If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him," 2:27-29.

This seed abides, only as the subject of it abides in Christ; for "whosoever abideth in him, sinneth

not," 3:6; while, the reason that hesinneth not, is that "his seed remaineth in him," and "because he is born of God," 3:9. If, then, they abide not in Christ, they will sin, and those only, cannot sin, who do abide. But how do they abide?

John answers: "He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that he abideth in us, by the Spirit which he has given us," 3:24. God's grace helping him, "He that is begotten of God, keepeth himself, and that wicked one toucheth him not," 4:18. And so John said, "I write unto you, young men, because ye have overcome the wicked one," 1:15. But those born of God keep themselves, only because they "are kept by the power of God through faith unto salvation ready to be revealed in the last time," 1 Pet. 1:5. Thus the Saviour said, "O Father. . . I have manifested thy name unto the men which thou gavest me out of the world: Thine they were, and Thou gavest them Me, and they kept Thy word." . . . "Those that Thou gavest Me I have kept, and none of them is lost but the son of perdition, that the Scripture might be fulfilled," John 14:6, 12. At another time he said, "All that the Father giveth Me shall come to me. . . This is the Father's will which hath sent Me, that of all which he hath given Me I should lose nothing, but should raise it up again at the last day," John 6:37—39. Again He said: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father which gave them Me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one," 10:27—30. And again, "He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die," 11:25, 26. An apostle has added that he was "confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Christ Jesus," Phil. 1:6. It is only as any are thus kept, that the seed abideth in them; but those who are thus kept, are born of God, do not of their own love and will commit sin and cannot sin the sin that is unto death; "for his seed remaineth in him; and he cannot sin because he is born of God."

5. Finally, we have to consider the period of which John is speaking. This is shown by all the considerations under the preceding heads. But it is incontrovertibly affirmed in numerous passages in this epistles, to be the present time of probationary trial. This is seen, both in "the message," which is the subject of the first epistle, and in the reasons given for communicating it. He affirms that he declares the things he writes, so that those to whom he writes might "have fellowship with him; that their "joy" might "be full;" and that they may "sin not." And then his message is designed to comfort them against the sins of their infirmity, to induce love to God, and to each other, and to enable them to discriminate between those born of God, and those who only profess to be thus born, but are still reprobates.

Thus he says "If a man sin," we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world," which restores to righteousness those who look to Him. 2:1, 2.

It being repeatedly affirmed that those who love and obey God are born again; when he presents the evidence which will determine our love to God, and which determines it in our present state, it follows that the reality of this birth is to be judged of in the present state; which makes this birth a past event with those truly converted. Thus John says: "If we walk in the light, as He is in the light, we have fellowship one with another," 1:7. To have such fellowship, is to love one another, but this love is evidence of having been born of God, and hence to walk in the light is to have been thus born. As love is evidence of this birth, so it is of being in the light; and therefore, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes," 29:11. We may thus "know that we have passed from death unto life, because we love the brethren." But this knowledge and judgment is to be exercised that we may have a correct estimate of our condition, and thus be comforted in the present state, and not be disappointed when we enter the next; whence it follows that the passing from death unto life, which we have shown to be the new birth, and of which this love is the evidence, is the same as our conversion. And therefore we read: "He that loveth not his brother abideth in death; and whose hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him;" whence we may know that

those who thus hate have not been born again, while those who love, have been born of God.

Wilful and perverse sinning of any kind, is also evidence that the one who thus sins has not known God, the same as it is that he has not been born of God. "Whosoever abideth in him sinneth not; whosoever sinneth has not seen Him, neither known Him," 3:6. Thus a man's sinning is an evidence that he has not been converted, as it is that he has not been born; which makes the two the same.—And that this evidence is instanced for the exercise of our present judgment, is manifest by the emphasis with which John mentions it as a guard against deception. He says: "Little children, let no man deceive you." "He that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning," vs. 7, 8. Then comes our text; and when John says,—"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God,"—he immediately adds: "In this the children of God are manifest, and the children of the devil"—i. e. John affirms, that a man's sinning or not sinning, makes it manifest whether he is a child of God, or a child of the devil. It shows whether he has been born of God, or has not thus been born; and hence, all persons not born of God, are still children of the devil, according to the inspired evangelists' own explanation of the passage, which is quoted as a *proof text* (3) that men are not born again till the resurrection! But all children of the devil are unconverted, which make conversion the new birth, and not the first resurrection; in which none can have a part except they have previously been made subjects of the new birth, and become partakers of that eternal life, which shall prevent their ever dying, and which will insure their resurrection at the last day.

These evidences are given by the apostle, not only that we may have knowledge of our own spiritual condition, but that we may be able to guard against the deceptions of others. Thus he says: "Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world," 4:1; which shows that the spirits to be tried, were pretended prophets or teachers. And this was the test to try them: "Hereby know we the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," vs. 2, 3. And again: "He that knoweth God, heareth us; he that is not of God, heareth us not: Hereby know we the spirit of truth and the spirit of error," v. 6.

But to make it indisputably conclusive that the epistle is written to enable us to determine in the present state our fitness for the kingdom John adds: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God," 5:13. And when he says: "Whosoever is born of God, sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not" v. 8, John shows that himself and those to whom he writes were then thus born; for he immediately adds: "We know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life," vs. 19, 20.

Thus by John's own definition of the new birth, by his giving the characteristics of it as the evidence of our present spiritual state, by his having written that those written to might know that they had eternal life, and by all the considerations here presented, the new birth of which he speaks can be understood only of conversion, and must be experienced here, or we can have no part in the first resurrection, and "cannot see the kingdom of God." What an error then to teach, that we need not be born again until the resurrection! The Lord grant that such teachings may not prevent any from being thus born.

The Voice of the Church.

Dear Bro.—I, in common with the great body of your readers with whom I have come in contact, have been much pleased and instructed with your answer to the inquiries of J. M. O. But I confess that I am not exactly satisfied as to the distinction you make, between heaven and paradise or the New Jerusalem. Is not Christ in "Heaven itself?" Does not Heb. 12: 24, teach that he is in the Heavenly Jerusalem? the Mediator of the New covenant. Again, are you not a little mistaken in claiming that the primitive church did not believe that the saints go to heaven at death? Is not the true state of the case this, that while some denied it, the great mass believed it? It is the rule we want, not the exception. As ever yours,

J. LITCH.

ANSWER TO THE ABOVE.

Christ is most certainly in heaven itself. He is also in the heavenly Jerusalem with His saints, in a

manner in which he is not with them on earth. He is also on earth with His saints, in every heart that will receive Him, and in every assembly of His worshippers, but not personally, as He will be after His Advent. His presence is so real in the Heavenly Jerusalem, that to be here on the earth, is absence from Him in comparison with it. He does not come personally to earth till His second Advent. When He was on earth, he spoke of Himself as "the Son of man which is in heaven" John 3:6. He also denominated himself "the only begotten Son which is in the bosom of the Father," Ib. 1:18. As he could be on earth and also in heaven, in a differing sense, so is He, doubtless, both in heaven and in Paradise—even his personal presence may be often in the last named place, without taking from his heavenly presence. Thus the Psalmist said to Jehovah, the Coming One: "If I ascend into heaven, Thou art there; if I make my bed in Sheol, behold thou art there," Ps. 139:8. As Wesley said, though Paradise is not heaven, it is, as it were, the ante-chamber of heaven. This distinction between paradise and heaven is fully sustained by Jewish and primitive usage.

As to the Voice of the church respecting the state and place of the dead, there is no room for controversy; and we will endeavor to place their faith on the subject beyond the reach of successful question. Before attempting this, let us consider the weight that should be attached to the opinions of the wise and good of past ages; for when any one finds his cherished opinions at variance with theirs, he will sometimes attempt to parry the effect by mistaking the use that is made of such opinions.

That there may be no needless misapprehension on this point, let it be borne in mind that it is not that we must believe what ecclesiastical history teaches that others have believed; but the opinions of others may be adduced as evidence of the prevalence of opinions on points of disputed interpretation, and of the meaning of words. For,

1. An opinion, that has always been held in the church, that has prevailed everywhere, that has never been dissented from, but has been ever uniformly received—as the teachings of inspiration, as the correct interpretation of a given passage, or as the import of a word—may be supposed to be much more likely to be correct, than an opinion put forth as scriptural that is new, that has never before been heard of, and that is in conflict with all previous interpretations of the word. And,

2. In proportion as an opinion or interpretation, can be shown to have antiquity and universality, it may be presumed to be correct.

The reason of this is obvious. For, it is improbable that those who sat under the teachings of the apostles, should have so misapprehended them as to have imputed to them doctrines at variance with what they taught. And the same may be said of each successive generation of Christian teachings.

This being the case, it follows that the nearer a doctrine can be traced to apostolic times, and the greater its universality in the earliest Christian age, the greater is the probability that it was derived from the apostolic teachings, which must have been in harmony with inspiration. But it is their credibility as witnesses of what was taught, and not the correctness of their teachings, respecting which we now inquire.

It is also clear that all new doctrine when introduced into the church that is at variance with previously held opinions, must have been regarded by those of an earlier faith, as an innovation, and as heresy. It must have been resisted by them as such; and its introduction must therefore have been attended by discussion and controversy, which mark its era, and enable us now to determine the epoch when each new view had birth. Thus in the history of the Papacy, the epochs are distinctly marked when the invocation of saints, purgatory, the worship of pictures and images, and all its various heresies became parts and parcels of its doctrine,—as in its downward progress, by embracing such and substituting them for the apostolic faith, it lapsed into the Great Apostasy. And it is because it can be shown when those errors were incorporated in its system, and before that had never prevailed, that we know that we rightly interpret those scriptures which condemn those errors.

In the history of the doctrines of the Resurrection, Christ's advent and the Regeneration, it is because they are clearly traceable back to apostolic times, are to be found in the faith of the church in its earliest age, and are there reported to be of apostolic origin, that we can rely with undoubted confidence on the interpretation of those passages which teach them. Why is it not the same with the doctrine of the state and place of the dead? The same men who are confidently quoted as witnesses of the faith of the church respecting the doctrines before named, are equally valid witness respecting the other; and if the universality with which the millenary doctrine was held, in "the best and purest age of the

church," is an argument that the scriptures were believed by the apostles to teach it, and that they thus instructed the church, why is not the faith of the same age respecting the departed an equally valid argument? To be continued.

ECLIPSES FOR 1858.—There will be four eclipses during the year 1858, two of the sun and two of the moon:

1st. A partial eclipse of the moon February 27, only partly visible in the United States. The moon will rise partly eclipsed, which will take place generally after the time of the greatest phase.

2d. An annular eclipse of the sun March 15th. The sun will certainly be eclipsed on the meridian in longitude 8.15 west of Greenwich, latitude 45.44 north. In some parts of the United States the sun will be partially eclipsed.

3d. A partial eclipse of the moon August 24. At some places the first contact with the penumbra will not be visible; but to most places in the United States the whole eclipse will be visible.

4th. A total eclipse of the sun September 7. The eclipse will be total on the meridian. The sun will be certainly eclipsed in the southern hemisphere only.

ELDER HIMES writes from Duxbury, Vt., Feb. 15, '68:

"I baptized twenty in Cabot on Saturday, Feb. 6, and on Sunday, with Elder Thurber, twenty-five more; and more were to come. I closed my labors in Cabot on Sabbath evening, February 7. Nearly 150 desired prayers. At the close I took the parting hand of over 400 persons, with most of whom I had become acquainted in this series of meetings. It was impossible to get the exact number of those reclaimed, or of the converted. Between one and two hundred souls, no doubt, have become subjects of converting grace. I shall speak more in detail hereafter. I have given 47 discourses, besides attendance on meetings of prayer, &c. This week I preached three times at Jonesville, Vt., and thirteen times in this place, and have witnessed the same power as at Cabot. They wish me to remain here two weeks longer; but I must go to Champlain today; thence to Lake Village, N. H., of which I shall give notice. New York next after Lake Village. And others who have written for help will be considered in order. Be patient."

North Attleboro', Mass., Feb. 15, '68.

DEAR BRO.:—Lawrence Sterne is the author of that beautiful allusion to the merciful care of Providence: "He tempers the wind to the shorn lamb." Yet we are justified in inferring that it is generally believed to have a more "inspired" source. Yours, H. P. MUNGE.

We are obliged to Bro. M. for the above; but can he give the volume and page of the quotation?

TO ENQUIRERS.—Answers to O G S and also to C S, promised in this No, have been crowded out by a second article on the New Birth, which we did not purpose writing when we announced the first.

W M I.—Will answer soon.

WANTED, at this office, copies of the following numbers of the Herald for the year 1857. If any brother can spare some or all of them, he will oblige us. Viz:

April 25th, or No 17; June 27th, or No 26; July 18th, or No 29; Nov 14th, or No 46.

MARRIED, by Elder J. Croft, at his residence, 108 Columbia street, New York, on the 20th of January, ultimo, Hon. GIDEON HIGGINS, to Mrs LAURA S. WEBB, both of E. Haddam, Conn.

A friend wishes to know if Cumming on the Acts can be obtained in this country? H P B

It cannot be obtained in this country, to our knowledge.

EXPOSITORY.

THE PROPHECY OF ZECHARIAH.

CHAPTER VI.

"And I turned, and lifted up mine eyes, and looked, and behold there came four chariots out from between the two mountains; and the mountains were mountains of brass." v. 1.

"In the first chariot were red horses and in the second chariot, black horses: v. 2. and in the third chariot, white horses; and in the fourth chariot, spotted and swift horses." v. 3.

"Then I spake and said to the messenger who talked with me,

What are these, my lord?"

"And the messenger answered and said to me, "These are the four winds of the heavens, which go forth from standing before the Lord of all the earth.—(v. 5.) The black horses which are in it go forth unto the north country; and the white go forth after them; and the spotted go forth unto the south country. (v. 6.) And the swift went forth, and sought to go that they might walk about in the earth: and he said, go walk about in the earth. And they walked about in the earth. (v. 7.)

And he cried to me, and spoke to me saying, Behold, these that go towards the north country, have quieted my spirit in the north country." v. 8.

The prophet again directs his eyes towards the place of symbolic exhibition.—See note on 5:1.

The symbols in this vision are the mountains of brass, from between which the chariots emerge; and the several chariots with their horses which come forth from between them. The latter, are generally explained, but without any apparent reason, as representatives of the Chaldean, Medo-Persian, Grecian, and Roman empires. They are expressly affirmed to be "the four spirits," or as in the margin, winds "of the heavens, which go forth from standing before the

Lord of all the earth;" and the connection shows that they are agencies of the divine government. In Dan. 7:2,3, he saw in vision, and "the four winds of heaven, strove upon the great sea,"—a symbol of the inhabitants of the earth; and the result was that, "four great beasts"—symbolic of four great empires—"came up from the sea." And in Rev. 7:1, four angels, are represented as holding the four winds, till the servants of God are sealed. As the blowing, or the strife of the winds on the sea, is symbolic of war, strife, or commotion among men, so the winds that strive, must symbolize the agencies that actuate the minds of men to strife and commotion. When the Lord uses one nation for the chastisement of another, he so arranges the acts of his providence as to bring about the appointed result. Thus we read in Jer. 50:9, "I will raise and cause to come against Babylon an assembly of great nations from the north country." And again (51:1,2) "I will raise up against Babylon and against them that dwell in the midst of them, a destroying wind; I will send unto Babylon fanners that shall fan her, and shall empty her land." These chariots, then, or winds, symbolize the agencies by which such analogous results are effected.

An immense mountain of solid brass, would constitute one of the most permanent and immovable objects of which it is possible to conceive. Those then from between which the chariots emerged, may symbolize the Divine government—based as it is on the principles of justice and compassion—sending forth the agencies, of wrath or mercy. Said the Psalmist, 36:5,6, "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast."

The chariots being the agencies of the Divine Government, the color of the horses must symbolize the character of the mission which they were appointed to fulfill.

The horses of the first chariot were of red color. In Rev. 1:4, "power was given to him" that sat on the red horse, "to take peace from the earth, and that they should kill one another." Nothing is specified respecting the mission of this chariot. But Babylon, called in scripture "the north country," was at this time preparing for the revolt, noticed in note on 2:9, and which took place two years subsequent to this; and they may have gone forth in that direction.

The color of the "black horses," according to that in Rev. 6:6, indicated the enforcement of cruel exactions, producing famine and distress. These went forth into the north country, where the rebellion was being consummated and which was to be severely revenged.

The white horses, also go forth to the north country; and their color, like that of the pale horse in the Apocalypse, 6:8, on which death rode, followed by the grave, indicates the punishment that was to be inflicted on the inhabitants of Babylon—three thousand of whom were impaled alive, and multitudes sent into captivity. Thus was fulfilled Zech. 2:9, "I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent me."

The agencies that were sent to the "north country," fulfilled their mission there; for, v. 8, the Lord said, "These that go forth toward the north country, have quieted my spirit in the north country;" or, literally, "have made mine anger to rest in the north country"—have caused to be inflicted the punishment merited by the Babylonians, for their unnecessary cruelty to Israel while in bondage there.

The griseled, or spotted horses, went forth into the south country, or Egypt. The nature of their mission is not specified; but their spotted colors may indicate that it was to be diversified with divers duties. And the bay, or swift go to and fro through the earth, to perform the duties that may be anywhere required of them.

All these agencies are represented as going forth from standing before the Lord of all the earth. Macaiah said, 1 K. 22:19-21, "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left." And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said in this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him." In like manner these agencies go forth from the Lord's presence, or come from between the mountains of brass, to execute his purposes.

The design of this symbolization, like that of those which preceded, was evidently to encourage the Jews, with the assurance that the temple would be completed: that Babylon would be punished, and that He who ruleth in the heavens would so dispose all things that the work would proceed to its completion.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

The Restitution—Its Epoch.

DEAR BRO.:—In your reply to my remarks on the above subject, you have made me to appear in an awkward and false position, before the readers of the Herald.

You say: "If we understand him aright, he makes the revelation of Jesus Christ in flaming fire, and his coming in his glory with all the holy angels, to be at the end of the millennium. He does not deny that Christ comes at the beginning of it, and admits the resurrection of the just to be then. Therefore, there must be, with this view, a third coming and revelation of Christ."

Now, brother, in this reply, that you must have greatly misunderstood me all admit; but that I said one word that necessarily gave you liberty to place me in such a false position before the readers of the Herald, I cannot admit. I will quote the language used, in my sentence, as used.

"And do not the wicked go into everlasting punishment all at one time? Are they not punished with everlasting destruction from the presence of the Lord and from the glory of his power at the revelation of Jesus Christ? And this revelation of Jesus Christ in flaming fire taking vengeance on the wicked, is not till he has reigned on the earth with the saints a thousand years."

Now have I said one word about a coming of the Son of man at the end of the millennium? and have I not definitely placed it at the commencement? or have I intimated that he goes away and needs a third coming, as you say? Don't you say in your reply that the wicked dead are doomed to remain in the place of the dead for a whole millenary after Christ comes? Can he reveal himself to the wicked taking vengeance, and consign them to the lake of fire which is the 2d death, before they are raised? Is not the revelation of Jesus Christ, the day of Lord? and does not this revelation, day of the Lord, reign of Christ on the throne of David in Jerusalem with the saints, synchronize and cover the same period of a thousand years and a little while? and is it not at the revelation of Jesus Christ that fire comes down from God out of heaven and devours those nations, that are gathered out of his kingdom in the four quarters of the earth at the end of this reign of Christ. For he must reign till he has put all enemies under his feet, and the last enemy that shall be destroyed, is death. Then will he deliver up the kingdom to God, the Father, and will be subject unto him that put all things under him, that God may be all in all. The Kingdom is now the Father's. Then shall the righteous shine forth as the sun in the kingdom of their Father. Christ has redeemed the earth from the curse: His people from all their enemies and presents them to his Father, fair as the moon and clear as the sun.

Now I understand from Scripture that Christ punishes the wicked at the revelation of Jesus Christ in flaming fire with everlasting destruction, executed at the last day of the thousand years as it would have been, if executed the first day. Here is the point at issue: for our God is a consuming fire. Heb. 12:29. I bow with submission to the teaching of God's word.

If I understand you, you say that the all nations that are gathered before him when he sits upon the throne of his glory, are only the living on the earth at his coming, gathered out of his kingdom. Here is a difficulty in harmonizing the Scripture, with me.—You make this world Christ's kingdom, then Christ says, My kingdom is not of this world.

Where, I ask, is the throne of glory Christ sits upon, when all nations are gathered before him?—In the clouds, or on this earth? Do not the saints meet Christ in the air? Do the living wicked too? What is the Bible teaching concerning these living nations? I will try to answer this myself. First, the old enemy, Satan, is cast into the bottomless pit. Rev. 20.

Then, "Fear and the pit and the snare are upon thee, O inhabitant of the earth, and the earth reels to and fro like a drunkard; is clean dissolved; and it shall fall, and not rise again. And all the wicked that are upon the earth are gathered in the pit, and shall be shut up in the prison; and after many days shall be visited.

Then the moon shall be confounded and the sun

ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously. Isa. 24:17—23. The cutting off of the wicked here at the destruction of the earth, and Christ coming to reign on Mount Zion, the wicked being consigned to the pit, and prison, and to wait many days for a visit at the resurrection, synchronize with the binding of Satan and loosing again after a thousand years. The text in Matt. says, "Then shall he sit upon the throne of his glory, and before him shall be gathered 'all' nations" (not a part.)—Where is the throne of his glory? That it is in the New Jerusalem city, and that the city is on Mount Zion, and Mount Zion is on the New earth, and the New earth not created, till the old one has passed away, is too plainly taught in Scripture to need proof from me. If doubted it will be forthcoming.

That nations at the end of the millennium in multitude like the sand of the sea, as a cloud to cover the land, are in the four quarters of the new earth in the kingdom of Christ or land of Israel and that he will gather out of his kingdom all that offend: and gather all nations before him when he sits upon the throne of his glory in the "Beloved City," and divides them as a shepherd divides his sheep from the goats, the sheep in the city or fold, on his right hand, the goats outside on the left, is too plain to need more proof. I will mention one that is positive:

Rev. 22:14, 15:—"Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city; for without are dogs and sorcerers, whoremongers, murderers, idolaters, and whoever loveth and maketh a lie."

Here is positive proof that this city is the New Jerusalem city on the new earth. The righteous are in it, the wicked are outside of it. Will anyone say there shall nothing enter the new earth that defileth? I reply, 'tis your own saying—not God's. There shall nothing enter the "city," that defileth, is God's word.

You say, "If the Scriptures pin down a specific event to a definite epoch, our rule is to acquiesce in and submit to the inspired declarations; and if we have anything in our theory at variance with such inspired teachings, we expunge it at once."

Let me try you by your own rule, on one passage. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Your theory is; that he does not reward the wicked dead till a thousand years after this definite epoch. Now will you expunge your theory; or give up your rule; or try and wriggle out of it?

L. WILCOX.

Orwell, Vt., Feb. 8th, 1858.

Musings of an Evangelist.

NO. 7.

In my weekly visits to several places, I have been made glad to see the happy faces of the Lord's children, as they greeted me and expressed their joyous hope in Jesus, the Saviour of sinners, and spoke of his coming again to make them immortal and give them his glory and an eternal kingdom. I love the society of such ones in this world, and shall I not delight to dwell with them in the world to come?

The Christian union, the strong attachment formed here for the pardoned sinners,—the happy heirs of the kingdom of God,—serves to bring upon my heart the solemn vows I have made to God that I would "be faithful unto death," that I might with those receive "a crown of life." But then the thought often steals upon me, you may yet fall from your steadfastness and make a fatal end. Others have done so. I enquire of Bro. A., and find he has lost his hope; returned to his cups; meets no more with the little flock. I ask after sister C., find she has taken a place in the ball-room, or in other places of sport; lost her interest in Christ, and talks no more with the praying company. I ask for the prosperity of Bro. E., he has become discouraged and left off praying; become a speculator, and a gambler. I ponder, What could induce them to act such parts? Perhaps they were never truly converted, yet they appeared well—"run well for a season." But somebody has possibly bewitched them. They had not given due heed to the exhortations of the apostle. "Refuse profane and old wives' fables," and again, "foolish and unlearned questions avoid, knowing that they do but gender strife."—Or it may be some "evil communication has corrupted good morals." They have not guarded against "the appearance of evil." They wished to please a friend or not to offend a relative who desired to do a little wrong; they yielded; the bond with Christ was broken; they were led astray. Or they were tempted to do wrong and they yielded; lost confidence, and instead of humbly confessing it, tried to cover it until betrayed into more gross sins; for getting that "he that covereth his sins shall not prosper." Far better to listen to Christ. "He that

confesseth and forsaketh shall have mercy."

On enquiring of some about the prosperity of Zion in their locality, I am always glad to learn the state of the cause of my Master, even it is suffering from the apostasy and bad conduct of some of its professed friends. It is well to hear a correct account of the cause of trouble. But to sit and listen to a list of evil surmises, backbitings, and tales of frivolous items of human weakness, or foibles and errors such as many are subject to, is only adding evil to evil. I have often been treated with such a dish, but refused to be entertained with it. I have wondered that Christian persons, who love to deal in such commodities, could live on such food, yet I suppose the more they talk it, the more deeply they become interested in their topics. Far better to have a "charity that beareth all things," and to "consider thyself, lest thou also be tempted." I have read, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." There is a wide difference between seeing and properly reporting certain evils, with a pitying praying heart, and being a religious tattler.

As I have visited from house to house to try to encourage, strengthen and instruct the disciples of Christ, and to teach sinners the way life, I find many, very many who know much more about some new, or even some old novel, than they do about the Bible. Novels are in great demand among a large class of professed Christians. Such ones usually despise the clear, plain announcements of the word of God, about a holy walk or a future day of rewards, especially if it is said to be near. Why is this love for fiction? The sayings of Christ are too hard for them. The light discloses their darkness. "They will not come to the light, lest their deeds be reproved." They want smooth things. This class are fulfilling 2 Tim. 4:3—4, "they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." They love these fable makers much before the humble ministers of Christ, and look to them for instruction,—religious instruction too. The peculiar trait in nearly all modern novels is, they are religious.

Death of Dr. Wm. Ramsey of Philadelphia.

DEAR BRO. HIMES:—The cause of our coming Lord has sustained another stroke by the death of that able and beloved man of God, Rev. Wm. Ramsey, than whom no more fearless champion of the glorious truth relating to the coming reign of Israel's glorious king, walks among men. For more than twenty years he has stood by the doctrine, through storm and sunshine,

"Firm as a beaten anvil to the stroke."

In early life he embraced Christ as his Saviour, while a student in Princeton College; and devoted himself to the work of the ministry. Having completed his theological course at Nassau Hall, he commenced his public life in Southwark, Philadelphia, as an evangelist. Afterward he offered himself as a missionary of the American Board, and was sent to India, where, after two or three years' labor, he buried his wife in the Bombay Mission burying ground, and with his two children returned home. He again renewed his labors in Philadelphia in 1834, and finally settled over the South street Presbyterian church, the ministerial oversight of which he retained till last October, when, on account of declining health and his inability to discharge the duties of his station, he resigned his pastoral charge.

My first acquaintance with Bro. Ramsey was in December, 1841, on my first visit to Philadelphia. It was on the afternoon of the first Sabbath in Dec. In company with Bro. J. J. Porter, I visited his church and heard him deliver a missionary sermon (his annual missionary sermon) from Matt. 24:14, in which, while he faithfully advocated the great cause of Christian missions, he also as faithfully held up the great truth of the nearness of the end and the triumph of Christ over all his foes in a redeemed world.

At the close of the service, I received through Bro. Porter an introduction, and commenced an acquaintance, to me, than which few have been more sweet; and in his death I feel that I have lost,—no, not lost,—but parted with a dear and sincere friend.—Parted—but only for a little season.

True, we have not always seen alike on all points relating to the future; but on the blessed hope of seeing our Redeemer as he is and being forever like him, we have always harmonized; and the points of difference have been so few and of so small importance that we could well afford to disagree.

As a Christian, he had few equals in the great City of Brotherly Love. The element in which he always seemed to live and move was an atmosphere of love. He seemed to dwell almost in the Divine presence, and bear about his hallowed Spirit.

The Saviour and his precious cause was ever present to his mind, and mingled in all his conversation. Christ to him, was all and in all.

As a minister, his great ambition was to save souls. Nor could he be satisfied without this. During his connection with the South street church, he received into fellowship more than eight hundred converts, and when asked, a little before his death, how many had been brought to Christ through his labors, he replied, "I cannot tell; but over a 1000,—probably nearer 2000." How glorious will be the crown of such a laborer, in the day of Christ.

An aged physician, who lived in the neighborhood of the church, informs me that such was his zeal when he commenced his labors with the church, that after preaching in the forenoon, he has sat at his window on Sabbath afternoon, and seen him go from house to house, talking to the poor people who abounded in this vicinity, urging on them the importance of an interest in the Saviour, and inviting them to the house of God.

As a student, he made the Bible, the Bible in the Hebrew and Greek, his great study. Of those languages he was passionately fond, that he might drink as near as possible to the fountain from whence Divine wisdom flows.

He was acknowledged by his brethren, the Presbyterian ministry of the city, to be the most thorough linguist in the city, and to have the most perfect knowledge of the Greek and Hebrew Scriptures.—Hence his preaching was eminently scriptural, and his opinions independent. No matter who believed or did not believe a doctrine, if he had a "Thus saith the Lord," he was unmoved. It is said of him that it was his common practice to sit up till two or three o'clock to read the Bible in the original tongues, and that when a difficult point presented itself, he studied it for hours on his knees, till his mind was at rest.

In my last interview with him, which was in Nov. last, after he had resigned his charge, he expressed his great desire to be able again to labor, that he might go abroad untrammelled and preach the coming kingdom of Christ; and sustain himself by lecturing on "India." And to this idea he clung to the last. But he rests from his labors, and his works do follow him.

A large concourse of people and probably more than fifty ministers of various denominations attended his funeral, and listened to a rich and exceedingly interesting and appropriate discourse from 1 John 3:2, "But we know that when he shall appear we shall be like him; for we shall see him as he is;" in which full justice was done to his faith, his hope, and his memory.

He died Tuesday, Jan. 26th, 1858, in the 55th year of his age.

J. LITCH.

Letter from J. Pearce.

BRO. HIMES:—I am thankful to God that your health is restored, and you are out again in the field at work. Good workmen are much needed; men who are well skilled in the word, who are able to divide the truth aright, and give to sinner and saint, their proper portion.

We are glad to learn that God is crowning your labors, and those of others, with his blessing. It is very encouraging, and it gives great satisfaction to know we labor not in vain. Paul may plant, Apollos may water, but God giveth the increase. We are commanded in the morning to sow the seed, and in the evening withhold not our hand, not knowing which shall prosper, this or that, or whether both shall be alike good.

It does brace up the mind very much to hear and see sinners making inquiry, "What must we do to be saved?" This is the great end for which Christ came into the world; to seek and save the lost.

The story of the cross, has been too much neglected by us as a people in the past. It is a part and not a small part of the gospel, to lift men up from a state of death, and degradation. It brings them up out of the horrible pit of mire and sin; it places their feet upon the rock, puts a new song into their mouth; even praise to God.

Whata change! We who were once afar off, are brought nigh by the blood of Christ, in the great plan of redemption, to save all that will submit to his authority. Let us bow at his mandates, and reckon all things but dross for the excellency of the knowledge of Christ Jesus our Lord; "With whom" says an Apostle, "I am crucified, and the world unto me; yet nevertheless I live; yet not I, but Christ liveth in me." O that this was the sweet experience of all Adventists. If we all enjoyed more of the spirit, we should be more successful in winning souls to Christ. We must have Christ, and the cross with Christ, and the crown. A gospel without Christ, and a Kingdom without a King there, has no attraction.

We want to be more united. O may the great shepherd, Him, whom we acknowledge as our prophet in the past, now as our priest and who is coming to be our King, enable us to see eye to eye, bind us up in a bundle of love, give us great charity, one towards another that will help us to bear and believe,

hope and endure all things. Bear ye one with another, and so fulfil the royal law of Christ. Be perfect, be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you.—
J. PEARCE.

Letter from J. Linn.

Dear Bro. Himes:—The Herald is as welcome a visitor as it was in times gone by. It is all the regular Advent preacher we have; therefore we hail its weekly visits with joy, and shall, as long as it continues to keep the straight-forward, Christian course it has thus far. We hope and pray that God will sustain the conductors of the Herald till He shall say, It is finished; come up higher. We shall do what we can to help support God's blessed cause.

Oh that God would give the brethren and sisters that liberal spirit they once enjoyed. I think they would dispense with some of those sinful practices, such as gay clothing, fine carriages, smoking tobacco. This last habit, I thank the good Lord, I have gotten a complete victory over. About six months since, I promised God, if he would help me to overcome this nasty habit, the money thus saved shall be faithfully appropriated to help sustain his blessed cause. He has done it, after 25 years' use. To God be all the praise.

Our beloved Bro. B. S. Reynolds was with us a few days last June, and set in order the things that were wanting.

Then last Oct. Brn. Reynolds and Dudley visited us. We love them for their works' sake. So you see our preaching meetings are "Like angels' visits few and far between." The evening after Bro. R. left, Bro. Campbell preached to good acceptance. He came expecting to hear Brn. R. and Dudley, but they were gone.

I remain your unworthy brother in hope of the gospel,
JAMES LINN.

Battersea, Ill., Jan. 21st, 1858.

Letter from D. Campbell.

Dear Bro. Himes:—I send you these lines to inform the disciples of the coming Messiah that, I truly believe that the Lord will soon come to take his people to that new heavens and earth wherein will dwell the righteous. The prophetic scriptures very clearly prove this glorious doctrine.

Some that are in the darkness of this sinful generation enquire, What use is the doctrine to them? Paul, in his first letter to Timothy, answers "Take heed unto thyself and unto the doctrine, continue in them; for in doing this, thou shalt save both thyself and them that hear thee. If the gospel be hid, it is to them that are lost."

The gospel should be preached as it is, without diminishing it, Matt. 28:20—"Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always even to the end of the world."

Christ is the manifested cause of our salvation, and the Scriptures the instrument. The cause why sinners are lost is that they are deceived, and live in the habit of transgressions of the law and ordinance.

Elder Litch of Philadelphia, has visited us, to the comfort of believers and illumination of many who were in the dark. We hope to see him soon again, to preach the gospel of the kingdom in the towns of C. W.

I have visited ten different places with Elder Chapman, and preaching the gospel of the kingdom, the Lord comforted his people. In this neighborhood five happy persons put on Christ by baptism and joined the church.

This is the place where I lived several years before I removed to the London District; for several years we had but little preaching of the gospel of the kingdom. My father-in-law was converted under the preaching of the above gospel, and lived and died in the faith, and although invited by the Methodists to join them, he never complied with their request, and the result of his example has produced, by the blessing of God, that three of his sons and two daughters are identified with the people of his choice; looking for that blessed hope; and a church of fifteen members are in the same neighborhood. I have reason, from all that I know of men to think that had he joined any party, that we should have scarcely any visibility in this place. God moves in a mysterious way, and he wills that all that believe these truths should let their light shine.

Your brother in hope,

DANIEL CAMPBELL.

Ameliasburgh, C. W., Jan. 26th, 1858.

TWO IMPORTANT RULES.—Be sure you never do any harm, and then you may do some good.

Be sure you never purchase that which you do not need, and then you may have enough, and something with which to aid the poor, and the cause of truth.
R. H.

Time.

O what is time? Its magic springs
In hidden mystery lie;
Each passing moment, as it flings
Its shadow, hastens by.

Day follows day, week follows week,
The years flow on apace,
Alas! Till time's last sand is run,
There is no resting place.

Yet deeply graven on its sands,
By God's own finger traced,
Unerringly, a record stands,
Which ne'er can be effaced.

A record which embraces all
The scenes of mortal life,—
However great, however small,
However rare or rife.

Each cherished sin will mark its page,
Each wrong will leave its blot,
Each idol in the heart enthroned,—
None, none, will be forgot.

Each aspiration of the soul;
Each humble, earnest prayer;
Each step in wisdom's narrow path,
Will find a record there.

Then let me chary be of time,
And my life here be such,
That not an image of the past
Shall fear that pencil's touch.

J. E. T.

Pittsfield, N.H., Jan. 1858.

A Windfall.

MR. EDITOR:—Enclosed please find the minutes of some land left our fore-fathers, by a will; and some of the heirs having emigrated to this country, may not have seen the advertisement that the estate is shortly to be settled. For their benefit, I wish those minutes published, that all who have any interest may trace out their claim.

I have written to an able lawyer in Illinois to assist in the matter; he being familiar with the history of our fathers I think he can render us some information.

I have corresponded with some of the heirs, and as near as I can learn, it has become disputed territory. Some have claimed it was possessed and enjoyed by the older heirs; some have claimed it who are not able to trace the lineage to their ancestors; and some by seizure, who declare it is theirs in spite of all other claims.

In the minutes you will perceive the testimony of two very responsible men—one says they lived on it awhile as strangers, but did not receive so much as to set his foot upon. The other says they all died in faith of it, not having received it, but saw it afar off.

I would say to the heirs who feel an interest in tracing out their claim, to see where the land is located, and whether there is any incumbrance. If so, by whom and when to be redeemed. And to be especially careful in tracing the heirship.

I hope, Mr. Editor, you will appropriate a column or two weekly on this subject, and try to make those disputed points clearly understood. Yet it is the safest and surest way for every one concerned to look after their own tickets.

[Then follow the "minutes" referred to at the beginning of the piece; being references to Genesis 13, 15, 17, 21, 35; Ex. 6; Num. 14; Isa. 65; Jer. 3; Ezek. 37; Dan. 2; Matt. 5; Luke 1; Acts 2, 3, 7, 13, 26, 28; Rom. 5, 15; Gal. 3; Eph. 1, 3; Heb. 9; Rev. 4, 21.]

F. S.

Lansing, Mich., Jan. 14th, 1858.

OBITUARY.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Philadelphia, Jan. 27th, after a long and distressing illness, of a cancer, Sister ELIZABETH PRICE, aged 40 years.

Our departed sister was among our early friends in this city, and dearly loved the glorious doctrine of the speedy return of her blessed Saviour. She has had the charge of a large family of little children, and had but little opportunity of attending meetings. But never has she lost sight of the prize or turned from the course, through all her afflictions. For more than a year she was confined to her bed, and lay on her back in one position, with one arm powerless and the other only able to move a very little. Yet even all this, with more than this, the Lord Jesus helped her to bear without repining. She clung to life for the sake of her dear little children till within a few weeks of her death, when she was enabled to give them all up, and longed to see God. Her triumphant soul rejoiced with unspeakable joy. And in this holy triumph of faith over flesh and sense, she fell asleep in Jesus, and we doubt not entered into peace. "Thanks be unto God for his unspeakable gift!"
J. LATCH.

Dear Bro. Himes:—It becomes my painful duty, by the request of Bro. and sister Charles E. and Oliver L. Needham, to give notice of the death of their sweet little babe, FRANK LESLIE, who died Jan. the 17th, 1858, of inflammation on the lungs, aged three weeks.

Thus the monster death still continues its work of destruction among the human family, causing groans, and tears, and deep lamentation; but, thank God, there comes the heart-cheering promise from the Throne to the mothers in Israel, "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears;—for thy work shall be rewarded; and they shall come again from the land of the enemy, and there is hope in thine end, that thy children shall come again to their own borders." The Canaan of rest promised to Abraham, to be fulfilled in paradise restored,—and all them that sleep in Jesus will God bring with him, when he comes, Amen; even so come Lord Jesus, and come quickly, and bring the welcome day.

Yours, as ever, looking for the King in his beauty,

HENRY H. JAMES.

De Kalb, Ill., Jan. 1858.

MR. EDITOR:—Will you please publish the following lines, on the death of F. E. M., who died in Roxbury, Nov. 23rd, aged 5 years and 9 months?

The loved one is gone—she has faded away,
Like a lily, that rudely is torn from the stem;
She has passed from our sight, like an idol of clay
That is broken—a glittering sunbeam, a perishing gem.

She was ready to go that happy home,
About which she sung (while the Angel of death
Was fluttering his pinions) to join that bright band
In that beautiful country, far away from this earth.

"Dearest father!" she cried, I am going away
To dwell with my Saviour; to Jesus I love!
Good bye! dearest mother! I cannot here stay;
I go to my home, in the mansions above.

"Farewell, sweetest sister! no more we shall play
In the meadows and fields, and pluck the sweet
flowers!"

The angels are waiting to bear me away,
To dwell ever with them in Elysian bowers!

"Let us pray," she said softly, "I'm going to sleep,
And I hope to awake in a land free from care;
I trust that my Saviour, my soul safe will keep:
Good night! dearest friends; let me meet you all there."

How lovely she looked as calmly she lay—
Her hair softly parted above her mild brow!
We wept as we gazed on the unconscious clay,
But "it's well with the child"—to God's fiat we bow.

Roxbury, Mass., Dec. 6th, 1857.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to

originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Plethora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Inipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, FEBRUARY 20, 1858.

SCRIPTURE TROPES.

B.—BY BETA.

Continued from our last.

BEAUTY, n. Lit. The comeliness of anything visible: "In all Israel, there was none to be so much praised as Absalom for his *beauty*: from the sole of his foot even to the crown of his head there was no blemish in him," 2 Sam. 14:25.

—A Metaphor, expressive of the appropriateness of anything immaterial: "Worship the Lord in the *beauty* of holiness," 1 Ch. 16:29.

—A Metonymy for the garments or ornaments that make beautiful: "To give unto them *beauty* for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness," Isa. 61:3.

BED, n. Lit. A couch or resting place: "Commune with your own heart on your *bed*," Ps. 4:4.

—A Metaphor, expressive of any place of continuance: "If I make my *bed* in Sheol, thou art there," Ps. 39:8; "They shall rest in their *beds*, each one walking in his uprightness," Isa. 57:2.

—A Metonymy for the repose and quiet which is to be found in the bed: "When I say my *bed* shall comfort me, my couch shall ease my complaint; then thou searest me with dreams, and terrifiest me through visions," Job 2:13, 14.

—A Substitution, when anything done to the bed, is put for some corresponding favor, or disfavor, as the case may be: "Thou wilt make all his *bed* in his sickness," Ps. 41:3; "Why should he take away thy *bed* from under thee," Prov. 22:27.

BEES, n. Lit. An insect, noted for its peaceful industrious and provident gathering of honey, its venom and fury when offended, and its gregarious and social habits: "There was a swarm of *bees* in the carcase of the lion," Jud. 14:8.

—A Simile, when the fury or number of a multitude is likened to bees: "The Amorites chased you as *bees* in Seir," Deut. 1:44; "They compassed me about like *bees*," Ps. 118:12.

—A Synecdoche, when one is put for its species: "The Lord shall hiss for the *bee* in Assyria," Isa. 7:18.

BIND, v. Lit. To tie, fasten: "They shall *bind* the breastplate by rings," Ex. 28:28.

—A Metaphor, expressive of supplying what is wanting, or making obligatory, or sure: "He hath sent me to *bind up* the broken-hearted," Isa. 61:1; "If a man swear an oath to *bind* his soul with a bond, he shall not break his word," Num. 30:2; "Bind them upon thy heart," Prov. 6:21.

—A Substitution, for imposing any duty or service: "They *bind heavy burdens* and grievous to be borne, and lay them on men's shoulders," Matt. 23:4.

BITTER, adj. Lit. Acrid to the taste, like wormwood: "With *bitter* herbs shall ye eat it," Ex. 12:8.

—A Metaphor, expressive of what is grievous or malicious: "The Egyptians made their lives *bitter*," Ex. 1:14; "The Chaldeans, that *bitter* and hasty nation," Hab. 1:3.

—A Substitution, when the use of it is put for that of something evil, or disagreeable: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put *bitter* for sweet, and sweet for *bitter*," Isa. 5:20.

BLIND, adj. Lit. Destitution of sight: "He saw a man that was *blind* from his birth," John 9:1. It is often used as a noun, denominative of blind persons: "Who maketh the dumb, or the deaf, or the seeing, or the *blind*?" Have not I the Lord," Ex. 4:11.

To be continued.

ITEMS AND NEWS.

The Portland Argus says that two little girls, aged 7 and 9 years, daughters of Wm Stevens, one afternoon recently obtained permission of their mother to play on the ice in the river at that place. While at play upon the ice they ran or walked off into the water, and were both drowned.

The representatives of Austria and France, acting in common, have induced the Turkish government to sanction the Suez canal; so that this work is likely to succeed.

The amount of loss to the Hartford County Savings Institution is \$172,000. The Company have offered a reward of \$5000 for the delivery of the defaulting Treasurer, John W. Seymour, in Hartford.

An Eastern paper states that Dr H Silberman, a native of Germany, is negotiating with the State authorities of Maine for a tract of land of land, in Aroostook county, in which he proposes to locate a colony of German emigrants next summer.

It is said that Gen. Concha, the Governor-General of Cuba, has transmitted to Spain \$6,000,000, as the surplus of 1857. Spain can ill afford to lose such a lucrative income, even to gratify Uncle Sam and fulfil "Manifest Destiny."

A common and popular opinion—said to be an old Indian notion—is, that when the crescent of the new moon appears in position as if a powder horn could be hung upon it, warm weather may be expected to follow. Be this a

superstitious notion or not, it has some foundation in fact, as has been proven by many observations, and never more conclusively than during the past month of mild weather, when the dim disk of the new moon appeared as if reposing on a crescent of silver.—*Scientific American*.

A critic speaks of J C Hamilton, author of the recent wretched biography of Alexander Hamilton, as the man who "attempted his father's life."

In New York the Association for Improving the Condition of the Poor has had over 15,000 persons added to its list of dependents during the last few weeks, so that the present number exceeds 37,000! The sum of \$30,000 is still required to relieve the actual wants of the suffering.

The New Bedford Shipping List says that forty-four of the sixty-eight whalers expected to arrive at that port the present year, will make losing voyages, some from the small amount of oil taken, and others from the low price of oil and bone.

A woman and her daughter have been arrested not far from Cairo, Illinois, for murdering a man from Cincinnati and robbing him of two hundred dollars in gold. They killed him with axes and then chopped the body to pieces.

On Wednesday night, the 3d, G W Boyden of Northampton, while on the express train between Boston and Worcester, had his pocket picked of a wallet containing \$682, while asleep!

If anything could startle the New Yorkers, the recent developments of speculation, fraud and embezzlement in the Comptroller's office, would have that effect. The awful expenditure of the public moneys in that office—the extensive frauds committed by officials in that department, as they have been developed before the Courts, is perfectly astounding. A Committee of Vigilance seems to be the only remedy for burdensome taxes, growing daily more and more heavy—with no security for life or property—with daily exposure of frauds and corruption of officials—with things growing worse and worse every day.

Heman Lewis, former Treasurer of the Rochester (N Y) Savings Bank, has been indicted for using the funds of the bank for his own purposes, without authority. He was arrested on Saturday and gave bail for his appearance for trial. He confesses to have embezzled \$8500.

It is a comfort to Christians apart to think their prayers meet before a throne of grace, and their persons shall meet before a throne of glory.

Intelligence from Madagascar represents that thirteen Christians have been put to death; more than fifty have been subjected to the ordeal of the "tanga" (poison water), with fatal results in the cases of eight; more than fifty have been bound in chains, two having died; and many others are reduced to slavery. There seems to be no hope, therefore, that those who have embraced the doctrines of the Bible will be tolerated during the reign of the present Queen.

It has been discovered that the private journal of Aaron Burr's mother is still in existence. The following is her description of Aaron when he was thirteen months old:—"January 31, 1758. Aaron is a little, dirty, noisy boy, very different from Sally in almost everything. He begins to talk a little; is very sly and mischievous. He has more sprightliness than Sally, and most say he is handsome, but not so good tempered. He is very resolute, and requires a good governor to bring him to terms."

Speak kindly to all; for one kind word will drive out many evil thoughts, and stifle many evil passions.

A new ism, called Restitutionism, has recently sprung up in this city, Worcester and other places. The Restitutionists believe that everything is to come back to its original form and purity; their Sabbath is Saturday; they use only the Lord's prayer; and have the gift of tongues. In Worcester one of them has been arrested for attempting to coerce his wife back into this faith, which she formerly believed; but he was discharged, there being insufficient evidence. He made a flaming speech to the Court on his prophetic powers and gift of tongues.

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* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a View of this world as it was, as it is, and as it is to be. By T. M. Preble, Compiler of Two Hundred Stories for Children, &c. "He that answereth a matter before he heareth it, it is folly and shame unto him." Prov. 18:13. Second Edition, revised and improved.—Boston: published by the Author. 1858.

APPOINTMENTS.

I will be in Champlain, N. Y., Feb. 15, and continue till the 28th, as Bro. Reynolds shall appoint. I should prefer to hold the meetings in one place.

My next appointment will be in Lake Village, N. H., which I will notice hereafter, duly.

J. V. H.

I will meet with the friends in Litchfield on the first Sabbath in February; the 2d at the Richardson school house in West Gardiner, and the 3d with the friends in Augusta at the Factory hill school house.

NICHOLAS SMITH.

The Lord willing, I will preach in Auburn, N. H., Sunday, Feb. 21st, Lawrence, Mass., 22d, Westford 24th, Claremont, N. H., 26th, North Springfield, Vt., 27th, and over the Sabbath.

L. D. THOMPSON.

By Divine permission, I will fulfil the following appointments: Coburg 10th, N. Norton, Darlington 11th, Bro. Pearce 12th, George Griggs 15th, Bro. Karnes 16th, Philbride 17th, Bro. James Campbell 18th, Bro. Willard 19th, Bro. Lampkin 21st, 11 A. M., also 7 P. M., Bro. W. Flander, Boston, 22d, Bro. S. Crocker 23d, Bro. T. Wilcox, Springfield, 24th, Peter Degroat 25th, Bro. Pikel 26th, Sydenham river 28th, 11 A. M. and 7 P. M. as Bro. Weldon may appoint. Please, Bro. W., send me a conveyance on the 27th. I shall come with the morning train to Painesville station; March 10th Bro. Corperin, Bro. Borden 11th, Bro. Lawrence 12th. All these appointments in the evening, except when otherwise stated.

DAN'L CAMPBELL.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 1-2 A. M. and 3 P. M.—R. Hutchinson, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J Croftut—Have er you \$16 50 on account. The last received before this, from Wm B L was in April, 1857.

Thos Souster—The last received was in Nov, 1856, which paid to Jan'y 1, 1858.

Tho P Hedrick, \$10 on acct.—It is as you say—leaving a balance due of \$4 99.

Cyrus Sanders—The Hartford County bank is worth but 80 cts on a dollar. We have credited you \$1 60 from No. 814 to No 915.

D Rupp—Have found it and er you to the end of the year, to 919.

Wm P Stratton—You can get a Testament and Lexicon bound together for \$1 25 in cloth, or \$1 50 gilt. But there is none with an alphabet.

A P Smith—It was not rec'd, but have er'd you for it to No 867.

John M Brown, \$2—Sent book \$1, postage 32 cts, and as your paper is er'd to No 919—i e, to Jan 1, 1859—we put the balance to aid.

J Kendall—Have er'd you and N Smith \$2 each, to 919. Sent books, &c, by express, the 15th.

Elizabeth Hatch—We send this No of the Herald to yr address, as directed; but cannot change the regular address

of the Herald till you write us in whose name and to what P O it is sent,—as we have several of your name on our books. You do not give the address of C E C, and so we cannot answer that question. We can send the back numbers of that article, with a few missing ones.

E Sprague—Have er'd you \$2 25 on Her so as to bring it to the end of the yr, to No 919, and 25 on G to 145. It has been sent regularly, and now we send missing Nos.

J V Himes—Have now er'd A Collins to No 893, and A Dillingham to 919—which would be \$1 to the former, and \$2 to the latter. You did not say when to commence the new sub's you sent, and so we er't them and send from the present time.

E Parker—Have now ch'd you \$16 50 for H & G and er you \$30, which leaves \$3 50 your due.

Report of the Treasurer of the Massachusetts Conference of Churches.

CHARLES WOOD, in Account with the Conference of Churches in Massachusetts, Dr.

1855. Cash on hand September, 1855, \$152 67
September, rec'd of Worcester church at Conf'ce, 8 21.
October, rec'd of the South Reading church, by Elder G W Burnham, 13; a friend, 1.
November, rec'd of Worcester church 3 76.
1856. February, " " " 4 41.
March, " " " 2 10.

South Reading church, by Elder G W Burnham, 5; Truro church 50 50; South Reading church, 9 75; Haverhill ch, 8; Lowell church, 23; South Reading church, 7 08.

April. Rec'd of church in Lake Village, N. H., 16; ch. in Manchester, N. H., 1 12; ch in Lawrence, Mass., 8; rec'd by commission on book sales by G W Burnham, 9; Worcester church, 16; Westboro' church 1 20; Sister Woodcock, 1.

August. Rec'd of Stephen Bradford (by J V Himes) 2; Worcester church, 11 42.

1857. January. Rec'd by Elder D I Robinson, from brethren at Arkwright, R. I., 3; church in Templeton, Ms., 8; South Reading church, 5; Lawrence church, 50 cents; Templeton church, 8; Lowell church, 6; church in Exeter N. H., 5; Portsmouth N. H., church, 5; church in Truro, Mass, 30; church in Wellfleet, 2 25; church in Templeton 8. March. Church in Providence, R. I., 14 60; church in Templeton, Mass, 8; church in South Reading, 5; in Lawrence 2; in Haverhill, 5; in Exeter, 2 50; Portsmouth, 3; Newburyport, 18 50.

April. Church in Templeton, 8; Holden, 5; Templeton 8. May. Church in Templeton, 8; Salem 16 50; Westboro', 7 50; Templeton, 8.

June. Church in Essex, 14.

July. Church in Salem 7; Templeton, 8.

August. Church in Newburyport, two cols., 14; Worcester, 9; Templeton, 8; Newburyport, 7.

September. Worcester, 9; Holden, 5; Haverhill 8; Lowell, 5; Donation to Elder Robinson, as per his report, 11 39. Total.....\$639 96

CREDIT.

1855 October. By Elder G W Burnham's expenses, 9.
1856 March Paid " " " per order, 20.
April. Salary of " " " " 160 44
1857 June. Paid D I Robinson, per order, 75
December. " " " " 40
Elder Robinson's expenses, 77 37
" " receipts over expenses, 228 37
1858. Jan. 23d. Cash on hand, 29 78

\$639 96

Respectfully submitted.

CHARLES WOOD, Treasurer.

To Aid this Office.—D Rupp, J H Elliott, each 50 cts; J Murray Brown, 68 cts; E Sprague \$2 50. The \$1 er'd to B Emerson last week should have been er'd to M Holbrook.

RECEIPTS.

UP TO TUESDAY, FEB. 16TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

M Holbrook 924, E D Clark 893, G R Turner 893, E A Durant 893, J K Hayes 893, M P Lyford 893, Wm

ADVENTURE HERALD.

MILLENNIUM.

WHOLE NO. 876.

BOSTON, SATURDAY, FEBRUARY 27, 1858.

VOLUME XIX. NO. 9.

Original.

"FOLLOW ME."—Jesus.

Come, and let us nobly tread
In the way that Jesus led:
He the bright example set—
Faced the foe—the danger met.

Nothing, of ourselves, we are,
"Weak and wounded, sick and sore,"
We cannot the way pursue,
Cannot give the law its due.

But in Jesus we're complete;
He directs our wandering feet,
Pardons, cleanses from all sin,
Plants the heavenly life within.

He gives strength to do his will,
Cheers the heart in every ill,—
He'll sustain in death's dark vale,
He will never, never fail.

He will save in the dread day,
He will take his own away;
On the earth renewed, adorned,
They will all as kings be crowned.

Come, then, let us nobly tread
In the way that Jesus led;
He the bright example set,
Faced the foe,—the danger met. R. H.
New York.

CLING TO THE CRUCIFIED.

"Tecum volo vulnerari
Te libenter amplexari
In cruce desidero."—OLD HYMN.

Cling to the Crucified!
His death is life to thee,—
Life for eternity.

His pains thy pardon seal;
His stripes thy bruises heal;
His cross proclaims thy peace,
Bids every sorrow cease.

His blood is all to thee,
It purges thee from sin;
It sets thy spirit free,
It keeps thy conscience clean.

Cling to the Crucified!

Cling to the Crucified!
His is a heart of love,
Full as the hearts above;

Its depths of sympathy
Are all awake for thee;
His countenance is light,
Even to the darkest night.

That love shall never change—
That light shall ne'er grow dim;
Charge thou thy faithless heart
To find its all in him.

Cling to the Crucified!

H. Bonar.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

Again, the preaching of the apostles on this occasion was extremely simple. The language of our Lord, or of the apostles, was very simple; you do not find any long, high-sounding, magnificent phrases. And yet, whilst the apostles speak in language the most childlike, they do not fall into error that we have seen some preachers fall into, of using language extremely child-like. There is a broad distinction between child-like speaking, which adults and children can understand, and childish speaking, which reasonable men laugh at. The apostles spoke with great simplicity, in childlike terms, so plain that the humblest could easily understand them. And, in the next place, these sermons were eminently scriptural. They based every conclusion upon what David said, or what the Holy Ghost spoke by the mouth of David. In one part they say "This is that which was spoken by the prophet Joel;" in another part, "For David speaketh

concerning him." There is no preaching so important, so effective, as when the sermon is inlaid with Scripture. I know but one preacher in England—the greatest, probably, in it—whose charge is in Liverpool, whose sermons are inlaid with Scripture, and whose reasoning, and eloquence, and power is the exquisite skill and great force with which he employs God's Word in speaking to the hearts and consciences of men. Yet this is the most scriptural of all. Take the beautiful sermons of Robert Hall: I know no sermons more classical, no style more beautiful, more perfect; but there is a total want of Scripture in them. Take the sermons of Chalmers: most powerful, most vigorous; but some of them almost written as if the Bible was a book with which they had no connexion. But the sermons that are most apostolic are those that base their conclusions not upon what man argues, nor what the fathers wrote, nor what philosophers have concluded, but upon, "the Holy Ghost thus speaketh by the mouth of David"—"This is that spoken by Joel"—"Thus saith the Lord."

Their preaching on this occasion was, if I may antedate the word, most Protestant. Clearly enough, Popery was not known in the days of Peter and John. Is there anything said in the Acts of the Apostles, from beginning to end, that you can by any ingenuity torture into the Romish dogmas, or the Romish religion? It is all the reverse: "None other name given under heaven among men by which ye can be saved but the name of Christ Jesus." Let me notice, again, the pulpit in which the apostles often preached. What was it? Every place they recognised as consecrated, when consecrated work was done in it. When Jesus allied himself to our dust, he consecrated the whole earth; and hence the apostles sometimes preached on the sea-shore; sometimes, in the upper room; on one occasion, what would be thought very shocking by the very refined taste of the present day, in a playhouse; at another time on Mar's-hill. Wherever they could find hearers, there they felt a call to preach the truth, and pray for a blessing on it; and men are at last waking up to do it in England. I hear on all sides of people going out to the streets and preaching; and if they can it is quite right. It is a most difficult thing; but when it can be done, it is right. During the interval that this church was shut up, I preached in a parish church in Scotland. The people that came one day were four or five times more than the church could contain; and at the request of the minister, I took my place upon a green knoll outside, and preached to the multitude assembled in the valley below, consisting of some fifteen or sixteen hundred souls. They all heard—the quiet solemnity was perfectly impressive; as they retired they bowed reverently—the plaided shepherd from the hills, and lairds with their tenantry—in solemn quiet, at the close of the service. I have seen service in St. Gudule's, at Brussels, at Cologne, and at Notre Dame, in Paris; but I never saw anything so impressive, so grand, because clothed in the truest grandeur, as the fifteen or sixteen hundred people in a glen, listening to God's blessed Word, singing his praises, and joining in solemn prayer. It is this that teaches us that true grandeur cannot be made by architecture. Consecrated walls do not make it.

It is an interested people, listening to interesting truths, and in earnest about them.

Let us look, in the next place, at the congregation that was here assembled together. There was Scribe, Sadducee, and Priest, and Pharisee; and there were all classes, and types, and languages, and nations; and out of all there emerged a great multitude that believed. If the five thousand were men only, then, supposing there were three or four thousand women, or probably more, there would have been nine or ten thousand people; and into this mighty crowd the hundred and twenty that met a few weeks before in an upper room at Jerusalem had swelled and grown. This rapid rise of Christianity on the very spot, mind you, where Christ was crucified,—on the very spot, and amid the very people that saw, and heard, and knew the facts of the case,—this rapid increase of converts to the Gospel, when all the facts were fresh, and on the very place where the scenes transpired; is one of the most triumphant evidences of its divinity, and of the presence of God with it. Prejudice, and passion, and superstition, and error, and interest, all yielded; for God was in the midst of them—Deity burned in all they were, and thundered in all they said; and men took notice of the silent apostle and the eloquent apostle, that both had been with Jesus.

Such is a picture so far of the primitive Church. There are yet one or two features which I will briefly refer to. First of all, their unity was entire. They were all, we are told in this passage, of one heart and of one mind.—"The multitude of them that believed"—that is true Christians—"were of one heart and of one soul." It does not say they all wore the same robe, or that they had no differences in detail; but they were of one heart and of one soul. They loved the same Saviour, and their convictions of the truth were substantially the same. Unity belongs to life; uniformity belongs to death.—Polytheism is the type of division; Pantheism is the type of blank uniformity. Living Protestant Christianity is the type of unity in all that is essential, and variety and diversity in all that is non-essential. And you recollect that when the council met at Jerusalem, to settle a matter in dispute a few days after what is recorded in this chapter, and at which we shall arrive in the course of our reading of this interesting book,—that the council decided upon holding essential truth, with variety of usage in non-essential matters. Thus, then, we see their unity.

In the next place, let us notice their liberality. They had all things in common; they brought what they had, and laid it at the apostles' feet, and gave to every man as he had need. I do not believe that this was meant to be permanent, but the very reverse; because, on reading the Epistles, we soon begin to discover that there were rich and poor, and the distinctions of property began, a few weeks or a few months after the facts recorded in this chapter. Evidently the origin of this temporary and special arrangement was, that they were in the midst of a hostile race exposed to martyrdom, to persecution, to death; and if they kept anything, it was sure to be taken from them; and, there being poor in the first Church, they felt that the best way was for each to bring all that he had, and to give it up, that each might have enough. This is not meant as

a precedent—it was a temporary arrangement; just as the apostle Paul said, for instance, that it was good for men not to marry, he says, for the present time—that in the special time of persecution in which they were, it was desirable not to marry. So here, in the special circumstances in which they were, this community of goods was expedient. But as the speciality of the occasion disappeared, then the ordinary laws came into operation, and things went on as they had done from the beginning; if we were to attempt community of goods now, it would end in absurdity. If the Church was now what it was then, and persecuted as it was then, it might be an arrangement desirable; common sense should guide you in it: only understand it is not a divine obligation. And if you acted now as certain communists, who do not, certainly, if they take this community of goods from the Bible, take their religion from the Bible, and all property were to be divided, and every man were to get, say five hundred pounds, and all to start upon the race quite equal, just, and fair, what would be the result? The industrious man, in the course of a few years, would make his five hundred a thousand; and the indolent, the lazy, the profligate, and the sensual man would, in the course of a few years reduce his five hundred down to five. And then what would you do? Surely, you would not begin with another division; for what would that be? It would be giving a premium to indolence and discouraging honest industry; and therefore the thing itself is absurd; and to adopt it from this as a precedent, is to pervert and misapprehend altogether. The poor you have always; and if you have the poor always, you have the rich always. The spirit of this we may take while the letter of it we refuse. Wherever there are claims in our district,—wherever there are claims put forth for the cause of Christ,—wherever you can help the good, the true, the holy,—wherever you can give that which will do good, there is a call for you to fulfil the spirit of this passage. I fear that we have rarely made sacrifices; when we gave, we have only given of our superfluity. Very few men deny themselves an enjoyment, in order to give something to a good cause. The great majority give, and give liberally; but they give what they do not miss: whereas true liberality is giving what is, in some degree, a sacrifice, but what we give joyfully, because we give it to the Lord.

May God make us his people, like this primitive Church, and give us the spirit of unity, the spirit of liberality, the spirit of love and of a sound mind, through Jesus Christ our Lord! Amen.

To be continued.

Original.

My Journal.

MEETING IN BOSTON.

On my return from Western N. Y., December 10th 1857, I united with Elders Fassett and Ross in a protracted effort with the church in this city, in order to a revival of religion among them. The church in my absence enjoy the faithful labors of Elder Fassett, and have been blessed with a healthful interest, and some conversions; but we had a desire to see a more general revival.

al of the work of God, and a larger gathering of souls to Christ.

Elder Ross preached, and Bro. F. and myself aided him. The church were stirred up, and blessed during the meetings, and backsliders were brought home and some sinners converted. I baptised three, and the prospect was fair for the good work to continue. We much regretted that Bro. R. had to leave in the midst of the interest. But as it was his work, was not in vain.—Personally, I was much interested and blessed under the faithful sermons of Bro. R. He had the right spirit, and the themes on which he dwelt can never fail to produce a healthful and saving influence. May every blessing attend our bro. in his labors for the good of the church and world.

DEDICATION, &c.

Wednesday, Dec. 23.—Went to Providence, R. I. to attend the dedication of the new Advent chapel on Broad street; and to labor with the church two weeks.

The dedication services were highly instructive and impressive. The sermon, which will be published, was the best thing we have ever heard on literal interpretation. The singing, under the direction of Bro. A. H. Brown, was one of the best specimens of congregational singing we ever heard. Indeed the whole service was of a character to honor the faith and hope we cherish.—But the best of all was, God was with us.

For a few succeeding days, Elders Robinson and Cunningham remained and aided us by preaching the word, a part of each day which was acceptable and profitable.

I continued the services with Bro. Osler the pastor, over two Sabbaths, and three times on each day, except Monday. The Sabbath and evening services were very fully attended and those of the week days were well attended a part of the time. It was in the midst of the Christmas holidays, and other interests, which were rather unfavorable to immediate and extensive results. I did not see what I hoped to have seen, although a good interest was created, and many converted. A continuance of another week, however, was necessary to a complete victory. I am sure that all was ripe for such a desirable result.

The church were truly faithful, and every one at their post, with their pastor, doing what they could to help on the work. This church is indeed rich in gifts and graces, they have now set their light on the stand, and from them the word of God is shining out. They will no doubt continue to be a productive and fruitful church. A wide and effectual door is open before them, and may prosperity ever attend them.

I preached once on the last Sabbath in the Bethel for Elder Hawkes. I had a good season with his people. At the close of the service he received two members, one of whom I baptized near thirty years ago, in Fall River, Mass. I was very greatly rejoiced to meet this Sister with her husband, at the altar, and communion, after so long a separation.

"Mine host," was Bro. D. Champlin, whose hospitality I will not forget. On the close of my labors on Sunday evening I was taken with a violent attack of dumb ague, and fever, with terrible pains in the head and limbs. This continued three days.

WATERBURY, VT.

Thursday, Jan. 7.—I took the cars for home, but was hardly able to do so, yet I felt I must. On Friday, the next day, I attended to duties at the office, and on Saturday A. M. Jan. 9, left in the A. M. train for Waterbury, Vt. I arrived in the evening. Bro. A. Collins met me at the depot, and took me to his home, and made me welcome. I got some rest and was refreshed and prepared for the duties of the Sabbath.

Sabbath, Jan. 10.—Preached three times, good attendance, and interest. Six persons rose for prayer. The brethren and sisters here have been and still are greatly discouraged. But the few merey drops of to-day have greatly cheered their hearts. God was with us of a truth, as in former days.

Monday, Jan. 11.—Gave three discourses.—Good attendance, though it was a busy day, for secular duties. The Spirit was poured upon us,

and we had a glorious refreshing. Several were blessed and set out anew for the kingdom.

Tuesday, Jan. 12.—Preached and administered the communion, in the A. M. It was a sweet and solemn time with Christ within the doors.—And now the work had just begun in power, weeping sinners and backsliders and anxious ones of the church felt very sad on account of my engagements which required that I should leave them. A glorious work had begun, and could it have been followed up there would have been a large gathering of souls to Christ. We parted in sadness, and hope.

Waterbury must be visited again, and that dear remnant must have help. Hold fast, ye faithful and suffering ones. God shall give you help in due time. God has not forsaken you. He may hide his face for a moment, but in everlasting kindness, will bless you.

Original.

Beatitudes of the Mountain.

No. 5.

"Blessed are the pure in heart, for they shall see God."—Matt. 5:8.

"Oh, seek to be holy in heart, and life, in circumstances and situation! Breathe holiness from within, and breathe holiness on all around! Send a fragrant gale of holiness along the wild desert; it may slacken the pace of some weary, miserable wanderer, as the spices-breathed from 'Araby the blessed' delay the ship that passes by. Send up the incense of holiness to the Lord, giving him back his own; and let it be known above that the spirit who goeth to and fro in all the earth, striving with men, has found a dwelling-place in some souls, and has begun to create a heaven below!"

A. A. Bonar.

God is a God of purity,
And all defiled by sin
Must seek the Royal fountain
And wash themselves therein;
Or else they cannot enter
The pearly gates of Heaven,
For those who find admittance
Are sinless, or forgiven.

God is a God of purity,
And those who love him most
Abound in works of righteousness
Through God the Holy Ghost.
Their body is a temple
In which the spirit dwells
And from the sacred edifice
Impurity expels.

God is a God of purity
And all his ways are just,
And hence the great security
Of those who in him trust;
His promises unfailing,
Like treasure from the mine,
Enrich the true believer
With character divine.

God is a God of purity
And loves the pure in heart,
And will to them deliverance.
From all their foes impart,
Till in his heavenly kingdom
They are assigned a place,
Where, like the holy angels,
They see Him face to face.

J. M. O.

From the London Quarterly Journal of Prophecy.

A Puritan's Apology for His Millenarianism.

Continued from our last.

Of this kingdom it was that Daniel prophesied once and again, the interpretation of which was said to be sure, with reference, I persuade myself, to the many doubts which would be of it (Dan. 2 and 7.), which scriptures speak indubitably of all the kingdoms of the world under the general heads of the four great monarchies, viz., the Babylonian, Assyrian, Grecian, and Roman, as the generality of expositors, both Jewish and Christian, have concluded. At the end of which kingdom, the Son of man, who is the God of heaven, too, will set up His, which He is not to have till then. Now that He hath not yet received nor set up His kingdom as yet, is evident by the scripture of Daniel, two ways.

1. As yet the last of these four kingdoms stands, though upon his tiptoes, and Christ was not to set up His till in the end of the four kingdoms, for as the second kingdom was not to be till the end or passing away of the first, nor the

third till the end of the second, nor the fourth till the end of the third, so neither was Christ's to be set up until the end of the fourth, so that the yet remaining of the fourth empire demonstrates the not yet appearance or setting up of Christ's. And,

2. The great thing and sign (as I may express it) of Christ's kingdom doth not appear, which is the ruling power of the saints in all the world. For the saints of the Most High have not as yet consumed and utterly destroyed the last kingdom and dominion. Neither is yet the greatness of the kingdom under the whole heaven (alas, who that is awake can imagine it) given unto them; which yet certainly shall be, because He is faithful and powerful who hath promised it.

Concerning this kingdom likewise did Zechariah prophesy; for he speaking (Zech. 14:4,5,9), of the time when Christ shall stand on the Mount of Olives, which is before Jerusalem, at which time there shall be as great an earthquake as was in the days of Uzziah king of Judah (which was not when Christ came in the days of His flesh, for then there was no such thing), yea, and at which time He shall come and all the saints, which very phrase Paul useth, speaking of the coming of our Lord Jesus Christ (1 Thess. 3:13). At that time the Lord shall be king over all the earth. Mark it. When Christ comes again with all the saints, He shall be king over all the earth. And in that day there shall be one Lord, and His name one. This very text Cyril of old observed to intend the same thing with Daniel; and his gloss or comment upon it is this, "All earthly dominion being laid aside, and the power of all being given unto Him alone (viz., Christ), He shall be king, &c., even as the most wise Daniel saith the same thing," Cyril of Alexandria, in loc. And indeed not only Daniel and Zechariah, but most of all the prophets, bare testimony to this truth, as I could declare at large; Isaiah and Jeremiah in a peculiar manner, who, when they speak of the recalling and re-establishing of the Jews, they spake of a kingdom under David their king (which phrase also Hosea useth). Now, as the Apostle Peter said, I may speak freely of David, he is dead, and his sepulchre is more known than his scepter; only Christ, the true David, remains, and He shall come again, and sit upon the throne of His father David. And indeed that prophecy or promise (call it one or both, as you may) cannot be fulfilled without this be. For I would fain know when did, or how was Christ to sit upon David's throne? If it be said, Christ sits upon the hearts of saints, I reply, But that never was David's throne, he never did possess it or pretend to it. And what throne had David besides that of Jerusalem, of which still the promise was understood in the time of the kings of old, as in their books is clear, and of which the prophets speak? Neither do I doubt but that David saw this kingdom, and promise of it, in his spirit (as Abraham saw Christ's day), upon which ground he so often rejoiced, and sung of it in many psalms, as as 72, 79, 93, 97, 100, and many others.

To this kingdom, both for truth of it and time of duration, doth John bear witness, in Apoc. 20, a place which, after all objections made against it, remains as Mount Sion, which cannot be removed, for some have denied that very book to be Scripture, because of its direct asserting this opinion. And it holds forth the truth of Christ's reign on earth against all gainsaying, as I could declare but I rather offer than dispute my opinion now.

It has been a weak and unconvincing objection unto me, that there is no Scripture speaks of the thousand years but that.

Whereunto I make this reply. Yes, that of Peter, upon serious consideration, speaks the same, and hath been by the ancients urged for the same (2 Pet. 3:8). The day of the Lord is a thousand years, which is not spoke to answer those who say the Lord is slack, for an answer to them is in ver. 9, but to acquaint them with the length of that day when it should be, of which he would not have us ignorant.

However, if there were no more but one, methinks one word to a Christian, who should be so wise as to heed who spake it, should be enough

to gain belief. But, besides, the space of time is but a circumstance, it is not of the substance of the opinion, the which principally relates to a kingdom of Christ on earth, and as it had been a vain objection against the thing, viz., the redemption from Babylon after seventy year's captivity, because that time was but spoken of by one prophet, viz., Jeremiah, so it is to me as vain an objection against Christ's kingdom on earth, because the time of it is spoken of but once.

If it be said, But Isaiah spake of that redemption, though not of the time.

I reply, In like manner he speaks much, very much, and very clear of this kingdom of Christ likewise, though not by the name or number of a thousand years. And, therefore, if it be, as it is, a good argument to prove any truth, it hath been spoken of by divers, though not in the same terms or numbers. It is likewise a good argument to the point in hand, that albeit it should be yielded, that only John speaks of the time, viz., a thousand years; yet others, speaking of the thing (viz., the kingdom itself of Christ and the saints on earth), it holds good.

As invalid an objection as this hath been that to me, which some urge thus. The saints cannot spare Christ so long out of heaven, &c. For I consider, and pray, reader, do thou, that heaven, as heaven is not a place, but a state, else how could heaven be in saints, and saints in heaven upon earth, as divines have been used to speak. It is the person, the presence, the enjoyment of Christ, and God in Him, which makes our heaven.

And if the saints shall come with Him, as both Zechariah and Paul speak, they cannot want His company, for they shall be ever with the Lord. And let that be, as to place, anywhere, it is heaven, and no loss to them. And besides, as yet I cannot see what other meaning that place (Apoc. v. 10, we shall reign on earth) can have but this, that those whom John saw then in heaven, for they are the persons who speak that shall reign with Christ at his coming and kingdom. To say that the elders, &c., spoken of there are church officers, as it needs a better proof than yet I have met withal, which at best is but allegorical, so it is to no purpose. Nay, if considered, it is a contradiction to say Church officers shall reign on earth. Surely, as Church officers, their rule is in the Church, called heaven, by way of spiritual distinction from the world.

To be continued.

Crime Increasing — Legislation — Education: Moral Means.

To read a column of "news" in a daily journal is startling from the numerous and shocking records of crime. The item of an outrage in a little village in Connecticut, another in Virginia, another in Philadelphia, the scores in our own great and wicked city; God only knows where the record is to reach and what is to be the end! Foreign newspapers come to us and they are as bloody as our own! Suicides have become fearfully frequent, crimes against the peace and purity of domestic life abound. Defalcations, embezzlements, swindling, theft, and robbery have increased here and abroad, until there is no man whose reputation is a security against a breach of trust. The best of men need watching.

Youthful criminals are so many here and in other cities, that we may fearfully apprehend a future when the generation now leaping into manhood shall be full grown.

Is there no balm in Gilead? Is there no remedy within our reach? Is this state of things to continue, to increase, going on from bad to worse, till the corruption spreads through the community, and society itself sinks into common ruin?

We take no such view of the future, but we are fearful of the prospect. The evil will doubtless greatly increase before remedies will be efficiently applied. Sanitary regulations are never enforced with vigilance till the pestilence is spreading its black wings over us. The public will not be roused to healthful moral action, till the evils we now deplore become far more dreadful and desperate.

The indifference with which good men regard this state of things, is evident in the quietness

with which they suffer crime to go unpunished. It is next to an impossibility now to convict the vilest assassin: it is an utter impossibility to punish the monster swindler! This miserable insensibility to the spread of crime has settled upon the bench of justice, and the jury-box, and palsied the energies of prosecuting officers, until justice may be said to have fallen in the streets. We say these things advisedly. A puny, puling, false philanthropy has softened the brains of justice, and made a Judge and Jury interpose to deliver a murderer from the doom he deserves.

There is no incongruity in mingling all the forms of crime against society, into one category, and treating them as the outbreaks of a common depravity, showing itself in various forms according to the necessities or lusts of the individual criminal. The fountain of all these streams is the bad heart. We may educate the low scoundrel boy, who outraged an old woman and murdered her, in Greenwich street, and when he is old enough and knows enough, he will transfer his villainies to Broadway and the 5th avenue. Now he is convicted of murder and recommended to mercy; then he will be acquitted on the score of insanity! We may educate the three young burglars who rob a store in Dey street, and when they are old enough and know enough they will be presidents and cashiers, and plunder the community under the plea of borrowing the funds of the bank! A bad man in the Church or the State will seek his own aggrandizement or gratification, and the means will be such as opportunity places in his hands. If he is ignorant he uses physical force; if he is educated, he employs mental power: in the first case he is brutal, in the second he is cunning; he is the same man in both courses of crime. Education has given him other tools to work with. A burglar picks or breaks a bank lock and robs a vault; educate him, and he becomes a clerk, cashier or president, and keeps the keys. The money is no safer in his hands, because he has been to a public or private school, and studied mathematics. In other words, education only does not mend the morals of the man.—*Observer.*

Japan as Missionary Ground.

China, November 1st, 1857.

A recent visit to Japan has turned my attention so much to the history of that empire, and has given me such opportunities of collecting new facts, of observing the country and its people, and of regarding it as a field for missionary labor, that I cannot but hope a few lines on this topic may be read with interest.

Seven years ago no country seemed so hopelessly and willfully buried in heathenism, and so obstinately closed against the admission of Christ's Gospel as the Empire of Japan.

It had not always been so. Christians went there when the very existence of the country had been known but a few years. The enterprise of commerce did not equal the zeal of Christianity. Francis Xavier preached the Gospel in Japan, and found not only toleration for his doctrines on the part of the government, but, among the people, respectful and earnest hearers, and—more than that—grateful believers also. For a century following the arrival of Xavier the Gospel as preached by the Church of Rome, spread freely through the empire, was received into many willing hearts, and (let us believe) made many wise unto salvation. Then there came distrust and persecution. There was plotting of Catholics against the government. There was counter-plotting of Protestants against the Catholics. There was wicked scheming for religion and for trade on the one hand, and for trade without religion on the other. So the Catholic foreigners were expelled the country; and against the Catholic natives there was persecution even unto extermination; and there was seen the sad and wicked spectacle of the traders of Protestant Holland choosing Mammon before God—merchandise before righteousness and mercy, joining in the persecution and extermination, and bringing their ships and troops and batteries against a Christian stronghold, which the heathen government had found impregnable.

So the Christian fortress of Simabara was taken; and there was a massacre of Christian mar-

tyrs, such as makes one wish the history were untrue. And after the massacre, over the scene of this great martyrdom, was published this infamous blasphemy:

"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violates this command, shall pay for it with his head."

And that completed the first epoch of the history of Christianity in Japan. Of Christian Japanese,—who at one time could be numbered by hundreds of thousands, and of so many professed a good profession even unto death at Simabara—there remains now, I suppose, not even a scattered remnant. The second epoch is just commencing.

In 1852 Commodore Perry started with the American expedition to Japan, and in 1855 he returned, having concluded a treaty with the government of Jeddo. Some people, who expected unreasonable things from this expedition, and who do not know how much it accomplished, are disposed to look contemptuously at its results; as if the policy of centuries was to be completely overturned in a day; as if distrust could be wholly removed and confidence wholly restored, by the visit of a half-a-dozen ships-of-war; as if it were nothing that larger privileges and freer intercourse were secured than ever before—that two new harbors were opened to us,—that provision was made for the residence of our Consul-General at Simoda,—and that the impious inscription over the grave of the Christian at Simabara is thus practically disavowed and belied by the same power that so cruelly set it up.—*N. Y. Independent.*

"Do all speak with Tongues."

St. Paul said, in the church he had rather speak five words with his understanding, than by his voice he might teach others, than ten thousand words in an unknown tongue. Unconsciously it may be, many of the clergy of the present day, are in the habit of using language in the pulpit, which to many of their hearers, is unintelligible. A few years ago, an eloquent, and learned doctor of divinity, now deceased, was preaching in a down-town church, in the city of New York (where the poor were kindly allowed to occupy some of the back seats;) his sermon was well studied, carefully written, and delivered in good style.

The doctor had occasion, many times in the delivery of his excellent discourse, to speak of the Proto Martyr. After the sermon, an old lady entered the vestry room, and thus addressed the preacher. "Doctor, that was a good sermon, but one part I did not understand. You spoke many times of the Proto Martyr, now who was the Proto Martyr?" The Doctor, who was noted for his condescension, graciously enlightened the darkened understanding of the poor old lady, telling her the Proto Martyr was the first Martyr in the Christian church. Then, said the old lady, Why did you not say so, Doctor?—Now, if the Doctor had spoken plain English in the pulpit, all his hearers would have been edified, and the old lady would not have troubled the Doctor for an explanation after service.—*Church Journal.*

A Singular Prayer.

A correspondent of the *Central Christian Herald* lately attended church in Galesburg, where the Rev. Edward Beecher, D. D., is pastor of the First Congregational Church. He says:

"I heard two pretty good sermons in a Congregational church in the forenoon. They were both good, but for different reasons, as you shall hear. The first was addressed to God, and made up the greater part of what is usually the prayer before the sermon. I do not know whether it was all true, and have no means of knowing in this present state of existence; but it was pretty and ingenious at any rate. It told God that he had made this world the centre of the universe, by the scheme of redemption; that the new earth, which is to be made, is to be the capital of his

kingdom, to which all worlds are to resort for many things, and from which they are to be governed; that we, when we sit down with our Saviour in his throne, are to be assessors in this government, having dominion over worlds, according to our capacities, and so forth, and so forth, drawn out at great length. It was all very nicely done, and I have no objection to its being true, if it be God's will; but I do not know where the preacher got it, nor how the whole performance was an asking for things according to the will of God, which is about the best definition of prayer that I know of, so far as it goes."

The hearer seems to have forgotten that the Rev. Edward Beecher claims to have existed before his advent into this world and therefore may, by transmigration, be some old prophet waked up to peer deeper into the future than other men.

A Reprobate Mind.

There is a high department of theology, which has glided out of the minds of our feeble time; but which deserves the most solemn consideration of the true theologian. It gives the key to all the great heresies of ecclesiastical history. Nothing can be clearer than the evidence, alike furnished by Scripture and experience, that there exists a law of the divine government by which, when nations abuse the gift of reason, they are punished by being delivered over to infatuation. A strong delusion, a real and direct urgency to error, from a source of evil more imperious and more subtle than the mere perversity of human nature, is let loose against them. Under this influence they become rapidly incapacitated from judging of right and wrong: they act bravely on principles of palpable absurdity; they embrace habits of notorious ruin; they cling to the most startling superstitions as holiness; and they imagine rationality, wisdom, and virtue, as the very depths of folly, falsehood and crime. To any man who has read the history of ancient heathenism, the most natural of all questions is, how could human beings have ever fallen into practices of such absolute repulsiveness and undisguised horror? If the gross impurities of the worship might allure the carnal mind, how are its cruelties to be accounted for, its offerings of human victims, its burning of infants by their parents, the senseless fury and startling abominations of its altars, and the remorseless corruptions and unsparing slaughters of national life? Even in Israel, when it once fell from its Divine allegiance, the Books of Kings are almost a perpetual record of domestic massacre.

St. Paul gives the solution, as the principle of a Divine punishment, 'even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.' (Rom. 1:28.) We have no right to dilute this language into metaphor. The nations first fell into impiety, they were then delivered over to heathenism, a system of retribute evil by which their understandings were imbruted, and their natural propensity to irreligion was rendered desperate. Thenceforth they were filled with all unrighteousness.

The Career of a Calico Printer.

The late révolusion in Great Britain has brought to light some very curious commercial experiences, and revealed the existence of romantic rascals among the plodding merchants of England and Scotland, whose exploits in trade are almost as entertaining and exciting as the histories of the bucaniers in the days of King James, or the gentlemen of the road of the last century. Among all these brilliant traders and speculators who have contrived to live like princes by swindling operations in commerce, the most remarkable, perhaps, was a dashing calico printer in Glasgow named John Monteith, who has the credit of breaking the Western Bank by his kiting transactions with that great moneyed institution. The marvel of the exploits of such a character is that they should have been enacted in Glasgow, and that his dupes should have been cautious, prudent, and painstaking Scotchmen—a class of men who are proverbial for their sagacity in

mercantile transactions. That a brilliant rogue with good talents and an utter destitution of principle should be able, occasionally, to succeed in such a whirlpool of business as New York, where affairs are so rapidly conducted that there is no time to stop and investigate the characters or responsibilities of men, is not a thing to excite especial wonder; but we should hardly have imagined that a character like John Monteith could have flourished to such an extent as he appears to have done in the commercial metropolis of Scotland.

This reckless financier appears to have carried the business of making accommodation paper up into the regions of the sublime. His ostensible employment was that of a calico printer, but his real business was that of drawing bills, mostly on fictitious persons in various parts of the world, and the Western Bank appears to have employed nearly all its capital in discounting his accommodation drafts. This remarkable person commenced business in Glasgow twenty-two years ago as a calico printer, and after four or five years of unsuccessful trade, he failed for about two hundred thousand dollars, and paid but a very small dividend to his creditors. He next tried his fortune in the same business in Manchester, and failed there, when he returned to Glasgow and contented himself with holding a subordinate position in a calico warehouse, from which he was at last turned away on account of his extravagant manner of living; but his employers, compassionating his abject condition, made him a present of £500. After paying his debts, he had about two thousand dollars left, and with this sum he contrived to enter into the calico printing business again in 1848, and now he has failed for the magnificent sum of two millions of dollars, nearly the entire loss falling upon the shareholders of the Western Bank. He lived in extravagant style, kept eighteen servants, entertained company like a lord, had his horses and his wines, and ruined his neighbors and rivals in business by selling his calicoes at less prices than they could afford, and made up his losses by his accommodation bills, which he seems to have had no difficulty in converting into cash.

Moral Effects of the Panic.

The result of the money panic is a paralysis. The business of the country is not properly pursued. This creates wide-spread distress, because it throws out of employment a vast mass of persons who are dependent upon the active movements of the machinery of trade. They are persons who have not saved enough to live upon, but whose labor is invaluable when there is work to do.

The moral effects of the panic are two-fold. In both cases, it develops probably what was latent. There are those who are led by it to seek for a true friend in their Almighty Redeemer, and a home forever undisturbed in heaven. But it is far otherwise with multitudes. We desire to call attention to the startling facts in the case, for a double object. What it is, we will mention after reciting them.

It is stated as an undoubted fact, that there have been, during the year, more than one suicide every week in the city of New York, the number being fifty-eight for the year. During the same time there were thirteen deliberate murders, and fifty homicides in the same city.

Suicide appears to be epidemic. Everywhere, throughout the country, it manifests itself among all classes. Strange forms of it startle us, nor is it confined to foreigners. Many of the self-murderers are Americans.

Murder is rampant. In the cities it is brutality in its most disgusting form. But in some cases, there is a foulness about it that reminds us horribly of Chinese or French morality. We give three samples, which we recollect: A boy and girl in Massachusetts determined to murder their father, not because he had done anything revolting, but because he was occasionally intemperate and severe to them. The girl poisoned his coffee, intending to take him off by a somewhat slow process, which she thought would be effectual, and whose effects she steadily watched

for five days. The boy became impatient at last, and shot his father down.

A woman in Virginia murdered her husband. She first took a gun, and set it off with a coal of fire, but, failing to kill him, she knocked him insensible with the butt of the gun, and then went on to hack his body to pieces with an ax. A man named Eldredge, in the State of New York, a teacher, seduced a young girl, and then poisoned her. "After the poison had been administered, he hung over her couch for five days and nights, counterfeiting an intense sympathy, under the guise of which he was continually rendering more certain the accomplishment of his purpose, and as his victim died, he hung upon her lips with protestations of affection, and received from her assurances of undiminished love. He is but twenty-two years of age!"

Another journal states it as a fact, derived from police officers who knew, that the number of those unfortunate women who roam the streets of cities, had been increased fifteen hundred since the panic commenced.

These are terrible facts. We said that our object in stating them was two-fold. The first is to call attention to the condition of young females, who are poor. Could not something be done to put them in the way of respectable employment? There is a very large class who do not wish to go out to service. A cotemporary suggests an association of ladies to procure employment. There should be a lady secretary with a salary, if necessary, and the business of the society should be to take by the hand the hundreds of girls willing to work, if they only knew how to obtain work. Situations should be obtained as clerks, sempstresses, pattern drawers, teachers, governesses, &c. We cannot but think that an immense amount of suffering might be prevented by such a plan.

Next, the Church should be more active in doing good, and less active in following unholy extravagance. This country is ruined by excess. Every man must be a gentleman in style and fashion—every man must live in an expensive house—every woman must dress as if she had a fortune. The Church, instead of feeling it to be a glory to consecrate time and wealth to the Redeemer's cause, are following the world in extravagance. Cannot we learn a lesson from the ebb of the panic times, which will make us better patriots and better Christians?—*American Presbyterian*.



ADVENT HERALD.

BOSTON, FEBRUARY 27, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Heaven not necessarily the third Heaven.

I have never troubled you with any question to be solved as yet; but there is one that perplexes my mind, not a little; and if you will help me in this matter, you will oblige me much, and perhaps help others considerably.

How can 2 K. 2:11, with its connection, and Heb. 11:5, be harmonized with Jno. 3:13 and Heb. 11:39, 40? The general opinion among nearly all christians, is, that Elijah and Enoch were taken to heaven bodily, and are there now.

A long time after these miraculous transactions, we hear Christ saying, that no man hath ascended to heaven, &c., and Paul declares positively that they without us cannot be made perfect.

Will you be so kind as to give me some information on this subject as soon as convenient through the *Herald*? and oblige
O. G. SMITH.

E. Sanborn, N. H. Jan. 24. 1858.

The texts referred to are the following:

"And Elijah went up by a whirlwind into heaven." 2 K. 2:11.

"By faith Enoch was translated that he should

not see death; and was not found, for God had translated him," Heb. 11:5.

"No man hath ascended up to heaven but He that came down from heaven, even the son of man which is in heaven," John. 3:13.

"These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us that they without us should not be made perfect," Heb. 11:39, 40.

To harmonize these texts, it may be remarked,

1. That the reception of the promise, and being made perfect, referred to in the last passage, could not be fulfilled by anything short of an establishment in the kingdom of God on the renewed earth, to which the promise had respect, and establishment in it is the being made perfect that is there referred to. And hence this passage is incompatible with any condition in the intermediate state previous to that perfection.

2. As no man hath ascended into heaven, and as Elijah was carried by a whirlwind into heaven, it follows that the heaven into which Elijah was conveyed was not the heaven to which no man hath ascended.

As shown in "Reply to J. M. O." the Jews spoke of three heavens,—our atmosphere, wherein fly the fowls of heaven; the starry region, where shine the lights of heaven; and the angelic heavens. Each of these are spoken of as heaven; but they differ, the one from the other, and when heaven is spoken of, it must be determined by the context which heaven is meant.

The presence chamber of Jehovah, is sometimes denominated "the heaven of heavens," as when Solomon said "the heaven of heavens cannot contain Thee," 1 K. 8:27; and Paul called it "the third heaven." In common language, however, it is often spoken of simply as heaven.

Now when it is said, "no man hath ascended up to heaven," that "the third heaven," or the "heaven of heavens" is referred to, is evident from its being spoken of as the place where the Son of man is: and it is no denial that any man hath ascended, except into the third or the angelic heavens.

That the locality of Elijah till the resurrection, is with all the departed worthies, is evident from his companionship with Moses on the mount—the one being an embodied spirit, and the other a disembodied one. Enoch, therefore, must be there also; and as no man hath ascended to heaven, it would include them and all. But Elijah did ascend, at least into these lower heavens, and went, doubtless, to paradise, where the Savior also went and where He promised the thief admission on the day of the crucifixion—though the third day after He said He had not then ascended to the Father.

The precise locality of paradise, no inspired astronomer or geographer hath attempted to determine. It may be in heaven, for all that we know, and yet cannot be in the "third heavens," as shown in the article referred to. The terms, "Jerusalem above," and the "heavenly Jerusalem," are not incompatible with that view of it; but "Paradise" and "Abraham's bosom," determine the condition of the saints there, if we know not the place.

It is enough to know that Christ is there; for if when on earth, He could refer to Himself as "the son of man which is in heaven;" and could promise that after His ascent, and when in heaven, He would ever be with His followers on the earth, He may also, when specifically in heaven, be in Paradise,—not necessarily being limited in His presence to any one of the many mansions which the Father's house provides.

That Christ will take His saints to Himself, and yet not to the angelic heavens, will keep them and bring them with Him to earth, when He shall come again to reign with them, appears evident from the following scriptures:

"In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go, ye know; and the way ye know," John 14:1-4.

"Father, I will that they also, whom thou hast given Me, be with Me where I am, that they may behold My glory which thou hast given Me." John 17:24.

"They stoned Stephen, calling upon God and saying: Lord Jesus, receive my spirit," Acts 7:59.

"Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise," Luke 23:43.

"Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord; for we walk by faith not by sight: We are confident, I say, and willing, rather to be absent from the body and to be present with the Lord," 2 Cor. 5:6-8.

"I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better:

nevertheless to abide in the flesh is more needful for you," Phil. 1:23.

"I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him," 1 Thess. 4:13, 14.

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called faithful and true, and in righteousness He doth judge and make war. . . . and the armies which were in heaven followed Him upon white horses clothed in fine linen white and clean" Rev. 19:11-14.

"And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth."

"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said Behold, I make all things new."—Rev. 21:3-5.

The Voice of the Church.

[An Answer to the Inquiry of J. Litch, showing that the modern view of the saints' glorification at death, is a plain recession from the opinion of the primitive church, which distinguished between the Paradise, Bosom of Abraham, Jerusalem above, or heaven to which they are admitted, and the heaven, heaven of heavens, or third heavens to which it is now supported they are admitted.]

Continued from our last.

The earliest Christian author, whose writings have come down to us, is Justin Martyr, who looked for Christ's coming, the resurrection, and the new creation. He held neither to the unconsciousness of the dead, nor to the ascent of the righteous to heaven at death—those who held to the latter being regarded by the church of his day as heretics.

"About A. D. 150," says Jortin, "flourished Justin, the first Christian author, after those who are called Apostolical, a virtuous, pious, honest man, and incapable of willfully deceiving."

He wanted neither learning nor vivacity, nor an artificial eloquence. The love of truth was his predominant passion, to which he sacrificed all worldly considerations, and for which he laid down his life with great resolution; and therefore, whosoever loves truth should love him and his memory."

"Our holy martyr was as remarkable for the sanctity of his life, and the integrity of his morals, as he was for his knowledge in the holy Scriptures."—Preliminary Dissertation in Henry Browne's "Justin Martyr's Dialogue with Trypho."—Cambridge, Eng. 1846.

Justin Martyr gives the following as his view of the state of the dead:

"I affirm, that no soul perishes entirely, or is annihilated; for that really would be good and joyful news to the wicked. What then? why that the souls of the righteous are reserved in a place of happiness, and those of the wicked and unjust in a place of misery and torment, in expectation of the great day of judgment. So that those which shall be judged worthy to appear before God, shall not die any more; but those shall be punished so long as it shall please God to suffer them to exist, and to punish them."

He also says: "If you have conversed with some that . . . say that there is no resurrection of the dead, but that the souls as soon as they leave the body are received up into heaven, take care that you do not look upon these as Christians; as no one that rightly considers would say that the Sadducees, or the like sects of Genists, and Merist, and Galileans, and Hellenians, and Pharisees, and Baptists, are Jews—(hear me patiently I beseech you, as I say nothing but what I firmly believe); but that they only seem to be Jews, and the children of Abraham, and to 'confess God with their lips,' as God himself hath said 'but their heart is far from him,' (Isa. 29:13). But I, and all those Christians that are really orthodox in every respect, do know that there will be a resurrection of the body, and a thousand years in Jerusalem, when it is built again, and adorned, and enlarged, as Ezekiel and Esaias and the rest of the prophets declare."

Thus speaks one of the earliest witnesses, that can be quoted on this question. Justin was contemporary with Polycarp and Papias, disciples of John, and hence he had opportunity to know what was taught by John and the other apostles; and he attested his faith with his blood in A. D. 163.

Another early witness is Irenaeus, Bishop of Lyons who was also a pupil of Polycarp and Papias. Writing to Florinus he says:

"I can tell the place in which the blessed Polycarp sat and taught, and his going out and coming in, the manner of his life, and the discourses he made to the people; and how he related his conversation with John and others who had been with the Lord; and how he related their sayings, and the things which he heard of them concerning the Lord, both concerning his miracles and doctrine, as he had received them from the eye witnesses of the Lord of Life; all of which Polycarp related agreeable to the Scriptures."

Here then we have another competent witness, whose testimony respecting the faith of the church in his day cannot be denied. And he says of the teachings of those who preceded him, that

"The presbyters who were the disciples of the apostles, say, Those that were translated, were carried into paradise; for that place is prepared for just men, and such as have the Spirit, and there they remain till the consummation, expecting immortality." He adds, There shall be a "new heavens and new earth," and then "they that are worthy of the celestial mansions shall go thither."

Dr. Whitby says that the ancient fathers, "ascribe this opinion of the soul's immediate ascent to heaven and its enjoyment of God's immediate presence after death, to the heretics of those times." And he quotes Irenaeus as saying:

"The heretics despised the formation of God [i. e. the body created by Him] and not receiving (the doctrine of) the salvation of the flesh, say that as soon as they are dead, they ascend above the heavens, and go to him whom they call their father. . . . Our Lord's soul went not to heaven, but continued in the place of the dead till the resurrection. This is sufficient to confound these men who say that their inward man, leaving the body here, ascends to the super-celestial mansions. . . . It is manifest that the souls of the disciples of our Lord shall go into the invisible place appointed for them by God, expecting their resurrection: and then receiving their bodies, and rising with them as our Lord did, shall come into the presence of God," Quoted from Whitby's Com. on 2 Tim. 4:8.

Tertullian, having produced the same instance of the death of Christ and the continuance of his soul in *apud inferos* [in the inferior or lower] till the resurrection of the body, positively concludes that "heaven is open to none whilst the earth remains." And in his fourth book against Marcion, he saith: "The bosom of Abraham, which is higher than the inferi, but not so high as heaven, is that which gives refreshment to the souls of the just, till the consummation of all things produces the resurrection of all with a full reward." Ib.

"The Manichees who denied the resurrection of the body, contended that good souls had their whole reward immediately after death; because Christ promised the thief that he should be that day with him in paradise. To which Chrysostom answers, by concession, that the thief was indeed admitted to paradise; but then he adds, that paradise was not the same with heaven, 'for it contains not the good things, which God has promised to us;' and then concludes, that if God promised the kingdom of heaven, and only brought the thief into paradise, he hath not given to him the good things promised." Ib.

As the first, who claimed the admission of the soul to heaven at death, denied the resurrection of the body, it may explain why the doctrine of the resurrection is so often lost sight of, or its importance entirely overlooked, by those who now make glorification synchronize with death.—The Manichees, however, were not the only heretics who thus taught, and who also denied the resurrection. Says Peter King:

"The Gnostics denied the salvation of the body, and claimed that at death souls ascended above the heaven, unto their determinated place, from whence they shall no more return unto their bodies." King on the Creed, p. 176.

With the interpretation of Paradise in Luke 23:43, as "the state of the saints in the underworld," Hudson says: "The Gnostics disliked the passage, and we are told that Marcion cut away the expression 'Thou shalt be with Me in Paradise.' (Future Life p. 257.) And Dr. Clarke says: 'Marcion and the Manichees are reported to have left this verse out of their copies of this evangelist.'"

This heresy was opposed by all who were esteemed Orthodox,—the resurrection being with them the only epoch of glorification. Thus,

Tertullian, having cited the words of 1 Thess. 5:23, saith: "Here you see the whole substance of man designed for the salvation, nor at any other time but the appearance of our Lord, who is the key of the resurrection."

Novatian saith, "There is a place whither the souls of good and wicked men are carried, having

some foretaste of their future judgment."

Caius, a presbyter of the church of Rome, saith that just spirits "are led by them [the angels of whom he had just spoken] into a place of light, called the bosom of Abraham, where the just from the beginning have been; where they are delighted with the vision of the just fathers, expecting, after this place, their rest and everlasting habitation in heaven."

Lactantius says, Souls "are all held in one common custody, till the time may come that the great Judge shall make a trial of their merit."

Hilary, Bishop of Poitiers, remarks: "The souls of the faithful when they are loosed from their bodies, are reserved for an entrance into the heavenly kingdom, by the custody of the Lord, to wit, in the Bosom of Abraham."

St. Jerome calls Hell "the place in which souls are reserved either in happiness or misery, according to the quality of their merits."

To be continued.

On the Camel and the Needle's Eye.

"Will you please explain Mark 10:25? Has the phrase, the 'eye of a needle,' any reference to a gate of that name? or did any such exist? C. S."

The passage referred to, reads as follows: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

It is affirmed by some that there was, near Jerusalem, a low gate way called the Needle's Eye, through which a camel could not pass unless his load were taken off; and to that they refer as the explanation of this text. We have not, however, seen anything sufficiently authentic to substantiate the existence of such a gate way, and therefore, with our present information, cannot give it credit. Nor, could its existence be demonstrated, would it be a sufficient solution of this passage, for,

The Saviour, in the context, is discoursing on riches, as a hindrance to the salvation of its possessor. It is not the possession, but a trust in and a wrong use made of riches that makes salvation difficult.

Thus he said "How hardly shall they that have riches enter into the kingdom of God." "Children, how hard it is for them that trust in riches to enter into the kingdom of God." In other words, a man who trusts in his riches will hardly trust in Christ; for God will not accept the heart that is divided between Him and mammon. As those who possess riches, are strongly tempted to trust in them, even the possession of them is a great hindrance: and therefore He added, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."—This illustration caused the Jews to ask: "Who then can be saved?" This question shows that they understood the illustration to affirm an impossibility. But it was not impossible for a camel to go through that low gate way, according to the claim of those who give that exposition: and hence to speak of a camel's passing through it, would not have given an impression of impossibility to those who listened. It is replied that a camel laden with goods could not pass it; but the Saviour said not a loaded camel, but a camel, and to add to the camel, is to add to Christ's illustration. And, that the Jews were right in understanding Christ to affirm an impossibility, by this hyperbole, is evident from His answer, that: "With men it is impossible, but not with God."

2. Another mode of disposing of this text, is to change the word *Camel* to *cable*,—a large ship's rope, with which a needle's eye could not be threaded. Thus Theophylact, and some other critics, by a slight change in the original Greek word, which is found in a few MSS., would render it. But that change in the word is pronounced by Dr. A. Clarke to be a "gloss, inserted by some who did not know that the other was a proverb common enough among the people of the east." And he quotes from the Koran:

"The impious, who in his arrogance shall accuse our doctrine of falsity, shall find the gates of heaven shut: nor shall he enter there till a camel shall pass through the eye of a needle."

Dr. C. also gives a common saying: "A Camel in Media dances in a cage"—a measure holding about three pints. And, again "No man sees a palm tree of gold; nor an elephant passing through the eye of a needle."

Lightfoot illustrates this passage by the following:

"Rabbi Shesheth answered Rabbi Amram, who had advanced an absurdity, Perhaps thou art one of the Pambidithians who can make an elephant pass through the eye of a needle; that is, says the Aruch, who speak things impossible."

Dr. Whitby, however, argues for the change of camel to cable, on the ground that the Greek word without any alteration signifies both camel and cable, and he quotes the argument of Bochartus for cable, "(1) Because the Hebrew proverb speaks only of an elephant, and not of a camel. (2) Because the Sy-

riac and Arabic versions here mention, not a camel, but a cable (3) Because the Jews, as Buxtorf notes, used the same proverb of a cable rope; and (4) because there is some analogy betwixt drawing a thread and a rope through the eye of a needle, but none at all between a camel and thread."

Dr. Murdock, in his translation from the Syriac, renders it "camel" and not cable; and so do the majority of translators. Our own judgment favors the common rendering; for it is immaterial what animal is named in the use of a common proverb, horse, camel, or elephant. The use of some animal, seems the most natural, and the same word occurs in Matt. 23:24, when the Saviour said they would "strain out a gnat and swallow a camel," i. e. they were careful about small matters, but a large sin gave them no uneasiness. But whether camel or cable is understood, the passage, by an hyperbole, illustrates the extreme difficulty of a compliance, by the rich, with the terms of salvation,—pride, covetousness, self-indulgence being their natural consequence, they prejudice the mind against the truth, tempt men to flatter their vanity, and thus it is difficult for them to practice the self-denying precepts of Christianity. Thus Coleridge writes: "Often as the motley reflexes of my experience move in long procession of manifold groups before me, the distinguished and world-renowned company of Christian mammonists appear to the eye of my imagination as a drove of camels heavily laden, yet all at full speed, and each in the confident expectation of passing through the eye of the needle, without stop or halt, both beast and baggage."

How few there are who believe riches is any hindrance to heaven, let the struggles of this present day show! If Christ had said, "how easy shall they who have riches enter the kingdom of heaven," there could not be much more earnestness in endeavoring to be rich than there is at present. But does the reader know Christ has not said this? Nay! that he has said the opposite? It is even so: "How hardly shall they who have riches enter the kingdom."

Question Answered.

The quotation, "God tempers the wind to the shorn lamb," may be found in the "Sentimental Journey" of Laurence Sterne. It is made, by him, the utterance of "Maria de Moulines," concerning whom he gives a pathetic narrative.

Feb. 15, '58.

The question above answered was also answered in the last Herald, but since then we have received this. It is twenty-two years since we read the writings of Sterne, and we were not able to give the paternity of the sentiment referred to. The above gives the additional information that we asked for in our last.

We have since, also, received the following, which will interest our readers:

The above beautiful sentiment is not found in Holy Writ, as many have supposed; but in the pathetic sketch of poor "Maria," in that odd jumble of loose expressions, sublime thought and deeply touching incidents, the "Sentimental Journey" by the gay and gifted, but unhappy Sterne. Although the pathos and wit of this author have won the admiration of many, yet his indecency as a clergyman must excite severe censure and disgust. This eccentric and talented minister died in a private madhouse in Ireland, A.D. 1768. Yours, &c., JOHN F. COTTON.

Since the above, we have received still another answer, from a lady correspondent, who, after saying it is from Sterne, &c., adds:

It is sometimes said to be derived from Isa. 27:8, "He stayeth his rough wind in the day of the east wind," to which however it bears but a very remote resemblance.

ELLEN.

"GATHERED LILIES."—The notice we gave of this work, by Rev. A. C. Thompson, in the Herald of Jan. 9th, having created a call for it, we have obtained a supply, and it can be obtained at this office. Price, 31 cents. Postage, 3 cents.

As teaching the salvation of all infants, it is particularly calculated to comfort bereaved and stricken parents.—The following is an extract from page 53:—

"If children are entrusted to us for a little while, shall we not entrust them to the Beloved? Will He not keep their souls safely, and have an eye too upon their precious remains? Do we not look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body? Wherefore, comfort one another with these words. Yes, we will comfort one another with these words. O beloved, believing parents, take balm to your stricken hearts. At the resurrection morning your dear little ones will all re-appear, from ocean depths, from the valleys, from hill sides, and from mountain tops."

NOTHING NEW.—No one need expect to be original simply by being absurd. There is a cycle in nonsense, which ever and anon brings back the delusions and errors of an earlier time. The follies of the present day are transcripts, unwittingly produced, and with of course, a few variations, of follies which existed a century ago.—Hugh Miller.

Yes! I shall be changed from glory to glory, until I shall be made like unto his glorious image. Glorious hope! The faith of assurance tells me it shall be so.

Sow away, parents; sow away, teachers; harvest is nearer every day. "And let us not be weary in well doing; for in due season we shall reap, if we faint not."

It is easy to fill the head with notions, but to sit still at Christ's feet, with Mary, is far better.

Be great students of the cross of Christ: it is the great means of resisting Satan.

SCRIPTURE TROPES.

B.—BY BETA.

Continued from our last.

—A Simile, to illustrate a condition or act that is like those of the blind: "We grope for the wall like the blind," Isa. 59:10; "They wandered as blind men in the street," Lam. 4:14.

—A Metaphor expressive of moral or intellectual stupidity: "They be blind leaders of the band.—And if the blind lead the blind both shall fall into the ditch," Matt. 15:14. "He that lacketh these things is blind," 2 Pet. 1:19.

—A Substitution, when, used as a verb, it is put for perverting the judgment: "A gift doth blind the eyes of the wise," Deut. 16:19.

BEGOTTEN, pp. Lit. Procreated, or generated: "By faith Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten son," Heb. 11:17.

—A Metaphor expressive of any change of condition, which has been caused or occasioned by another: "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel," 1 Cor. 4:15. i. e. he had occasioned them to be brought into a new condition of life; or, to be born again. We declare "how that the promise which was made unto the fathers, God hath fulfilled the same to us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day have I begotten thee,"—Acts 13:33, i. e. have raised thee from the dead.—"Hath the rain a father? or who hath begotten the drops of dew?" Job 38:28,—i. e. who hath created it? Blessed be God who "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead," 1 Pet. 1:3.

BLOOD, n. Lit. The fluid that circulates through the veins and arteries of animals: "He sprinkled with blood both the tabernacle, and all the vessels of the ministry; and almost all things are by the law purged with blood; and without shedding of blood is no remission," Heb. 9:21,22.

—A Simile, when a likeness to any of the characteristics of blood is indicated: "The sun became black as sackcloth of hair, and the moon became as blood," i. e. in color, Rev. 6:12. "His sweat was as it were great drops of blood falling down to the ground," Luke 22:44. "The Moabites saw the waters red as blood," 2 Kings 3:22.

—A Metaphor, when blood is affirmed of what only has a resemblance to it: "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke, the sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come," Joel 2:30,31.

—A Metonymy for the crime of murder: "He will avenge the blood of his servants," Deut. 32:43.

—A Substitution, when the presence of blood is put for the guilt of shedding it, or its being washed away is put for the forgiveness of it, &c.: "When you make many prayers, I will not hear," for "your hands are full of blood. Wash you, make you clean," Isa. 1:15,16. Every one shall be called holy, "when the Lord shall have washed away the filth of the daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof,"—Isa. 4:4.

BLOSSOM, v. Lit. The development of vegetation that precedes the yield of fruit: "Although the fig-tree shall not blossom, neither shall fruit be in the vines... yet will I rejoice in the Lord,"—Hab. 3:17,18.

—A Metaphor expressive of future prosperity: "He shall cause them that come of Jacob, to take root. Israel shall blossom and bud and fill the face of the world with fruit," Isa. 27:6.

—A Substitution when the blossoming of the rod, is put for the preparation that is made for inflicting chastisement: "ye shall know that I am the Lord that smiteth... the rod hath blossomed, pride hath budded, violence is risen up into a rod of wickedness," Ezek. 7:9—11.

THE PROPHECY OF ZECHARIAH.

CHAPTER VI.

"And the word of Jehovah was to me saying, (v. 9.)

Take from the captivity, from Heldai, from Tobijah, and from Jedaiah, who are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah: (v. 10,) and take silver and gold and make crowns, and set them on the head of Joshua the son of Josedech, the high priest; (v. 21,) and speak to him, saying, Thus saith Jehovah of hosts, saying,

Behold the man: BRANCH is his name, And from his place he shall spring up, And he shall build the temple of Jehovah: (v. 12.) Even he shall build the temple of Jehovah; And he shall bear glory, and shall sit and rule on his throne:

And he shall be a Priest on his throne:

And the counsel of peace shall be between them both. (v. 13.)

And the crowns shall be to Heldai, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of Jehovah; and ye shall know that Jehovah of hosts hath sent me to you.

And this shall come to pass, if ye shall diligently hearken to the voice of Jehovah your God."

It appears from this scripture, that Heldai, Tobijah, and Jedaiah had just arrived at Jerusalem from Babylon, bringing, doubtless, the free will offerings of the Jews, who remained there, for the aid of those who had returned, and for the temple. It is not unlikely that they were in the habit of thus sending gifts and oblations to Jerusalem. When Ezra returned B. C. 457, he had permission of the king, Ez. 7:15,16 "to carry the silver and gold, which the king and his counsellors have offered unto the God of Israel, whose habitation is in Jerusalem. And all the silver and gold that thou canst find in all the province of Babylon, with the free-will offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem."

And when he arrived there; 8:26,27, he "weighed unto their hand six hundred and fifty talents of silver, and of silver vessels an hundred talents, and of gold an hundred talents; Also twenty basons of gold a thousand drams; and two vessels of fine copper, precious as gold."

Josiah was doubtless a worker in the precious metals; and Zechariah was directed to go to his house that crowns might be made of the silver and gold brought by the messengers from their brethren in Babylon.

The crowns were probably two in number,—the high priest, as well as the king being entitled to a crown. The Lord said to Moses, Ex. 28:36—38 "And thou shalt make a plate of pure gold, and grave upon it like the engravings of a signet, Holiness to the Lord. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord."

Joshua, it will be recollected, (see note on 3:8) was a symbolic personage, when shown in vision—not then being personally present. Now he is to be crowned in person; which act, as is shown by his attention being directed to the Branch, is typical of the union in Christ of the kingly and priestly offices; and it is said in v. 13, that he "shall sit and rule upon his throne"—the counsel of peace, between them both, meaning that the office of king and of priest shall be united in him. These crowns were not to be worn by Joshua, but were to be laid up in the temple for a memorial—Heldai, Tobijah, Jedaiah and Hen, being the witnesses of the transaction.

Christ, by an elliptical metaphor, is denominated in v. 12, the Branch; (see note on 3:8) and Joshua is directed to behold him, that he might recognize and acknowledge him as the future builder of the Lord's house. By a metaphor, also it is affirmed that he is the Branch, who will grow up out of his place, as a sprout shoots up from a decaying root, to illustrate that in due time Christ would appear to exercise both his kingly and priestly offices. The declarations that he shall build the temple of the Lord, shall sit and rule, &c., and that those afar off shall come and build in the temple, must be put by substitution for the establishment of his kingly government, the exercise of royal and priestly authority there, and the service and worship of those from Gentile countries, with the Jews, in that kingdom. Psa. 110:4 "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." And Heb. 1:8 "Unto the Son, he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness, is the sceptre of thy kingdom."

The position which the Jews as a nation, were to occupy during the gathering in of the Gentiles, was conditional on their diligently obeying the voice of the Lord. Failing in this, their national pre-eminence has been terminated. But it is not to be supposed that the individual Jews who did prove faithful, and who fell asleep without having received the promise, will forfeit any of the blessings, because others proved unfaithful. Therefore Paul teaches (Rom. 11th), that when the fulness of the Gentiles shall have come in, then all Israel will be saved with them—all the pious of Abraham's seed, will have a part in the first resurrection, and will have made good to them the promises that were based on conditions which they individually complied with.

This is the close of this series of symbolic prophecies, which are continued from the first chapter.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

Musings of an Evangelist.

No. 8.

Will you allow me the privilege of saying a word about the influences of the gospel of Christ?

The gospel has made us to differ in many respects from the nations who do not enjoy its light. What we see of civilization, of wholesome laws, of well-regulated governments, of good institutions for the moral and mental improvement of man, are results of gospel influences. The evil and barbarous principles and practices, often witnessed in these governments, nations and institutions, are evidences that they are not wholly Christian, and show clearly what they would be were it not for the Christian influence which has been brought to bear upon them. The same principle holds good in communities and parishes. Wherever a Christian church,—one really Christian,—is situated, and the preaching of the gospel is sustained, a healing influence is felt in the community. All have more or less benefits of its restraining and moral properties. The vices and ungodly lives of some show that all are not sanctified by the gospel; but these enjoy the amount of good order, right principles and moral conduct of others. For it makes better men and women, better neighbors and better schools, better towns, and brings other blessings common to all, whether they are aware of it or not. They should be aware of it, and aid in sustaining the preaching of the gospel among them, though they do not profess to be really Christians. They should not be compelled to do so; but do it willingly. And Christians should endeavor to give them an ample opportunity to do so.

I have often heard it argued that those of the world should not be asked to aid in sustaining the gospel. Many are very delicate in taking up public contributions, and are much opposed to it. I once was so. But this is a false notion. I do not believe in bleeding a congregation until they are faint at heart; but it is well to let every congregation have an opportunity to do what they willingly would do. They reap benefits from the gospel; let them help sustain it.

I have heard preachers denounce the idea of a public collection, because it seemed to ask the world to help the church, when at the same time, if an ungodly man offered them a present, they would readily take it. If asked to take a meal, or be entertained for the night, by such an one, they would readily accept.

Let us be consistent. Jesus ate with publicans and sinners, and the Pharisees murmured about it.—Don't let us be found in their society, but follow Christ's example.

But I wish to come nearer home. There are many places where a few brethren live in a place, and want the gospel preached to them. One, two, or three, have hearts to aid in such a work, and make the effort. It costs something, and they do well to bear their share of the expense, and if the others would aid, they could succeed in obtaining such labor as would build them up and benefit the people; but the others do nothing, although able to do much. They enjoy a free gospel; it costs them nothing, or nearly nothing.

Is this right? Nay verily. These live,—if they do live,—on the liberality of their better brethren, and the self-sacrifice of their minister, and the cause languishes by their neglect. For a minister cannot spend his time to preach, visit the people through the town, and study to know anything, and support himself and family.

Think of this, you who live on the hard earnings of others, and are ready to "bless God for meetings and sanctuary privileges." Think of the toils and trials of a minister, who feels called of God to preach the gospel, and goes to do so, and finds the people ready enough to hear. He spends Saturday and Monday to get to and from you, or pays one, two or three dollars for fare, or a team; or if he keeps one, it costs him that to do so; does the best he can to feed you with the bread of life, and returns to his family with perhaps one or two dollars, given by good-hearted men who did their duty, and yet the preacher is, pecuniarily, much poorer than before, and you did nothing.

Suppose all were like you. Would the gospel continue to be preached? Would anybody be saved in

the kingdom?

But many of you don't take the paper to pay for it, and will not see this, unless it is loaned you.—Will some whole-hearted brother or sister lend his paper to such as I am speaking to, and point this out? Remember, I am not talking to the poor.

Letter from R. Hutchinson.

BRO. HIMES :—I would say a word about myself, and the cause here. It is now nearly five months since I took the pastoral charge of the "Advent Mission Church" of this city. And though my health is poor, yet I think it is as good as when I left Canada, if not quite so good as it has been since. The grace of God, and the kindness of the brethren and sisters, have kept my heart and flesh from failing.

As a church, though we have much to contend against, we do not labor in vain, nor spend our strength for nought. The Lord is with us, diffusing a gracious influence among our people, and some who come to hear are beginning to seek in earnest the salvation of their souls. We hope, in the use of suitable means, to see many brought to Christ, and the church encouraged and built up.

I rejoice, brother Himes, that the Lord has blessed your labors in New Hampshire, and Vermont. I hope you will not delay your promised visit to New York. I should like to ask the prayers of our friends everywhere, that the gospel of the kingdom of God at hand, may again triumph in this great city. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."

Yours, looking for the mercy of Jesus,

R. HUTCHINSON.

New York, Feb. 15th, 1858.

Letter from M. L. Jackson.

DEAR BRO. HIMES :—As good news from a far country is refreshing, I sit down to give you some little account of the work of the Lord in this vicinity.

A protracted meeting began at Marsh Creek chapel, on Saturday evening, Dec. 26th, and was continued near three weeks. There had been a rising interest here since our last Camp-meeting, so that we commenced our meeting with good prospects. We had expected brother Boyer to have been with us, but were disappointed the first week, he being detained at home by sickness.

The interest gradually rose as our meeting progressed. Bro. Bowers, a Baptist, preached for us one evening. At our watch-meeting on Thursday eve, three presented themselves for prayers, and were soon rejoicing in a Saviour's love. A goodly number brought in their testimonies for Jesus. It was an interesting season.

A privilege was then given to the sinner to speak for himself, or his master. All were silent—ashamed of their master. Truly theirs is a hard service. Soon, however, we heard from some of them as our ears were saluted by the discharge of pistols outside of the house.

On Saturday evening, while preaching, Bro. Boyer arrived, which was a great relief to us, and added much to the interest of the meeting. After the discourse, which was founded on Jer. 3:22, Bro. B. announced to the audience the death of one well known in this community, who had been instantly killed at Irwin's saw-mill in Snow Shoe, that afternoon. This circumstance enforced the word, and deepened the solemn conviction that pervaded the assembly. The work now broke out anew. Several came forward for prayers. And they sought not in vain; for the power of the Lord was present to heal.

On Monday the remains of Mr. Griffin, so suddenly cut down, were brought to Marsh Creek churchyard for burial. Bro. Boyer preached a solemn discourse to a large congregation, from Job 16:19. The scene at the grave was a distressing one. The sobs of the sorrow-stricken widow, and daughter, together with the distressing cries of the fatherless ones, touched the hardest heart, and drew forth tears from eyes unused to weeping. Another such scene we wish never to see.

Our meetings continued through the week with unabating interest.

On Sunday, Jan. 10th, we baptized seventeen happy souls, twenty-two united with the church.

Bro. Boyer closed his labors with us in the evening, by an interesting discourse on present truth. Monday he took leave of us, and set out for home. Thus has the Lord been with us. A goodly number of young men were gathered in, who, if faithful, will do much for the cause of Christ in this place.—May God preserve them. About forty in all were converted and reclaimed. The cause in this section is now in a better condition than for sometime past, and may God still continue to give prosperity.—There are revivals all around us in the different churches. God seems to be visiting the people in mercy—giving them one more loud call before he

shall recall the Holy Ghost, and leave them to their doom.

May God bless you, and keep us all faithful unto his coming and kingdom, is my prayer.

Yours, looking for Jesus,

M. L. JACKSON.

Milesburg, Pa., Feb. 1st, 1858

The Seventh Vial.

"And the seventh angel poured out his bowl on the air; and there came a loud voice from the temple (of heaven) from the throne, saying it is done;" (Prof. Whiting's Translation.)

The atmosphere is not limited, like a river or a portion of the earth, to a given locality, but encircles the globe. Consequently the effect of the vial poured out on the air, would be universal, and not local, like the effects of the previous vials. The air is the region of storms. These symbolize the expression of conflicting opinions, and violent outbursts of passion. (Bliss on the Apocalypse.)

The prophet Isaiah has clearly pointed out the very things to transpire under the pouring out of the seventh vial: (see 25:2.)—"And it shall be . . . as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury."

Does not this refer expressly to the finances of the nation? I understand it does: and it is just before the closing up of the earth's affairs; for immediately the "earth begins to reel and fro like a drunkard, and is removed like a cottage." v. 3. "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." How is it to be spoiled? In its financial affairs; for that was what he was speaking about. v. 4.—"The earth mourneth and fadeth away, the earth languisheth and fadeth away." "Why? "Because no man buyeth their merchandise any more." Therefore they have to suspend operations, and close up their business, throwing ten thousand hands out of employment, leaving them no means to provide for their families.

"The haughty people of the earth do languish." Why? Because they have lost their rich salaries; and can no longer live by usury. Who are more haughty than bankers, brokers, and merchants, who compose the aristocracy of nations? and they are the class of individuals who are to become on a par with those who gave usury unto them.

"In the city is left desolation, and the gate is smitten with destruction." v. 12. Who does this? The prophet tells us, in the 26:4.—"The Lord Jehovah, for he bringeth down them that dwell on high;" (i. e. The haughty people of the earth.) "The lofty city he layeth it low; he layeth it low, even to the ground, he bringeth it even to the dust."

Well, what agents does he employ in this work of destruction? v. 6. "The foot shall tread it down, even the feet of the poor." And who are poorer than those ten thousand operatives that are thrown out of business, who live from hand to mouth?—And the steps of the needy. And who are more needy than they, who depended wholly upon their daily labor for the support of their families?

What mean those hunger meetings, those crowded streets, that mighty mass of human beings? Hark! hear that sound, that distant cry! It is the voice of the despairing multitude, the cry, "Give us labor or give us food;" and if relief does not come from some quarter, they will break through every barrier; see 28:19, "From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report."

v. 21. "For the Lord shall rise up as in mount Perazim, (see 1 Chron. 19:11, to 17.) he shall be wroth as in the valley of Gibeon;" (see Josh. 10:10, 11.) "the Lord cast down great stones from heaven upon them unto Azekah and they died; they were more which died of the hailstones, than they whom the children of Israel slew with the sword;" "that he may do his work, his strange work; and bring to pass his act, his strange act." See v. 17, "and the hail shall sweep away the refuge of lies and the waters shall overflow their hiding place." v. 22.—"Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption even determined upon the whole earth."

See Rev. 16:18, "And there were voices, and thunders and lightnings." These symbolize the expression of conflicting opinions and violent outbursts of passion: such a state of things as now exists in Kansas, Mexico, Utah, Central America, China, Russia, and India; "and there was a great earthquake." This symbolizes political revolutions just such as are now going on in the aforementioned countries; and as this was the greatest earthquake that ever took place on the earth; so will this revolution be the greatest ever known, and will finally terminate in the overthrow of the kingdoms; and in the midst of those revolutions great Babylon will come up before God to give unto her the cup of the wine

of the fierceness of His wrath.—The expression It is done, signifies, that this is the winding up of earth's affairs; the last vial, and in this is filled up all that has been symbolized and shadowed forth in all the prophets, and brings us to the setting up of the everlasting kingdom; and synchronizes with Dan. 12:1, and Matt. 24:21, 22.

CASTLE CHURCHILL.

Letter from A. Stone.

BRO. HIMES :—I have read with interest the discussion on the subject of immortality, because I think it to be an important subject, and one upon which a unity of faith in the church is much to be desired.

I would like by your permission, to ask a few questions, bearing upon the subject, for the consideration of the numerous readers of the *Herald*. And

1st. When God formed man of the dust of the ground, did it require anything more to constitute him a living soul, than to inflate his lungs with breath, or atmospherical air? Gen. 2:7.

2. If any other than the foregoing properties entered man's composition, where is the scripture making known the fact?

3. If no scripture makes known the fact, is it proper to embrace such a tenet in our faith?

4. If man is immortal, why does Job call him mortal? Job 4:17. Why does Paul instruct him to seek for it, as in Rom. 2:7; or that the saints will obtain it at the resurrection, as in 1 Cor. 15:51-54, or how can he say that God only hath immortality, as in 1 Tim. 6:16?

5. If man is dust, and returns to dust, how can he be conscious in death? Gen. 3:19.

6. Will God receive the souls of the righteous into heaven, and turn those of the ungodly into hell at death, and thousands of years afterwards call them forth to judgment to decide their destiny?

7. How can the wicked be as though they had not been, if they endure endless conscious suffering?

8. What will be the condition of the wicked, when every creature in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall be employed in the utterance of the universal song of praise to him that sitteth upon the throne, and to the Lamb? Rev. 5:13.

ALBERT STONE.

Eden, Vt., Feb., '58.

Letter from T. Wardle.

DEAR BRO. :—Will you please to give us an explanation of the following texts of scripture: 1 John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

1 John 5:18, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

Some of us are so simple in heart and mind, as to think and believe, (the glosses of others to the contrary notwithstanding), that when the apostle John says, "Whosoever is born of God doth not commit sin," he means to teach us that there will be no sinning there, and we feel still stronger in this faith when he emphasizes the declaration above, assigning the reason; "for his seed remaineth in him, and he cannot sin," (putting it beyond the power of possibility to sin), because he is born of God.

With that view we think that we can say to the church, with John in the 5th chapter and 18 v., "We know that whosoever is born of God sinneth not; but (also in addition we know) he that is begotten of God keepeth himself, and that wicked one toucheth him not."

In this last sentence the apostle does not say, "Whosoever," and why? because it would be contrary to the facts in the history of the church since the days of John to the present time.

Still we are open to conviction in the truth; but it must be without a contradiction.

We wait your answer, if it would please you to let the light shine.

THOS. WARDLE.

The exposition of this passage in the *Herald* of last week, before this was received, will serve as the answer to the above,—the writer of which gave his views on the subject a few months since.

Elder Edwin Burnham again writes:—

When a man makes a public attack, on a public meeting, in a public paper, under a false name, I do not consider that I have anything to do but to reply openly, and show him his sin. "Then that sin openly rebuke before all." I have no need to repent in this matter. I told, in my reply, what I had against the course of "Justice," in the matter. If he is a Christian, I think, he will make it right, as public as he did the wrong.

EDWIN BURNHAM.

We hope that Elder B.'s better judgment will convince him of what is proper in a case of this kind. There ought to be but one opinion, on this point, among Christian gentlemen: and we hope this will be the end of it.

As we can assure our readers, in behalf of Justice, that he is ready to right anything in which he can be shown to be wrong, or to refer any or all matters to impartial, intelligent and conscientious referees, there can be no necessity for any notice in the Herald of this by him, or any further reference to it in the Herald by Elder B., who has only to turn to Matt. 18:15-17, to find the Saviour's rule, which he should have followed, and which should be imperative with all who profess to be ministers of His. A continuance of anything of this kind, can only affect one party, and that in only one way.

We think it due to "Justice" to say, that to write over the *nom de plume* he assumed, is not to write over a "false name." And that when he was dragged into the columns of another paper, and was there replied to in a manner which can be judged of by those who read it, Justice transferred that reply to the columns of the Herald of Oct. 24th, and there, over his own initials, took all the responsibility to himself, and made such a defense as he thought was demanded. As Eld. B. makes no reference to that article, and as he ceased to receive the Herald about that time, his present grief may be owing to its not having come under his notice. We wish this matter to cease from the Herald at this date.

Sister Sarah Thayer writes:—

BRO HIMES:—I cannot omit this opportunity to let you know that you are not forgotten yet by all the friends in Seneca Falls. Nay I am thankful that there are some spared to preach the everlasting gospel of the kingdom to come. Bro. William Ingmire has been in this place for a few weeks past; he has preached part of the time in the hall and part in the Episcopal and Wesleyan Methodist houses. His health has improved and he seems more than ever engaged in the good work of winning souls to Christ. O may the Lord sustain his faithful servants in the work and grant them a rich reward both in this world and the world to come, is my earnest prayer.

O how grateful will be "that rest that remains for the people of God" to the faithful soldier of Christ—and how near it draws! The Lord prepare us for it.

Alas! we live in a world of sickness, sorrow, and temptation. May the Lord in his own good time grant us a gracious deliverance.

Bro. J. S. Brandenburg, writes from Burlington Iowa, Jan. 25th, 1858:

Everything in the Bible, in the world, and in the church seems to say, the end is nigh. All confidence is broken up in communities, in states and in nations. May the Lord prepare us for it, and help us to watch unto prayer, lest coming suddenly, he find us sleeping.

I hope, my dear brother, the Lord will open the hearts of those who have this world's good, to help the office. I don't want the Herald stopped. I have taken it since 1840 or '41. I want it while I live, or until our blessed Saviour comes.

The Day of Christ.

Lo, the day of Christ is near—
Soon it will dawn;
Jesus with the clouds appear,
And night be gone.
Soon will the last trumpet sound,
And saints arise—
From their prisons under ground
Ascend the skies.
Then the saints who living are
Will Jesus change;
Caught away their rest to share,
Eden they'll range;
Tears will then be wiped away
From every face;
Nought shall more the saints dismay,
Nor them distress.
Hasten, Lord, the joyful day;
Oh quickly come!
Nor longer absent stay—
Oh take us home!
In thy glory, Lord, appear,
Upon thy throne;
Let us now the trumpet hear—
Oh take us home!

C. P. Dow.

"THE JERKS." The Illinois Baptist, of January 14th, says that "This strange infatuation is again revived in our immediate vicinity. It made its appearance in a protracted meeting among the Methodists at Indian Grove. The ministers who conducted the meetings moved them from Indian Grove to Avoca, and brought with them five or six of the jerks, and thus the contagion commenced in the latter place.

"Our informant was present at several of their meetings in Avoca, and describes the scenes as very exciting. From fifty to a hundred were jerking at the same time. Their hands, shoulders, feet and head would be violently thrown into the most grotesque and apparently frightful shapes. The women's bonnets would fly off, their hair become dishevelled,

and in some cases snap like a whip. In some instances it attacked unbelievers in it, and unconverted men who tried to resist it, by folding their arms and wrapping them tightly around their bodies, but in spite of themselves, their shoulders, first one and then the other, would be jerked back, till they lost all control of themselves."

The following article, translated from the "Farmer's Gold Mine," a Dutch paper, may be of interest to growers and consumers of potatoes. It has been thought by many, that owing to the rot, a substitute would have to be obtained for the potato; but this would seem to warrant a hope for future good crops, at least for fifty years:

"Potatoes were first brought to Europe in 1583. After fifty-nine years the potato rot broke out, and after eighty years there was no seed fit for planting to be obtained. In 1696 the Spaniards brought good seed from Peru, which gave healthy tubers for forty-five years. In 1779 the rot so far destroyed the potato that no good seed was obtained. In 1797 the English brought new seed to Europe, but it was not until 1802 and 3 that seed generally spread throughout the continent, and was in general use. Fifty years later the rot again appeared, and deceased again in 1856. From this it appears that potatoes are liable to suffer this disease every fifty years."

MR. SEWARD ON THE MORMONS.—The following from Senator Seward's late speech is graphic and seems to be true:

"I am told that these Mormons will not fight; and I know that it is not until after a long time that any community makes up its mind to defy an imperial power like this; but, sir, these Mormons are exceptional in the first place. They have done nothing but fight from the beginning. They are an armed and military sect, a superstitious sect, and war is an element of their progress. They fought themselves out of the State of New York, when they were but a handful of men, into Ohio. They wrangled themselves out of Ohio into Missouri, and they fought their way into Illinois and established themselves at Nauvoo, and a civil war attended their exit from Nauvoo to the Salt Lake. They are worthless for any other purpose but to fight. Their religion makes them fighting men; for it is a religion which can submit to no civil authority that is administered or exercised over them by a Christian people. It is a religion which gives license, in the name of government and God, to the indulgence of the basest propensity of human nature. I never yet have read, I never yet have heard, I never yet have seen, any superstition of this kind that did not take in, as its weapon for proselytism, the sword."

OBITUARY.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, Marsh Creek, Pa., Dec. 14th, THOMAS WATSON, in the 77th year of his age.

Father Watson was a native of the Isle of Britain. Was brought at an early age to this country. At about the age of fifty he united with the Baptist church, in which relation he continued until the Feb. of '48, when, hearing the doctrines of the speedy advent and reign of Christ, proclaimed by brother Boyer, he was led to leave that communion and more fully identify himself with the truth. He with his wife and several children were among those who first united and formed the Advent church in this place. Faithfully did he stand by the cause in all its subsequent trials. His house was ever a house for the servants of God.

But Father Watson has passed away. He died cherishing that blessed hope, which has afforded him so much joy and satisfaction the last few years of his life.

His wife and children sorrow not as those who have no hope:—theirs is the hope of meeting again when Jesus comes, to the salvation of his people. A discourse was preached on the occasion, by the writer, from 2 Tim. 4:6-8

M. L. J.

DIED, at Milesburg, Pa., Sept. 22nd, ROBERT McMULLEN, aged 37 years.

Bro. M. died in faith. A little before his death, he took leave of his family and friends, exhorting his wife to be faithful a little longer, his older children and others to make preparation, that they might meet him around the dazzling throne, where there would be no separation or sorrow. His end was peaceful.

May he who is the widow's God and a father of the fatherless, sustain and bless sister McMullen and her little ones. A discourse from 1 Thess. 4:13, was preached on the occasion.

M. L. J.

DIED, at Marsh Creek, Aug. 16th, ELIZABETH, wife of brother Peter NYMAN, aged 59.

Mother Nyman trusted in the Saviour, and rejoiced that the day of redemption was nigh at hand.

"She sleeps in Jesus, and is blest,"

which is a great consolation to the afflicted family and friends.

M. L. J.

DIED, at Marsh Creek, Pa., Aug. 19, MARY JANE, wife of Bro. Andrew BARRY, aged 32.

Her sufferings were protracted and severe, yet were borne meekly, patiently, and often amid them did she rejoice in God her Saviour. She has left a husband and four children to mourn her loss; but their loss is her gain. Death now separates those who have loved, and sunders ties near and dear; but his work will soon be done; for Jesus will shortly destroy death and him who had the power, and unite his people in a fair and deathless clime. An appropriate discourse was preached on the occasion of the above deaths, at the camp-ground, shortly after, by Bro. Boyer.

Saint after saint on earth
Has lived, and loved, and died,
And as they left us one by one,
We laid them side by side;
We laid them down to sleep,
But not in hope forlorn;
We laid them but to ripen there
Till the last glorious morn.

M. L. J.

Milesburg, Pa., Feb. 9th, 1858.

DIED, in this city, Feb. 3rd, SARAH B., wife of Jason HARVEY, aged 42 years and 11 months.

Sister Harvey leaves a husband, two children, brothers and sisters and many friends to mourn her departure.

Our sister embraced Christianity about 24 years ago, and connected herself with the Free-will Baptist church. About seven years since, she became interested in the doctrine of the pre-millennial advent. She united with the Advent church of this city a year ago. Though she suffered much and long, yet the grace of God sustained her; and she fell asleep in Jesus, cheered with the hope, that his voice would wake her from the slumbers of the tomb.

Bro. Harvey has buried ten children, and now is called upon to part with the companion of his life. Surely the waters of a full cup are wrung out to him; but he trusts in a living Redeemer, and draws consolation from the assurance, that his loved ones will soon come from the land of the enemy, to enjoy endless life, in a deathless land.

L. OSLER.

Providence, R. I., Feb. 7, 1858.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotics of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to

originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

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Cordova, Rock Island Co., Ill. O. N. Whitford.
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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

ADVENT HERALD.

BOSTON, FEBRUARY 27, 1858.

ITEMS AND NEWS.

Owen McArdle, while chopping wood in Ware, Mass., one day lately, saw a fox leisurely trotting by, and actually ran him down and kicked him to death. A smart man, but a very foolish fox.

The dwelling house of Hiram Webster, in Tyngham, Mass., was burned a week or two since, and the lives of the inmates were saved by the barking of the watch-dog, who, however, was himself burned to death.

In Ware, Mass., a few days ago, a daughter of Patrick Connor sent an offensive valentine to a daughter of Daniel Courtney, and as the former was passing Courtney's residence, Mrs. C. came out and beat her over the head with a broom-handle, cutting a severe gash on the girl's head and breaking her nose; for which exploit, says the *Palmer Journal*, she paid a fine of \$2 and costs, in all \$9 25.

In speaking of earthquakes, Mr. E. Meriam says:—"Earthquakes are of rare occurrence in this part of the continent, but that which occurred in New England in November, 1755, was so severe in Boston that had the water reservoirs, which now exist in that city, been there, they would, no doubt, have been extensively injured, and most probably the supply of water would have been interrupted."

A vessel arrived at New Bedford, Mass., last week, from the Sandwich Islands, with a cargo of oil, hides, whale-bone, &c., worth, at present prices, \$375,000.

A young man, Albert, son of Mr. Joseph Swett of Georgetown, Me., while fixing his gun, which was loaded with a ball, brought it down suddenly to the floor with the muzzle at his left eye. The gun immediately discharged, the ball and powder entering the eye and passing through the brain and coming out at the crown of the head. The lad cannot recover.

Mr. J. W. Farwell of No. 47 Ludlow street, New York city, has opened a free dining saloon for the poor, where from five to eight hundred poor creatures get a meal free of expense every day. Mr. Farwell commenced the experiment on a small scale in November, and has continued it to its present wide extent of charity. The *Tribune* says it has thus far cost him about \$4000, and although he is a man of moderate means, he persists in paying the entire expenses from his own pocket.

In Tamaqua, Pa., Feb. 15, J. Edward Barnes, Superintendent of the Little Schuylkill Railroad, and Duncan Weir, Mine Agent, were suffocated by the gas in the coal mines in that place.

Mr. William D. Davenport, a highly respected and wealthy citizen of Washington county, N. C., was shot down in his own house on Tuesday evening, Feb. 2, and three of his slaves confessed themselves the perpetrators of the foul deed.

The Taunton *Gazette* says that two little boys, named James Lord and James Cavanah, strayed from their homes in that place, on Saturday afternoon 13th, and were found by the efforts of the neighbors, after a vigorous search of several hours, about nine o'clock at night, in the midst of a swamp, nearly senseless with cold, and just lapsing into that fatal sleep which has no waking.

A horrible case of spontaneous combustion is reported as having recently occurred in Cairo, Ill. A man named Faxon, suffering under *delirium tremens*, entered a saloon and called for a glass of brandy. Immediately after drinking it his breath came in contact with a lighted match in the hand of a bystander, and instantly took fire and burnt for nearly two minutes, when death ended his tortures.

It was inadvertently discovered, a few days ago, that a good looking newsboy, apparently about seventeen years old, who had been vending literature on the Illinois Central Railroad, was a girl of some twenty odd years. Her disguise had never been suspected. She had traveled with the other boys, played billiards, smoked cigars, swore and drank whisky like the rest. Her career as a newsboy has thus been ended.

A boat belonging to the Sand Key (Florida) lighthouse was stolen on the night of the 6th, and a party of fourteen slaves escaped in her, proceeding, it is supposed, to Nassau, N. P. Vessels sent in search have returned, discovering no trace of the fugitives.

A scouting party recently made an expedition into Big Cypress Swamp of ten days' duration, which resulted in the capture of one warrior, a squaw and her child, the burning of several Indian huts, and destruction of fields. The delegation of Creek and Seminole Indians from the west have entered the everglades upon their mission to induce Billy Bowlegs to emigrate.

Salt Lake is a sheet of water about three hundred miles in circumference. There are two large mountains in its centre. The lake and the streams in its vicinity abound in fish. Two quarts of the water of the lake will yield a pint of salt. Mr. Laroux informs the *Santa Fe Gazette* that he has frequently gone to the immense hills there, entered an excavation, and cut out, as if it were ice, large lumps of fine, white salt.

While the preparations for the royal marriage in St. James' Palace, London, were going on, the Marchioness of Westmeath, who occupied apartments in the Palace in which the ceremony was to be performed, died, and the signs of mourning were exhibited at the moment that the nuptial arrangements were making.

The Queen of Oude, who died in Paris on the 25th of January, was buried with great pomp, after the Mussulman forms, at the cemetery of Pere la Chaise, where the English government will build a handsome monument to her memory.

The Buffalo *Advertiser* says that the Governor of Pennsylvania has sent a requisition to the Governor of Ohio for the delivery up of Mr. Porter, the \$50,000 defaulting Secretary of the A. S. S. Union.

In St. Louis, Feb. 20th, the Pacific Hotel was burned at 3 o'clock A. M. About one hundred persons were in the house when the fire broke out, forty or fifty of whom are missing. Of those not burned, some were seriously injured by jumping from the windows.

Mr. KIDWELL, Universalist preacher, was once holding forth in a meeting-house in Terre Haute. He had gone about half through his discourse when a man came in quite the worse for liquor, and reeled up in front of the pulpit, where he steadied himself and listened. The preacher was earnest in proving the Universalist doctrine with great eloquence, till the poor drunkard below cried out to him:—

"That's it, Kidwell, my old friend; make them words true, for if you don't, I'm a goner!"

That brought the sermon to a close. It was an application quite unexpected, but all the more forcible on that account.—[Harper's Magazine.]

Foreign News.

GREAT BRITAIN.—The steamship *Leviathan* was successfully floated in the Thames on Sunday, the 31st of January. Arrangements had been perfected to complete the launch on the day previous, but the prevalence of a heavy gale rendered the postponement imperative, and as Sunday proved most auspicious, it was determined to proceed with the operations, rather than encounter the risk which further lengthened delay would have entailed. The final floating of the great ship was effected with ease, and no accident of any kind occurred, although the river was literally covered with boats full of people, and the timbers forming the cradles, which had been kept down by the weight of the vessel, ascended with great force some twenty or thirty feet above the surface of the water. The scene was a brilliant one, and the enthusiasm of the multitude who witnessed the launch was manifested in loud and continued cheering.

The *Leviathan* was towed by four powerful tug boats, to her moorings opposite Deptford, where she will remain until her internal arrangements are completed.

The Atlantic Telegraph Company had issued a call for the ordinary meeting of the shareholders on the 18th of February, and, in anticipation of this meeting, had published a full report of the position of the Company. The report states that it is proposed to raise a certain amount of new capital, by an issue of twenty pound shares, with which to meet the charges for the seven hundred miles of additional cable now in course of manufacture, and to provide for contingencies. Great confidence is expressed in the success of the attempt to lay the cable next summer.

The Princess and Frederick William of Prussia quitted England on the 2d inst. They proceeded from London to Gravesend, where they embarked in the royal yacht under a salute from Tilbury Fort, and the squadron in attendance, and amidst the enthusiastic cheers of the assembled crowds. In the city of London and all along the route there was a perfect ovation to the young couple.

A frightful explosion had occurred at a pit near Ashton-under-Leyne. About 100 men were in the pit at the time, and it was feared that many of them were killed. At latest dates about 40 had been taken out alive, some more or less injured, and two dead.

ITALY.—A rumor was current that the assassination of the King of Piedmont formed a part of the programme, which included the death of the Emperor Napoleon.

The correspondent of the *Daily News*, asserts that the news from the Punjab is unfavorable. The Sikhs were not safe, and the Affghans threatened on the Northern frontier.

The 29th and 97th Foot, Sir J. Outram, at the date of our last advices, was still holding the palace of the Alumbagh, and we have received the following gratifying dispatch by telegraph from Madras. Outram attacked and dispersed the enemy near Alumbagh, on the 23d of December, and captured four guns, one elephant and much ammunition. Our loss was very trifling. The scene of our future operations of any magnitude will of course be the left bank of the Ganges which is in all but undisputed possession of the rebels, the destruction of the Gwalior contingent and Col. Laton's brilliant victory having rendered its right no longer tenable to them.

The Great Controversy between God and Man: its origin, progress, and end, by H. L. Hastings, Rochester, N.Y.

This is a bound volume of 167 pages, of which a copy has come to this office through the mail. The subject is treated as it is viewed from the author's stand-point, and is an off-hand, rapid and hasty glance at the more prominent points involved in historic prophecy, without any attempt at logical argument, or demonstration of disputed points. It is easy and pleasant reading for those who like such a style of writing, and have no difficulties with any of the positions which are assumed in it.

The Form of Sound Words; or, a Defence of Literal Interpretation. A Discourse, delivered at the Dedication of the Advent Chapel, on Broad street, in Providence, R. I., December 23, 1857, by Elder Lemuel Osler, Pastor of the Church. Boston: 46 1-2 Kneeland street. 1858.

This is a tract of 31 pages, which presents in a very concise and convincing manner the correctness of the literal interpretation of the Scriptures,—defending it with sound and cogent argument, in dignified and forcible language and with extracts sustaining this principle from writers of eminence and ability. By literal interpretation, all will understand a recognition of tropes and symbols wherever they occur, which are to be interpreted in accordance with the laws that respectively govern them. It is opposed only to a spiritualizing or mystical interpretation.

For sale at this office. Price, 4 cts. Postage, 1 cent.

Worcester, Mass., Feb. 22nd, 1858.

I wish to say, through the Herald, to the friends scattered abroad, that my health is so much improved that I would like to be in the field again, proclaiming the glad news of the coming kingdom at hand. In this time, when God is so signally blessing his word to the salvation of sinners, I find it hard to hold my peace; therefore I will respond to the calls of the brethren who may wish for my

services. I shall be prepared also to render medical aid to those who may desire to be relieved from the ills incident to this mortal state. Yours as ever, L. KIMBALL.

NOTICE.—We have received all the numbers of the Herald, requested in our last issue. The senders will accept our thanks.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station.

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* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a View of this world as it was, as it is, and as it is to be. By T. M. Preble, Compiler of Two Hundred Stories for Children, &c. "He that answereth a matter before he heareth it, it is folly and shame unto him." Prov. 18: 13. Second Edition, revised and improved.—Boston: published by the Author. 1858.

APPOINTMENTS.

APPOINTMENTS OF ELDER HINES.—On his way home, from Champlain, N. Y., he will preach on Monday evening, March 1, in Burlington, Vt., as Dea. C. Benns shall appoint.

Tuesday evening, March 2, Bristol, Vt.

Wednesday evening, March 3, Low Hampton, N. Y., in the chapel.

Friday evening, March 5, Boston, Mass., in the chapel corner of Kneeland and Hudson streets.

Saturday evening, March 6, commence a series of meetings in Lake Village, N. H., to continue over two Sab'ths, until March 18.

New York city, will commence a series of meetings with Elder Hutchinson and the Advent church, Sabbath, March 21, and continue two weeks or more, as God shall direct.

I will commence a series of meetings at Warner (Waterloo) Thursday evening, March 4th, and continue over the following Sabbath. S. S. MOONEY.

The Lord willing, I will preach in Auburn, N. H., Sunday, Feb. 21st, Lawrence, Mass., 22d, Westford 24th, Clarendon, N. H. 26th, North Springfield, Vt. 27th, and over the Sabbath. L. D. THOMPSON.

By Divine permission, I will preach as follows: March 10th Bro Corperin, Bro Borden 11th, Bro Lawrence 12th. All these appointments in the evening, except when otherwise stated. DAN'L CAMPBELL.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 1-2 A.M. and 3 P.M.—R. Hutchinson, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C. Burnham—Sent you the Gloucester draft, with particulars respecting it on the 14th inst. Did you get it? Wm. Baker—The letter enclosing the money was rec'd on the 19th inst.; and the letter enquiring about it, was rec'd on the 18th.

John J. Mathewson—The bill you sent we sold for two dollars. We send the tracts, 30 cents, and the bal. on Her. to 919.

Lucinda Locke—We send a single No. of the Herald, as you direct, to Ayresville, Deane Co., O., and only one, till you give the Post office to which it is now sent, that we may discontinue there and enter it at the former place. The price of the Time of the End is \$1, and 21 cts postage pre-paid. The Lectures we are out of, but we have Miller's Memoirs at the same price as the above.

L. Fowler—Sent your Herald and the balance Feb. 20.

J. M. Orrock—We send the Herald regularly to Elder S. Hurlbert, and cr. him on G. 25 to 138, and L. A. Lincoln to 144; M. E. Clark to 138; G. W. Lawrence to 150, and L. Chamberlain to 138—31 cts. each.

H. M. White—You can get them at this office for 37 1-2 cts. per dozen.

C. P. Dow—Rec'd \$8 on acct, which leaves a balance due of \$21.86. We did not send the book, for the reason that it would cost us more than the sum you name, as we purchase by the single copy.

To Aid this Office.—Pardon Ryan, \$2; Wm. Baker, \$3; Z. Harvey, Sen., C. P. Dow, each \$1.

RECEIPTS.

UP TO TUESDAY, FEB. 23RD.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

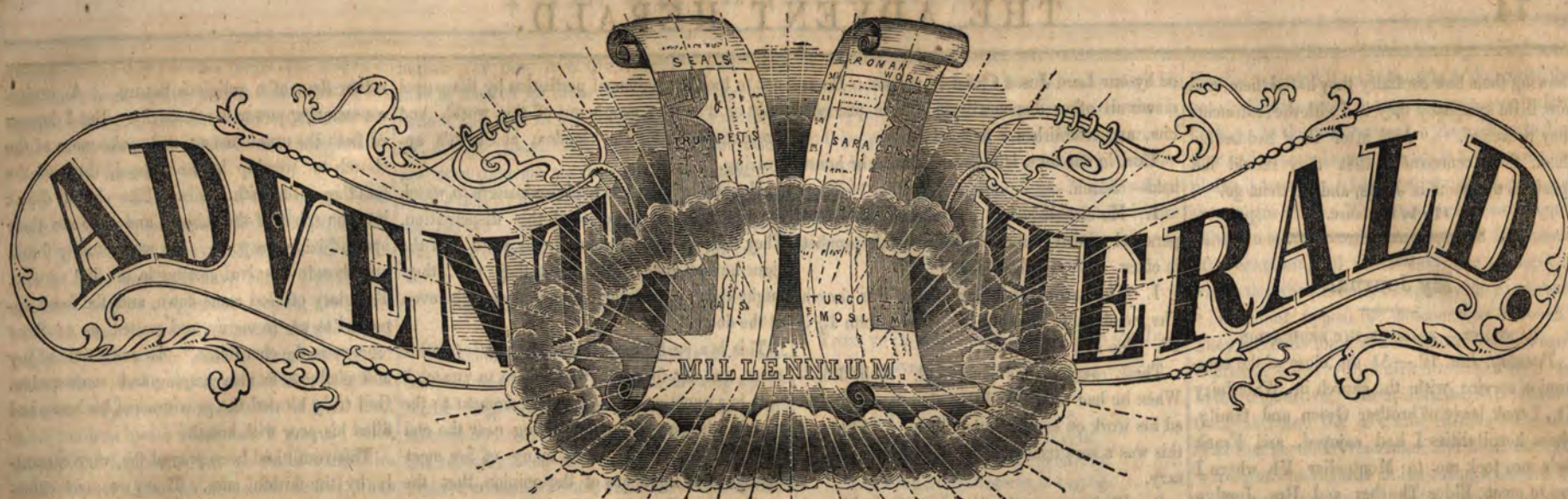
Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Rev S Cutler 919, O E Bennett 883, E Lee 2d, 893, D B Davis, 901, Miss E E Keach 893, L Scott 893, D Hoag 905 and \$1 for book had of J V H; have sent Hill's Inheritance, which, with postage, is \$1.16; L Darby 841, J M Henshaw 875, Rev A Stone 919, W Barker 898, B Churchill 901, T G Stetson 900, C Kenney 893, S K Lowe 893, M M George 893, Z Harvey 904, C P Dow 919—each \$1.

A B Price 867, D Carter 867, W M Bullock 919, Mrs S L Mann 919, A R Upson 867, J Graham 867, S Russell 906, B F Packard 929, J Murray 880, Wm J Churchill 911, T W Brisbane 926, W Brown (of Champlain?) 867, C Kelsey 867, J Leonard 919, P Ryan 928, J Martin 924, P Martin 846, T E Putney 881, H Beck 900, Luerats Lawrence 937, S Geer 928, D Blood 919, N Weston 924—each \$2.

M L Rich 919—\$1—A G W Smith, M. D. It pays you Herald and that of A Smith each to 906; S Clark 1034—\$5—I Conover, book sent the 18th, \$1.15; T Haskins 884, Wm Watkins 930, \$2.50; L N Watkins 932, \$2.50; E Pierce 893, \$1.13.



WHOLE NO. 877.

BOSTON, SATURDAY, MARCH 6, 1858.

VOLUME XIX. NO. 10.

ANTIQUE POEM.

[The following eccentric, but tender and touching lines are from the "Exequy," a poem on the death of his wife, by Henry King, bishop of Chichester, Eng., in the reign of Charles I.]

Sleep on, my love, in thy cold bed,
Never to be disquieted!
My last good night! thou wilt not wake
Till I thy fate shall overtake;
Till age, or grief, or sickness must
Marry my body to that dust
It so much loves: and fills the room
My heart keeps empty in thy tomb.
Stay for me there; I will not fail,
To meet thee in that hollow vale,
And think not much of my delay;
I am already on the way.
And follow thee with all the speed
Desire can make or sorrow breed.
Each minute is a short degree,
And ev'ry hour is a step towards thee.
At night when I betake to rest,
Next morn I rise nearer my west
Of life, almost by eight hours' sail,
Than when sleep breath'd his drowsie gale.

Thus from the Sun my bottom steers
And my days compass downward bears;
Nor labor I to stem the tide
Through which to thee I swiftly glide.

'Tis true, with shame and grief I yield,
Thou like the vane first took'st the field,
And glotten hast the victory
In thus adventuring to dye
Before me, whose more years might crave,
A just precedence in the grave,
But heark! my pulse like a soft drum
Beats my approach, tells thee I come!
And slow howe'er my marches be,
I shall at last sit down by thee.

The thought of this bids me go on,
And wait my dissolution
With hope and comfort, Dear, (forgive
The crime,) I am content to live
Divided, but with half a heart,
Till we shall meet and never part.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

The first portrait presented in the chapter is one of the most solemn and impressive in all the records of inspiration itself. It was not a mere ordinary pretence that Ananias and Sapphira made; but it was a deliberate, preconcerted conspiracy to do what they knew to be wicked in the sight of God, and unrighteous in the sight of man. It was not the precipitate temptation of a moment, but the deliberate and preconcerted scheme of many weeks or days. The evidence of it is, that when the husband and the wife were examined as separate parties, the one having no communion at the moment with the other, each gave a statement that indicated their common conspiracy to deceive the apostles, to try if they could cheat the Holy Spirit of God, and to gather credit and *eclat* for religion to themselves, while at heart they were covetous, and worldly, and earthly minded. They kept back part of the price. This alludes to the practice recorded in the previous chapter, where they had all things in common and each brought what he had, and divided it among the brethren. This was not a law permanently obligatory, but an incident occurring in the Christian economy that was needful and proper for the occasion. The apostle in one place counselled his converts not to marry, not as a permanent law, nor was it as Rome has applied it to her priesthood; but it was good for the present occasion; that is, the trials, the persecutions, the scattering of God's people were so

instant and so ruthless, that it was expedient for that occasion. So the common division of property was not a law to last during this economy, but evidently an incident that arose on the occasion, and that passed away itself. The evidence that it was not obligatory is what Peter says to Ananias; "Whilst the property was your own, whilst it remained, was it not your own? You were under no necessity to come and lay it at the apostles' feet: it was a free will offering, and after it was sold it was in your own power. You were under no necessity to come and lay it at the feet of the apostles; you might have gone and bought back your lands or goods; you might have done anything with it that you liked. But your present course is not only dishonesty, not only deliberate conspiracy to tempt and cheat the Holy Ghost; but it is the most arrant and intolerable pretension to religion, where of religion there is none." Then Peter said unto Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost?" He traces the sin to its author, Satan. Thus Satan can enter the heart; he can lay his finger upon the springs of thought. Many people smile at this as absurd. And if Satan can influence my mind, why should it be thought an impossible thing that Satan should do supernatural physical deeds in this present world? We have not seen them yet; we may live to see them; but that being that has the mighty power to touch my mind, and enter my heart, has a power far greater than is possessed by human kind. Now, Satan puts it into his heart to lie to the Holy Ghost. And this proves also that Satan is not a figure of speech, as some think him, or the principle of evil; but that he is a person. He put it into your heart. And we have proof here that the Holy Ghost is not a figure, nor a mere personation of a principle, but a person. You do not lie to a wheel, to a stone, to a stick, to a figure of speech. All must allow this alludes to a person. "Why hath Satan filled thine heart to lie to the Holy Ghost?" But we take a step further, and we gather from Peter's address that the Holy Spirit is not only a person, but that he is God; for what does he say? In the 3d verse he says it was lying to the Holy Ghost; in the 4th verse he says, "Thou hast not lied unto men, but unto God." He contrasts, you observe, man with God. "Thou hast not lied to a human being, but thou hast lied to a Divine Being;" and then he says who that Divine Being is in the previous verse; namely, the Holy Ghost.

Now, after Peter had thus addressed Ananias the latter fell down dead, evidently by the decision of God through the apostle. "And fear came upon all." Then his unhappy wife came in—she evidently a conspirer with him; and when the apostle put the question to her, she answered, "For so much"—the precise sum, evidently preconcerted and agreed. Then Peter again challenged her with tempting the Holy Ghost; and she fell down and yielded up the ghost, and she was taken out and buried by her husband. A very striking and impressive incident, fitted to make and leave a deep impression upon the early Christian Church; and to show that God was in the midst of them, not only blessing them that were his, exercising justice and judgment upon the earth.

It seems then that by the hands of the apostles

many wonders were wrought among the people; and of the rest no man durst join himself to them, but the people magnified them. And multitudes of men and women were added daily to the church; and they brought the sick into the streets on beds and couches, that even Peter's shadow might touch them. Now, it has been argued that this is a proof that relics have virtue; because we read here of Peter's shadow, and in other passages of the apostles' handkerchiefs having virtue to heal. Let us, always notice, first, the distinction between Christ's miracles and the apostles. When Christ performed a miracle, he did it in his own name; when an apostle performed a miracle, he did it impliedly or confessedly in the name of Jesus. But in both cases they used means of some sort; merely such means as indicated the connexion of the result with virtue in the person that accomplished that result.

But the result of all this was, not that men believed, but "they laid their hands on the apostles, and put them in the common prison." But the prison had no power to keep them that God made free: the angel of the Lord opened its gates, and they came forth. And the people heard of it, and called the council, and demanded an account of it. The officers and jailors gave the simple statement. "The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within." These were the facts of the case. They said, "We do not pretend to explain it; we only show that it was no negligence or dereliction of duty on our part." Well "Then came one and told them, saying, Behold the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned." And then they said to them, "Did not we straitly command you that ye should not teach in his name?" What obstinacy! what inveterate antipathy to that name! No reason for it; they had seen every proof of its divinity, every evidence that God was there; and yet they were determined to resist it. Now, Peter's reply is one of the finest specimens of succinct, clear, logical, conclusive eloquence, that you can quote from any quarter or in any age. The apostles answered and said, "Here is the solution of our conduct. We ought to obey God rather than men. We do not say you are bad men; we do not heap abusive epithets upon you; we have a command from God to proclaim the everlasting Gospel to every creature; it was the last command that God our Saviour gave upon earth. We have great respect for you; we would do everything to oblige you; we shall speak of you in the most courteous terms; but when it comes to conscience, obligation, duty, we have no choice but to do what God commands us, and take the consequences at your hands." And then Peter said boldly, "The God of our fathers"—your fathers and my fathers—"raised up Jesus, whom ye slew, and hanged on the cross." What an awful charge! simply, courteously stated, but most cutting, every word of it. The God of our fathers raised from the dead—the token of his approval—"that very Being whom ye condemned and hanged upon the cross. And I will tell you

more," says Peter, as if while showing them what their own duty was as apostles, he could not help telling them that there was salvation even for the chiefest of sinners—"this very Christ hath God exalted to be a Prince"—whom all men must obey—"and to be a Savior"—in whom all men may have forgiveness—"in order to grant repentance to Israel, and forgiveness of sins.—And we are his witnesses; and so is also the Holy Ghost, whom God hath given to them that obey him. Now when they heard this," it is said, "they were cut to the heart, and took counsel to slay them." Here was your nature and my nature. What an awful proof of the dreadful apostasy into which man has fallen, when words so meek, truths so solemn, facts so easily within reach of authentication, instead of bringing them down on their knees in confession of sin before God, only stirred up their hearts to slay the men that made them known! Truly "the heart of man is deceitful above all things, and desperately wicked; who can know it?"

Then there stood up in those days one, personated in many an eminent and talented individual in every age, called Gamaliel. His advice seemed to be, and would appear to many in the present day to have been, great common sense; and yet it was the very reverse. He told them a short history. He said, "Other men have made pretensions of a similar sort; other fanatics have appeared; they have all passed away; their followers have perished with them. In all probability, Jesus of Nazareth is just like Theudas and Judas of Galilee; and these apostles just like their fanatical followers; they will pass away too. And therefore we had better just let them alone; the best way is to let the thing die out itself." Now, the fact was that Christianity made such claims that the Pharisees were more consistent. I can see no medium between resisting the Gospel as the most flagrant imposture that ever was palmed on mankind, or accepting the Gospel as the very wisdom of God, and the power of God unto salvation. It demands the whole soul, its veneration, its devotedness, its service, its sacrifice: and its demands are so great, its pretensions so lofty, that if they be not real, the sin of Ananias and Sapphira is nothing to the sin of Paul, and Peter, and John. But Gamaliel thought that it was a delusion, a cheat; and at all events he was too busy about other matters of greater importance, as he thought, to enter into the discussion of what he supposed to be the claims of a parcel of fanatics. But then he said with a good deal of Turkish fatalism about him, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought"—well, that is quite true—"but if it be of God, ye cannot overthrow it." It seems to me that, instead of concluding that way he ought to have said "Investigate it, examine its claims; and if it be of man, resist it, and if it be of God, accept it." But no; he said, "But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." He believed in, not predestination, but clearly in absolute fatalism, that everything would end right, that they had better let it alone; but if this were of God, it would stand. "And to him they agreed;" but such was their lingering hostility to these men, and to the truths that they taught, that they had better just beat them, by way of

showing them how cordially they hated them, and how little sympathy they had with the sentiments they preached. "And after they had beaten them, they commanded that they should not speak in the name of Jesus, and let them go."

To be continued.

Original.

My Journal.

CABOT, VT.—FEAST OF THE DEDICATION.

Tuesday, Jan. 12.—At the close of the communion service with the church in Waterbury Vt., I took leave of brother Green and family, whose hospitalities I had enjoyed, and Frank their son, took me to Montpelier Vt. where I was to meet Elder Thurber and Bro. Josslyn from Boston, and took the stage for Cabot, to attend the dedication of the Advent chapel at the Lower Branch in Cabot.

We all met according to arrangement, and Daniel Kimball took us to Cabot, where we arrived between 10, and 11 o'clock, in safety. It was a cold night, but we got along very comfortably, and with my good company, and a fleet team and a fast driver, the time seemed very short. At about 11 o'clock, I found myself at the rooms prepared for me in the hospitable mansion of Dr. M. P. Wallace. I was now made to be at home, enjoying every comfort that Christian kindness could bestow.

Wednesday, Jan. 13, 1858.—Was a day of comparative leisure, as I had no preaching to do. But I had letters to answer, and a sermon to prepare for the dedication. For from the time I had notice, that I was to preach on the occasion, till this day, I had not been able to give it a thought. So now as the time approached, I set myself about the matter in good earnest. By prayer and earnest thought, by God's help I got out a sketch of the leading thoughts of what I wished to say, but it was only a sketch, without filling. And I could not look beyond my sketch, which to me was very dry. My mind was barren of thought, and all was dark before me. I thought of the crowds that would be out to hear, and sadly felt, that they would be disappointed. In this mood, weary and sad, I sought repose in sleep.

Thursday, Jan. 14.—I rose refreshed in body, and comforted in mind. I had all the assurance I wanted that God was with me, and would give me help.

The people gathered at the hour, and filled the seats of the house in every part, when others crowded the aisles, and every vacant place where a standing could be found, within the doors.—And over two hundred persons were then left outside. At the time appointed, Elder Thurber directed the choir to sing the Anthem, "I was glad when they said unto me, let us go into the house of the Lord."

The music and words thrilled through many hearts,—especially my own.

Next I read a selection from Psalms 127, 126, 132, and John 4:20, 24.

Mr. Dexter, a Methodist preacher, then read the 765th Hymn "Great king of glory, come." I offered the introductory prayer.

Mr. Hubbard Pastor of the Congregational church, then read the 767th Hymn, "Great shepherd of thy people, hear."

I then delivered a discourse of two hours, in which I had unusual freedom, of which the following is a brief sketch:—

The Work of the Christian Ministry, and Church. Mark 13:34-37.—In saving a people out of the world for himself, God has been pleased to institute three dispensations.

1. The Patriarchal.
2. The Jewish.
3. The Christian.

The first was common to the Fathers, or Patriarchs—Who were by Divine recognition, prophet, priest and ruler, or judge, in religious matters. The altar and victim were connected with all their tents.

They lived and died in faith. Heb. 11:13.

The second was the Jewish, and confined to them, and gentile proselytes. It had its prophet a priest, altar and covenants—with the conditions of salvation. Rom. 10:1-5.

The third is the Christian: and was establish-

ed by our Lord Jesus Christ in person. He removes all other dispensations, which preceded him, and establishes a new one.

This, in our text, is called his house, or household—church.

I. He established a new church by his own personal ministry, in the exercise of his prophetic office. We will consider,

1. The nature, and character, of this church. The membership are thus described: John 15:1-16. See also Titus 3:3-7.

These compose his household. Heb. 3:6.—When he had established this church, and finished his work on earth, he left them. Although this was a sore trial to them, yet it was necessary.

2. Christ was to fill three most important offices—Prophet, Priest and King.

He had filled the Prophetic office. He had laid down his life for the world; and now he must enter upon his priestly office. So he must "pass into the heavens," to make intercession, and that the Spirit might come.

II. Before he left, he assigned to "every man," or officer, or member, his work, with full authority for its execution.

1. The first organization, was with the 12 apostles. See their commission, Matt. 10:1-42. He afterwards ordained 70 others, with a similar commission, who were sent forth.

Just before his ascension he led his apostles out to Bethany, and there gave them the last great commission, Matt. 28:18—20.

This commission is applicable to all true ministers of Christ. It is fully explained by Paul, (Eph. 4:4-12,) where he dwells upon the duties of the Apostles, Prophets, Evangelists, Pastors, and Teachers.

Of these gifts, two remain:—

Pastors, and Evangelists—The one to plant churches, the other to water and build them up.

And, "to every man his work." All must work. And nothing can be done without a true and faithful ministry and membership.

In every well regulated house there is a special work assigned to each,—the steward, to provide, porter to watch, &c., each having his work.

So in this case. "We are workers together with God. We are God's husbandry. The great object of labor is—the Salvation of souls—to prepare a people for the kingdom. And then the ministry.

(1.) They are called, and chosen of God to this work. No man can work successfully except he is called by the Holy Ghost, to this work.

See II. Cor. 5:18-20. I. 9:16-19.

(2.) They are in health, and reconciled to God themselves. No man can teach others experimentally, what he himself does not enjoy.

They were "full of faith and the Holy Spirit;" had the "witness of the Spirit;" were full of joy, peace, love, and power.

Dr. Chalmers preached for years, without any success—till converted. This healthful spirit gave the primitive church, the Reformers—Baxter, and Wesley their power.—A praying holy ministry will succeed, and bring much fruit to God.

2. The membership, also, are to be in health—full of all the fruits of the Spirit; living with God; having a labor for souls.

A worldly, weak, sickly, and faithless membership, will accomplish nothing for God. Such only "bring forth fruit to themselves."

The true church, live under the constraining influence of love. 2 Cor. 5:14, 15.

A faithful ministry, and membership, will bring forth fruit to God. The "word of God will have free course, run and be glorified."

They will save a people out of the world, which will in the end, be presented faultless before the throne of his glory at his appearing.

III. He "commanded the Porter to watch," for his return.

When the work of redemption is finished, the Master will return.

The object of every dispensation, has been to save a people out of the world.

No dispensation, was designed or expected to save any, except those who believe. So we are

not to look for universal perfection by the gospel only as it saves a people out of the world, and prepares them for the kingdom at Christ's appearing.

Hence Christ instructed his ministers to watch for his return, at the close of this dispensation. They were to study the prophetic word, and the signs he had given, which when they saw, they might know, "the kingdom of God was nigh even at the doors."

This is a real, personal return. It is for this event, and not for death, that we are to "watch."

It is a question of the greatest moment to the church, whether she is now living near the end of this dispensation. And many of her most distinguished lights are of the opinion, that the coming of the Lord draweth nigh.

The sixth trumpet hath sounded, and the 7th, will sound quickly, and then the kingdoms of this world will become the kingdoms of our Lord and he will reign.

We are among the number of those who believe that the "coming of the Lord draweth nigh." This temple has been erected with much expense, labor and care, for the promotion of the cause of God, in the preparation of a people for his soon coming.

What we do under this dispensation, we must do quickly. And therefore, we labor with all earnestness, and faith, to save all within our influence and prepare them to be presented faultless before his throne.

We hope that we shall, by the erection of this temple, enlarge our influence, for the good of souls. We hope to bring a greater number to Christ, than we otherwise might have done.

We now dedicate this house while time continues to the service of God, and the preparation of a people to meet him in peace at his soon appearing.

Here may the Spirit rest in all the plenitude of its power. Here may the word of God have a free course and be glorified. Here may God's ministers preach the gospel with the Holy Ghost sent down from heaven. Here may God's people be comforted and sustained. Here may God abundantly bless the provisions of his house, and fill his poor with all good things. And here may thousands of souls be saved from hell, and be prepared for the kingdom when Jesus comes.

And when this temple, with all that is subliminary, shall pass away in the fires of the last day may we, with all God's people, of the patriarchal, of the Jewish, and the Christian Age, have a part in the new heavens and new earth, wherein the righteous shall dwell. In that land, where the "inhabitants shall not say, I am sick, and the people shall be forgiven their iniquity."

That day is nigh. Let the people of God lift up their heads and rejoice. Redemption is nigh. Death, tears, sorrow, parting, will soon be no more, and shall be exchanged for brightness and glory ineffable.

Perishing sinner! Hear the voice of warning. Come to Jesus, Come now. Haste, haste to Jesus, now. The great and solemn crisis is near. Soon the last trumpet will sound. The graves will be opened; the living saints will be changed and all meet the Lord in the air. One in a family is taken, and another is left. The father is snatched from the flames, but the ungodly son perishes. The wife is taken, and the ungodly husband perishes. Oh, dear friends do heed the voice of Christ before it is too late.

Oh, fathers, mothers, brothers, sisters, prepare for the judgment. Remember, if you are separated then, it will be forever—yes eternally. Oh, what a thought! Can you endure it? you may be saved. You can be saved, now. Jesus pleads in heaven. We plead. And will you not come? Oh, come, believe, and give thy heart to him, and live forever. Amen.

At the conclusion the 768th hymn was sung: "And will the great eternal God," &c.

The dedicatory prayer was then offered by Elder Thurber, the Pastor, who, after the singing of another Anthem by the choir, dismissed the audience by the benediction.

The services were unlike those common to such occasions. It is expected at such times, that a doctrinal sermon will be preached; and that there will be the greetings of friends, and that the topics of conversation will be of a social

rather than of a religious nature. A revival consecrating power is not sought. But I departed from the usual custom, and spoke more of the church to worship in the chapel, than of the building made with hands. The church drank into the spirit of the subject, and gave me their sympathizing prayers. So we actually found ourselves in a revival meeting in the first service. The glory of God came down, and the Lord appeared to us, in mercy, and smiled on us from "between the cherubims." It was a time of joy and gladness, as also weeping and consecration. God truly blessed the provisions of his house and filled his poor with bread.

This result had been prayed for, very earnestly, by the faithful ones. There was fear entertained that in leaving the barns and school-houses in which they had worshipped in great simplicity to worship in a new, commodious building of architectural taste, with every convenience and comfort, they might lose the spirit and power of God, and settle down in a fashionable form of religion. But this fear was disappointed, and the God of glory and love made his people to shout for joy, and rejoice in a full cup from the upper springs.

To be continued.

From the London Quarterly Journal of Prophecy.

A Puritan's Apology for His Millenarianism.

Concluded.

To hasten lest I make a book instead of an epistle, let me mind the reader of these two things, which, if heeded, will much facilitate thy understanding in the entertainment of the truth I am speaking of.

The first is, avoid curiosity, which is good in nothing, but bad in sublime things. Make not curious questions about particulars, concerning what shall be in the time of the thousand years. As now, whether shall saints eat or drink, or do this or that? what speech they shall use? whether Christ shall come and stay or go? what employment shall take up that time? &c. I say, avoid these curiosities, for the proposal of them, and the little satisfaction which can be given in them, may cause thee to stagger as to the main, which yet I wonder at, for what though I be not able nor free to resolve such questions about the glory of heaven as the schoolmen have ventilated, yet I know no Christian but believes the thing. And what though one either will not or cannot speak clearly to all thy curious questions about the future state of things in the time of Christ's kingdom, shouldest thou stand off from the general truth for want of particular satisfaction in curiosities? The truth is, I account it safest to say rather what shall not be than what shall be in that time.

The second thing is, judge not by conjectures, i. e. judge not of the truth of Christ's reign on earth, by the conjectures of men about things that shall accompany it. This is that which makes many stand off from the thing itself, because they cannot embrace those conjectures. If the conjectures of any be more carnal, or less warrantable than they should be, let them lie by as dross, eye thou the pure gold; condemn not Christ's truths, because of men's conceits about it.

If that stick with thee, which is urged by many, viz., Christ's kingdom is not of this world; I shall tell thee what cleared that to me, viz., this consideration, that though it be not of this world, yet it is of that to come, as the apostle tells us (Heb. 2:5-8), "The world to come is the time of this kingdom," by which I understand time, not place; as by the old world, or the world passed, we understand not any place distinct from earth, but time distinguished from this; so by the world to come, I understand not heaven, nor heaven's glory (in the sense many do commonly mistake them) but the age to come, which is nigh to be revealed. Had Christ said He had not a kingdom on earth, I should have hesitated; but when He saith, it was not of this world, I can resolve myself thus, there are worlds more than one, i. e. ages, for so the word properly signifies. As the world past is the age past; so the world to come is the age to come, as this world is the present age.

But I forget myself, this sea is to me so

smooth, that I have almost forgot the shore; I shall come back again, having done what I intended, namely, given thee a short and clear account of my thoughts about Christ's kingdom to come in the thousand years.

In brief, this is my belief, that when Jesus Christ shall appear again the second time, He and the saints shall have a kingdom on earth, even as other monarchs have had. The sceptre of which shall be a righteous sceptre, the glory of which shall be exceeding great, the peace and prosperity of which shall be surpassing. At which time, or in the days of which kingdom, even the very creation itself shall be freed from those burdens under which now it groans; when all spiritual happiness, but no sinful carnalities shall abound. After which cometh the end, when Christ shall have delivered up the kingdom to God the Father, and when He himself shall be subject to Him, that did put all things under Him, that God may be all in all.

This, reader, though I see not yet, I believe it shall be, and because I have believed, therefore have I spoke this, and am ready to speak it yet larger in due time; for I have in readiness prepared by me an answer to gainsayers, which had I not expected (as I still do) the appearances of more able in print (who, as I understand, have opened this truth in pulpit) thou hadst seen at this season: and which in case they appear not, I shall promise, if God permit me life and leisure.

At present I shall tell thee this further (which I am able to make good) that for the substance of this opinion, it hath been still maintained from the purest and most primitive times until now; and whoever decryeth now as a novelty, yet Ribera (a man as little a favorite of novelties as any) doth truly and ingenuously acknowledge it was never condemned by any general council. And although Baronius and Binius suggest such a thing, yet I can make it appear to be rather their conjecture than any allowed or authorised canon. Nay, let me add further, that even Jerome himself, who, with Austine, are all the fathers can be produced against it, did not absolutely condemn it; for albeit by faith he doth not hold it, yet he did not, could not condemn it (they are his very words), and that because many of the ecclesiastical writers, and martyrs affirmed it; so that thou shalt not need fear in embracing it, thou entertainest a novel fancy, but thou shalt assent to an ancient opinion, or rather a Scripture truth.

If (in the close of all this) thou further demand, why I, being so clear for it, I did not treat it with the rest of the ensuing tract.

My answer to that is this; I did then consider, and still do, that every truth hath its season, and the same truth may hereafter be generally received with love and liking, which peradventure now might beget doubts, and be laid by in prejudice.

Besides, I love to preach rather convincing truths tending to practice, than controversial ones, which mostly end in disputations to the breach of love and a hindrance to truth's holiness.

I have done with thee, reader, when I have requested thee to accept and judge of this my open narrative of myself in this point, both with candour and charity. And in case thou agree not with me herein, let me assure thee, I yet do and can agree within the love and practice of the indubitable truths of the Lord Jesus.

Now, the God and Father of our Lord Jesus build up all that profess the name of Christ in the pure, and peaceable, yea, and practical knowledge of all truth. And the same God grant, that in truths whereunto we have attained, and of which we are jointly persuaded alike, that in these we may hold together, and that in such things, as in which we differ, we may bear each with other, that in the day of Christ we may be found blameless. At which day, I doubt not, but we shall know and believe alike in all things; and particularly I persuade myself, many shall see that concerning this truth (of the thousand years), which they will not believe, nor cannot imagine now.

In the meantime, reader, know, that be thou of what sort thou wilt of Protestants, either Prelatical, or Presbyterian, or Independent, or Ana-

baptist (as now men distinguish), I could tell thee of some of all those of thine own way, who believe and hold as much as I do in this particular, of the thousand years; so that thou canst not more condemn me than thine own companion in this case; yet whether thou acquit or condemn me, resolve to remain, reader, thine in the love and labor of truth and peace, JOHN DURANT.

Jerusalem and Palestine.

The annual letter of Bishop Gobat of Jerusalem contains some striking facts, showing an immense disproportion between the outlay on the mission and its results. A similar disproportion has recently been shown in other organizations besides mission-stations, and other denominations besides Episcopal. In carrying on the mission at Jerusalem, there has been no want of funds. The Bishop himself has an official income of nearly \$20,000 from the English and Prussian Governments; besides which, large funds are given by societies for the evangelization and temporal benefit of the Jews. But he gives a discouraging account of the moral and spiritual results which have followed from these appropriations. Though services have been held regularly in five languages—English, German, Hebrew, Spanish, and Arabic; though there have been monthly missionary prayer-meetings, weekly meetings, and other meetings for Bible-reading and prayer; though the various missionary and other agents are working together in harmony and union; yet, after a year's hard work, such a mission gives but "six converts," and "only two of these show any decided evidence of piety." There are eight schools, and yet there are only "three promising girls," while two boys and another girl are spoken of dubiously. "During the last two years," says the Bishop, "we have had a great number of inquirers, of whom a greater part have gone back to the Jews." In other parts of Palestine, also, the work appears to languish. The Church Missionary Society has missionaries at Jerusalem, Jaffa, Caiffa, and Nazareth, in each of which places there are small native Protestant communities, except Caiffa, where the missionary is a new man, and as yet unacquainted with the language. In all these places the Protestant natives are gaining a knowledge of the Word of God, yet "their increase in number is slow, and so also is their increase in grace." The prejudices of Mohammedans, though in Turkey and in other places these are said to be steadily yielding before the general progress of missions, are in Palestine as steadily increasing. The Bishop says:

"I verily believe that, if things are allowed to continue as they have been during the last two years, we may expect to see and experience scenes similar to those which have been enacted in India. True, we can occasionally speak to individual Moslems of the truth of Gospel: but at the best, they hear with coldness and indifference, and in general, during the last two years, their hatred against the Christians, Europeans, and natives has gone on increasing; nor is it a rare thing now, ever since the outbreaks at Nablous in April, 1856, to hear them speak of massacring all the Christians."

The cause of this ill success is rather severely alluded to by the Church Journal. It says:

"Bishop Gobat's work in Jerusalem and Palestine is based on the principle of denouncing the native Christian communities already there, and thus provoking their bitterest hostility, instead of gaining their good-will. Dr. Hill has gone on the fraternal principle, and we refer to the glowing accounts of his success, given by Dr. Tyng and Dr. Stevens at the last meeting of the Board of Missions, as the most perfect contrast to this pitiable failure of Bishop Gobat,—a contrast equally striking both in principle and in results,—a contrast in results, because a contrast in principle."

The same paper, however, in which these criticisms are made, pays the Bishop a just compliment for his honesty and openness in publishing these results as they are, without attempting in the least to relieve them of their meagerness.

"He sets down, with his own hand, year after year, the statistical proof of the immense disproportion between the outlay and the returns of

the mission. He tells us, with calm and conscientious exactness, how few his converts are, what poor stuff they are made of, and what a small proportion, even of them, give any signs of true spiritual character. We heartily wish him in a field where his success in his Master's work may be as great as his candor—and his failure at Jerusalem."—*New York Independent*.

Trust.

Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength.—Isa. 26:4.

Trust ye in the Lord forever,
He will fail you never, never,
From the direst guilt He laveth,
From the deepest want he saveth.
When the fiercest storm is raging,
He doth hold the power assuaging;
When the death-lull on us dwelleth,
His the word its might dispelleth.
When we near the gulph despairing,
He doth show His love repairing.
When in full of life we flourish,
And do pride high-wanton nourish;
He doth warn of coming sorrow.
Life to-day and death to-morrow;
That we may his Med'cine borrow.

Trust ye in the Lord forever,
He will fail you never, never.
Naught is there His power tasketh,
He will give whoever asketh—
Asketh with a firm replying,
Feeling safe of kind replying.
For His sons His love ne'er sleepeth,
Constant watch and word he keepeth;
Night and day no evil neareth,
Where his angel guard appeareth.
Them who tarry he impelleth,
Who refuse, his love compelleth;
Them who wander He returneth,
Gains by him His love who spurneth;
For the health of all He yearneth.

Trust ye in the Lord forever,
He will fail you never, never.
Lack ye wisdom, He supplieth;
Lack ye answer, He replieth.
Are ye hungry, then He feedeth,
More He gives than hunger needeth;
Full and bounteous board He spreadeth,
On His guests all blessings sheddeth;
He thy Resting-place when weary,
He thy Hope when earth is dreary,
He thy Light when grief-clouds lower,
He thy Peace when war hath power,
He the Salve thine eye that cleareth,
He thy Beauty that endareth,
He the Joy thy soul that cheereth.

Trust ye in the Lord forever,
He will fail you never, never.
He thy Sword of proof in danger,
He thy Home when care-worn stranger,
He thy Calm no storm disturbeth,
He the Charm thy lusts that curbeth,
He thy Rock the floods that stayeth,
He the Bond thy debts that payeth,
His the Name thy foul foe dreadeth,
He the Way thy due foot treadeth,
He thy Truth no foe reproveth,
He thy Life no death removeth,
He thy Bliss all thought suspending,
He thy Robe all light transcending,
He thy Crown of life unending.

Trust ye in the Lord forever,
He will fail you never, never.
Ere the subtle venom hath meth,
He the lurking sting disarmeth.
He the wrong long-suffered righteth,
And who patient wait requiteth.
Hope, then, though thy night be darkest,
Help is nigh ere yet thou markest.
Though at eventide is sadness,
With the morrow shall be gladness.
Trust, then, though thy mind disputeth,
Trust, then, though thy eye refuteth;
He from out His hidden treasures,
Shall bring forth His unknown pleasures,
Thought of man not ever measures.

—N. Y. Churchman.

The Word Selah.

The translators of the Bible have left the Hebrew word Selah, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister, or learned friend, what it means.—And the minister, or learned friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums, and most of the Jewish commentators, give to the word the meaning of eternally forever. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to

have regarded it as a musical or rhythmical note. Hender regarded it as indicating a change of the note; Matheson as a musical note, equivalent perhaps, to the word repeat. According to Luther and others, it means silence! Gesenius explains it to mean, 'Let the instrument play and the singers stop.'—Wocher regards it as the equivalent to sursum corda—up, my soul! Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah." They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative, "Hear, Jehovah!" or, Awake, Jehovah! and the like still earnest address to God that he would remember and hear, etc. The word itself he regards as indicating a blast of the trumpets by the priest. Selah, itself, he thinks an abridged expression, used for Higgaiion Selah—Higgaiion indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets.—*Bibliotheca Sacra*.

Novel Reading Dangerous and Injurious.

Novel reading is not only dangerous, and acts on the mind as ardent spirits do on the body, but it is also a waste of precious time, for which God will require a strict account.

Dr. Hawes gives it as his opinion, that "no habitual reader of novels can love the Bible, or any other book that demands thought, or inculcates the serious duties of life." They become disgusted with the plainness and simplicity of truth, and require and search for something new and exciting to the imagination.

But again, the taste for novel reading when once acquired, is hard to get rid of. Take an example: "A young lady who had indulged for some time in the habit of novel reading, on becoming pious, found, to her sorrow, that her imagination had become fascinated, and her taste so vitiated by this pernicious reading, that she could not fix on anything permanently." "I would make any earthly sacrifice," said she, "could I thirst after the Bible, as I have after the novels. The greatest daily cross I am now compelled to take up is to pass a novel without reading it. I would urge it as a warning to all my sex, to beware of this fatal rock. Beware of wasting not days, but nights, in making yourselves fools all the rest of your life, if not absolutely wretched."

But, again: it sometimes leads even to insanity! A physician in Massachusetts says: "I have seen a young lady with her table loaded with volumes of fictitious trash, poring day after day and night after night over highly-wrought scenes, and skillfully portraited pictures of romance, until her cheeks grew pale, her eyes became cold and restless, and her mind wandered, and was lost. The light of intelligence passed behind a cloud, her soul forever benighted. She became insane, incurably insane, from reading novels!"

Dr. Wayland says: "He who meditates with pleasure upon pictures of pollution and crime, whether originating with himself or others, renders it evident that nothing but opposing circumstances prevents him from being himself an actor in the crimes which he loves. Let the imagination, then, be most carefully guarded, if we wish to escape temptation, or make progress in virtue."

Hannah More says: "The constant familiarity with works of fiction, even with such as are not exceptionable in themselves, relaxes the mind, that wants hardening; dissolves the heart, that wants fortifying; stirs the imagination, which wants quieting; irritates the passions which want calming; and, above all, disinclines and disqualifies for active virtues and for spiritual exercises. The habitual indulgence in such reading is a silent mining mischief."—*Episcopal Recorder*.

A Magistrate Outwitted.

The following anecdote is related of the eminent Richard Baxter, which sets off his natural shrewdness and knowledge of human nature to great advantage:

Several of the ministers rejected by the Act of Uniformity, in 1662, united with Mr. Baxter

in establishing a lecture in a private house. The time of worship being at a very early hour, Mr. Baxter one evening left home with a view of being there early in the morning. The night however, being dark, he lost his way; and after wandering for a long time, he came to a gentleman's house, where he asked directions. The servant informed his master of this fact, who thinking it unsafe that so respectable a looking man should be wandering on the common at so late an hour, invited him to stay. Mr. Baxter readily accepted the invitation and was treated with great hospitality. His conversation gave his host a high opinion of his good sense and extensive information. The gentleman wishing to know the quality of his guest, after supper said:

"As most persons have some employment or profession in life, I have no doubt, sir, that you have yours."

Mr. Baxter replied with a smile, "Yes, sir, I am a man catcher."

"A man catcher, are you?" said the gentleman; "I am glad to hear you are the very person I want. I am a justice of the peace in this district, and I am commissioned to secure the person of Dick Baxter, who is expected to preach at a conventicle in this neighborhood early tomorrow morning, you shall go with me, and I doubt not we shall easily apprehend the rogue."

Mr. Baxter very prudently consented to accompany him. Accordingly the gentleman, the following morning, took Mr. Baxter to the place where the meeting was to be held. When they arrived there a considerable number of people were hovering about, but on seeing the justice they suspected his intentions, and were afraid to enter the house.

The justice now intimated to Mr. Baxter his fears that Baxter had been apprised of his intentions, and would disappoint them; and proposed to extend their ride, that the people might be encouraged to assemble and give them an opportunity of fulfilling their commission. They did so; but on their return they still found the people unwilling to assemble. The magistrate now supposing he would be disappointed of his object, said to Mr. Baxter, that as these people were very much disaffected to the government he would feel obliged to him if he would address them on the subject of loyalty and good behavior. Mr. Baxter replied that, as they met for worship, it was probable that such an address would not satisfy the people; but that if the justice would engage in prayer he would endeavor to say something to them. The gentleman replied that he had not his prayer-book with him, or he would readily comply with his proposal; but expressed his persuasion that Mr. Baxter was able to pray with them, as well as to talk with them, and requested him to begin with prayer.

They entered the house, followed by the people; Mr. Baxter prayed with great devotion and fervor; the magistrate standing by was soon melted into tears. The good divine then preached in his usual faithful and zealous manner; and when he had concluded he turned to the justice and said,

"Sir, I am the very Dick Baxter of whom you are in pursuit. I am entirely at your disposal."

The magistrate however, had felt much during the service, and saw things so differently to what he had done before that his enmity was changed into love, and ever afterward he became the friend and advocate of the persecuted, and it is believed also a sincere Christian.

One of the most interesting theories of modern physical science is that concerning the gradual cooling of the sun; the fact being demonstrated that if it cools at the cooling rate of water it would, since the six thousand years of human history, have lost a heat equivalent to four times the temperature of red hot iron. This must, of course, have affected the temperature of the earth to some extent. The sun, indeed, need not be much hotter than melted iron to send us the heat we have. The distinguished French astronomer, Arago, has shown, by an application of the principles of optics respecting the polarization of light, that the sun is not a red-hot ball, but that it is surrounded by an atmosphere of flame, through spots in which we occasionally see the sun's dark body. The sun, then, is not incandescent, and the comets shine by light reflected from it. How

the sun derives its supply of heating material will perhaps never be ascertained.



ADVENT HERALD.

BOSTON, MARCH 6, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

The Voice of the Church.

[An Answer to the Inquiry of J. Litch, showing that the modern view of the saints' glorification at death, is a plain recession from the opinion of the primitive church, which distinguished between the Paradise, Bosom of Abraham, Jerusalem above, or heaven to which they are admitted, and the heaven, heaven of heavens, or third heavens to which it is now supposed they are admitted.]

Continued from our last.

St. Austin writes, "That the time which is interposed between a man's death and the last resurrection, containeth souls in hidden receptacles, according as every one is worthy either of rest or labor."

That the foregoing was the voice of the primitive church, is in accordance with the testimony of all who have had occasion to investigate the history of opinions and doctrines. Thus,

The learned Bingham, in his *Christian Antiquities* (B. 15. ch. 3:16,) observes that it was the sense of the primitive church, respecting the just, that the soul is but in an imperfect state of happiness till the resurrection, when the whole man shall obtain a complete victory over death, and by the last judgment, be established in an endless state of consummate happiness and glory."

Bishop Bull gives as the faith of the early church, that,

"All good men, without exception, are, in the whole interval between their death and resurrection, as to their souls, in a very happy condition; but after the resurrection they shall yet be more happy, receiving then their full reward, their perfect consummation of bliss, both in soul and body, the most perfect bliss they are capable of, according to the divers degrees of virtue, through the grace of God on their endeavors, attained by them in this life.—On the other side, all the wicked, as soon as they die, are very miserable as to their soul; and shall be yet far more miserable both in soul and body after the day of judgment, proportionably to the measure of sins committed by them here on the earth. This is the plain doctrine of the Holy Scriptures, and of the church of Christ in its first and best age, and this we may trust to."

K. R. Hagenbach, Prof. of Theology in the University of Basle, says:

"Most of the fathers believed in the resuscitation of the very same body which man possessed while on the earth. . . . The Gnostics rejected the notion concerning the Hades to which with that concerning the resurrection of the body, and imagined that those who are spiritually-minded would immediately after death be delivered from the bondage of the demigurgus, and be elevated to the heavenly Pleroma, and dwell there forever in the presence of the Father."

"The false teachers of Arabia, asserted that both soul and body fall into a sleep of death, from which they will not awake till the last day." *Compendium of Hist. of doctrines.*

PURGATORY.

With the rise of the Papacy, came up the perversion of this doctrine on which was engrafted that of Purgatory. Hagenbach says that "Gregory the great may rightly be called the inventor" of this doctrine. He was Bishop of Rome from A. D. 590 to 604, and taught that souls, by passing through a purifying fire, might be admitted to heaven before the resurrection; while other souls, that needed no such purification, had direct admittance there. But this did not become a recognized dogma of the Papacy, though it continued to be more and more believed, till the Council of Florence in A. D. 1439.

* Of the doctrine of the Millennium he says, referring to the writings of the fathers:

"In all these works the belief in the millennium is so evident, that no one can hesitate to consider it as universal in an age, when certainly such motives as it offered, were not unnecessary to animate men to suffer for Christianity."—*Ib.* V. 1, p. 209.

As to the current doctrine before this time, we have a very impartial witness, in a work by an anonymous writer, of 350 pages, published in London in 1772, on, and in favor of *The Sleep of the dead*, entitled, "An Historical view of the Controversy concerning an Intermediate State and the separate existence of the soul between death and the Resurrection." It says:

"Before the Council of Florence, which was held in the year 1439, under pope Eugenius IV, the current doctrine, both of the Greek and Latin churches, was that 'the souls of the saints, were in *abditis receptaculis* (private receptacles,) or as some of them expressed it, in *exterioribus atriis*, (more outward courts) where they expected the resurrection of their bodies, and the glorification of their souls: and though the fathers believe them all to be happy, yet they did not think they would enjoy the beatific vision before the resurrection." p. 73. This testimony as to the current sentiment of the church previous to this time, is the more important from its coming from an able, and impartial, anonymous writer, who differed from what he admits to have been the uniform faith of the church.

The following is the Canon of the Council of Florence, obtained by Pope Eugenius, establishing the doctrine of Purgatory, to which reference has been made:

"If the truly penitent shall depart this life in the love of God, before they have made sufficient satisfaction for their sins of commission and omission, by fruits worthy of repentance, their souls are purged by the pains of purgatory; and the suffrages of the living are profitable for the relieving them from the pains of purgatory, namely, by sacrifices of the mass, prayers, and alms, which according to the ordinances of the church, are want to be performed by the faithful, on the behalf of the faithful; but the souls of those, who, after baptism, have incurred no stain of sin, as also those souls, which having contracted the stain of sin, whether in their bodies, or divested of their bodies, have been purged as above mentioned, are received into heaven immediately, and clearly behold the triune God as he is; but some of them more perfectly than others, according to the difference of their merits." p. 2.

For this alteration in the church's doctrine, the Greeks who were present and assented to it "were not only disowned by the church of Constantinople when they returned, but, if we may believe Gaspar Peucerus (Chron. sub. anno 1439.) excommunicated and denied christian burial."

The present doctrine of going to heaven at death differs from this only in not stopping at Purgatory.

Referring to this Canon, Bishop Taylor says:

"That is a plain recession from antiquity, which was determined by the Council of Florence. . . . for those who please to try may see it dogmatically resolved to the contrary by Justin Martyr, Irenaeus, Origen, Chrysostome, Theodoret, Arethas Caesariensis, Euthymius, who may answer for the Greek church. And it is plain that it was the opinion of the Greek church, by that great difficulty the Romans had of bringing the Greeks to subscribe to the Florentine Council, where the Latins set their masterpiece of wit and stratagem,—the greatest that hath been till the famous and super-politic Council of Trent. And for the Latin church, Tertullian, Ambrose, Austin, Hilary, Prudentius, Lactantius, Victorinus, and Bernard, are known to be of opinion that the souls of the saints are in *abditis receptaculis et exterioribus atriis* (in private receptacles and in more outward courts), where they expect the resurrection of their bodies and the glorification of their souls; and though they all believe them to be happy, yet that they enjoy not the beatific vision before the resurrection."

Although a plain recession from antiquity, this doctrine of purgatory became a part of the doctrine of the Papacy, and was opposed as one of its errors by the Reformers.

To be continued.

On Heaven and the New Birth.

MR. EDITOR:—I wish to call attention again to Heb. 12:22,23,24.

Feb. 20th, you say in answer to my inquiry, "Christ is most certainly in heaven itself. He is also in the heavenly Jerusalem with his saints in a manner in which he is not with them on earth."

This, with other added remarks, does not seem to me to meet the case of this strong text, which declares that "God the Judge of all," is there, as also "An innumerable company of angels." Now Christ has located his Father, "In heaven," and the angels do always behold his face. Matt. 18:10. There is also "Jesus the Mediator of the New Covenant," and also "The blood of sprinkling." Is not the blood of Christ, that better sacrifice, by which the heavenly things themselves are consecrated? Does not the whole passage read as if heaven and the heavenly Jerusalem were one and the same place? What is there in heaven, that is not also affirmed of this Mount Zion, the city of the living God?

Again, when John had a vision of heaven and its inhabitants, with all its order and arrangements, where he saw God seated on a throne, and the Lamb before the throne, and a golden altar before God, he saw also, the souls of them that were slain for the word of God, &c., "under the altar." Are not those souls then in heaven? The Spirits of just men made perfect are where God, the angels, Jesus, and the blood of sprinkling are, which is in heaven. The souls under the altar, which is before God, are also in heaven.

The voice of the church is indeed valuable, as showing how she has understood the Scriptures, but "Thus saith the Lord," only, can establish with me a doctrine. I am happy to learn that you propose to give us the facts on this subject. But cannot give up the Bible view. J. LITCH.

If an American orator should say that Americans had not come to the Magna Charta, and to the battle-fields famous in British history, but that we have come to Lexington and Bunker Hill, to Saratoga and Yorktown, to the declaration of American Independence, to the prowess of Washington and to the old hall of the Continental Congress, he would not be understood as affirming that all these were in any one locality.

This illustration will explain our view of the passage before us. In the texts, as quoted, we find no affirmation that the things to which the Christian has come are identical in place, and therefore they may be together, or removed far apart, so far as this passage makes any affirmation respecting them.

In the declaration, "Ye are come," the nominative of the phrase is "Ye." That is, the Hebrews and others to whom Paul was writing, are the ones whom he affirms "are come." Now Paul could not mean to be understood as saying that they, who were then alive on the earth, had already come into heaven, or into the New Jerusalem. What then? Did he mean, as Macknight imagines, to affirm that they would come hereafter? Nay: for the declaration, as Macknight admits, is in the past tense, and the affirmation is that "Ye have come" there. Whitty has given the following paraphrase of this scripture, which we think expresses its precise meaning:

"But ye are come (under the gospel dispensation to things of a more excellent nature, not apt to terrify and discourage, but create joy and comfort to you; not as then to mount Sinai, but) unto mount Zion (whence you expect all your spiritual blessings; not to the terrestrial Jerusalem, which is in bondage with her children, Gal. 4:25, but) and unto the city of the living God, the heavenly Jerusalem, and (not to thousands of angels attending on God, as at mount Sinai, Psal. 68:17, but) to an innumerable company of angels, (ministering to them who shall be heirs of salvation, Heb. 1:14, and), to the general assembly and church (not of the Jews and of the first born registered among them, Num. 1:16, but) of the first-born which are written in heaven, and to God (now declared to be) the Judge of all (Acts. 17:30,31), and to the spirits of just men made perfect, (who have run their race, and are to be crowned at the great day. 2 Tim. 4:8); and to Jesus the Mediator (not of the old covenant, which promised only the land of Canaan, but) of the new covenant (established in his blood, by which we receive the promise of eternal inheritance, Heb. 9:15), and to the blood of sprinkling that speaketh better things than that of Abel."

The heavenly Jerusalem is no more necessarily to be understood as heaven, than is the kingdom of heaven, which is to be on earth, to be so understood. Like that, it is denominated heavenly, because of its affinity with heaven,—its harmony with it. Nor are the spirits of just men, said to be in heaven, though their names are in the heavenly register. We have come under the gospel dispensation, to all these glorious realities—not personally present with them—but in spirit, we realize all these future excellencies.

In his reference to the souls under the altar, we think our brother has not conformed to any laws of symbolization which will serve him in any uniform application of them. If the symbol i. e., souls under the symbolic altar, must be understood from its connection, as symbolic of souls in heaven, then "death and hell," in v. 8, in the same connection, must be understood as symbolic of death and hell in heaven! As this cannot be, the former conclusion is not tenable. The altar referred to, must symbolize Christ, who was our sacrifice, and the souls under the altar, must be symbolic of their reliance on Christ's sacrifice as the ground of their reconciliation, without determining at all the locality of their presence, although it does determine their consciousness, wherever they may be located, in the "anti-chamber of heaven."

We therefore most respectfully and courteously differ from our brother on the point which he has mooted.

On another page will be found a communication from Br. L. making a distinction which we also are obliged to differ with.

It is always with great diffidence that we ever venture to dissent from our brother, of whom we can almost say, that we were begotten into the Advent faith. Bro. L. wrote and sent this article before he could have received the Herald of Feb. 20, which will be our reply to most of the points raised by him. We however venture to submit that he has not made out the distinction he has aimed at, between *born* and *begotten*. We think if he will look at the question with his accustomed discrimination (for we know that he will look at it with his usual candor and frankness) he will agree with us that the distinction is only this.

1. That when the Greek *gennao*, is in the active voice with a noun of the masculine gender for its nominative, it should be rendered *begat*; that when the same voice, with a noun of the feminine gender for its agent, it should be rendered *born*, or *bring forth*; that when it is in the passive voice, and is spoken of one, in his relation as a father, it should be rendered *begotten*; that when in that voice, it is spoken of in relation to a mother, it should be rendered *born*; and that when it is spoken of in relation to that, to which the distinction of sex cannot properly be applied, it may be rendered either *begotten* or *born*, as shall be most euphonious to the ear in the given connection.

2. That while the term *begotten*, may refer to what is prior to birth, yet this is never applied to a person previous to his birth, i. e. the subject of it is never spoken of in the Scriptures or elsewhere as a person *begotten*, until he or she has also been *born*. And therefore to speak of a person as *begotten*, never implies that he is one who has not been *born*.—Thus when Abraham "offered up his only *begotten* son," there was no implication that he was an unborn son, but it was spoken to show his relation to Abraham, and not his condition.

3. That when used as a metaphor, to illustrate the renewed relation in which man stands to God, the terms *begotten* and *born* are used interchangeably because of the inappropriateness of applying the distinction of gender to God, that in such connection they both mean the same thing; that the two words are correctly used in the same sense in 1 John 5:1; and they are both used there, solely for the purpose of avoiding the tautology there would be in using the same word twice; which is never done in such near connection, in good English, when the use of synonyms is possible.

4. That persons are never spoken of as sons, or children, or babes, till they have been *born*, as well as *begotten*; and therefore if Christians are the sons of God, they are *born* of him as well as *begotten*.

5. That the term *born* is applicable both to the resurrection, and to conversion—it being properly used as a metaphor to express any change of being or condition, by which any one has been brought into a new state, or into a new relation to other objects,—so that its proper metaphorical application to the resurrection is no disproof whatever of its like appropriate application to conversion; which stands in the same relation to the kingdom—in Matt. 18:3, "Except ye be converted . . . ye cannot enter into the kingdom of heaven,"—that "born again" does—in John 3:3, "Except a man be *born again*, he cannot see the kingdom of God. It does not say that either of these ushers a man into it, but they are declared to be pre-requisites for it. And if the one must be understood of the resurrection, because it is in such connection, then surely, the other must, for it is in a like connection.

6. That the term *begotten* is as expressive of the resurrection, by a metaphor, as *born* is; for while Christ is denominated the "first-born from the dead," in Col. 1:18, so is the term *begotten* also expressive of his resurrection; for Peter said of the promise to the fathers, that "God hath fulfilled the same unto us their children, in that he hath *raised up Jesus again*; as it is also written in the second Psalm, 'Thou art my Son; this day have I *begotten* thee,'" Acts 13:33.

The fact we believe to be simply this: The term *begotten* is never used to express a condition, in distinction from that of *born*, but when used its office is to show a relation—it being expressive of the paternal, as *born* is of the maternal relation. How can Christians as babes desire the sincere milk of the word, that they may grow thereby, if not *born* again? Have unborn babes any analogous desires? That the apostle is giving the evidence that distinguishes Christians from the unconverted in 1 John 3:9, we think to be evident from the declaration in v. 10, that "in this,"—i. e. in the fact of their sinning not—"the children of God are manifest and the children of the devil;" which shows conclusively, we think, that the new birth is an event of the present state.

Having treated this question in full in the Herald of Feb. 20th, we will not add farther here.

Past Expectations of a "Good Time Coming."

DEAR SIR:—While I feel my unfitness to write anything that would interest your readers, I would direct your attention to a series of historical facts which indicate the aptness of man to confidently expect "a good time coming;"—the immediate dawn of a progressive millennium—political and religious:—with your knowledge of history you need not an index of my prompting, to perceive that in every instance those expectations have been suddenly and surely disappointed. The whole subject, I think is suitable for a long and interesting dissertation, but I can only give you the outline—

The lesson taught by the devastating contest from 1755 to 1763, with the constant progress of civilization and refinement led many philosophers and observers of human affairs to flatter themselves that there would be no more general wars. The world was sickened with scenes of bloodshed and they seem to have thought that the evils of war and the blessings of peace would always remain as apparent as to themselves, just at the moment when the curse of the one and the joys of the other were in close proximity. Moreover it was shown that the causes of war had generally become antiquated and extinct.—Contests of arms had become needless as a policy and contrary to the growing sentiments of humanity with increased civilization. Yet the causes of the war of the American Revolution were already in full operation. Most readers confine their ideas of that war to the American continent; they seem to suppose the capture of Cornwallis ended the struggle, when, in fact, the year 1782 was more distinguished for great engagements than any previous one, although American Independence was then secure. The European powers which continued the contest with so much vigor and such enormous loss, at length agreed upon a peace,—the consequence in part of entire exhaustion, but still more from the consciousness that for a long time there had been no reason whatever for the continuance of hostilities.

It was then discovered that the kings, the nobles, and the clergy, had been the fomenters of disturbance among the nations; that by reason of the necessities of their position they were the antagonists of human happiness, and of that political freedom, which, if enjoyed by the people of the world generally, and of France in particular: wars and fightings would cease; all mankind would be self-governed by those spontaneous outpourings of universal philanthropy, which the diabolical machinations of tyrannical rulers, clerical imposters and other foes to the happiness of the species had hitherto suppressed.—The great historian Gibbon, gave his opinion: that the world would never again witness such stupendous military enterprises as in ancient times. I have seen the statement, that just before the French revolution commenced, Mr. Pitt avowed his opinion that the peace of Europe would remain undisturbed for fifteen years. It would appear that we cannot now imagine the high wrought expectations of mankind in the period alluded to. Conspicuous persons like Edmund Burke and John Quincy Adams, who proclaimed their doubts of the immediate commencement of a political and social millennial state of things—a thorough regeneration of mankind in his temporal relations—became objects of reproach and were deemed the adversaries of human happiness.—The hopes of those portions of the world more affected, seem to have been the most exalted in 1789;—what a commentary on those hopes is the history of Christendom from the meeting of the states general in 1789, to the departure of the Northumberland for St. Helena in 1815, with Napoleon Bonaparte on board.

The disappearance of a single man from the scene of action; the lassitude succeeding more than twenty of such warlike exertions as modern Europe had never seen; the pleasantness of peace when it was a novelty, again induced the belief that wars had ceased from the earth. The recently founded associations for evangelical purposes, and the frequent revivals of religion, led many religious persons in England and America to form expectations, which every year are further in degree from being realized. You will recollect that immediately before the Sebastopol campaign it was repeatedly announced, there would never be any more diplomatic wars.

Our own country has indulged its peculiar expectations. Towards the close of the revolutionary struggle when its independence was no longer doubtful, there were poets and there were orators, who exhausted the English language, yet unable to find words or phrases powerful enough to describe their visions of the immediate Political and social happiness of America. Chief Justice Marshall, towards the close of his life, declared that for several years after the revolution he had not entertained the suspicion that a Legislature could act otherwise than from the purest regard to the public welfare. The same visions were abundant when the Constitution of the United States was adopted and Washington inaugurated President.

There was to be such a scene of happiness as poets had indeed foretold but which America would be the earliest to realize. In particular the virgin groves in the countries North West of the Ohio, far from the contamination of cities, were to be the unprecedented abodes of freedom and fair science; of Arcadian simplicity with all the virtues and rural felicity unparalleled. In a few years, Fourth of July and other orations, while yet replete with the vanities of that period, began to contain apprehensions of the results of certain principles which were insinuating themselves into the minds of many and which if universally prevalent, would subvert the anticipated reign of good order, virtue and religion. Subsequent discourses, you know, were entirely composed of lamentations of the gloomy condition of the times, with still more gloomy apprehensions of the future.

President Dwight's poem of "Columbia," seems to be a very fine specimen of the style of thinking, current in his earlier years. Subsequently in 1795, in an occasional discourse he confidently predicted the not long delay of the times when wisdom and knowledge would be our stability; and although then in the maturity of manhood, he seemed inspired with the sanguine expectations of youth. Yet he alluded with considerable solicitude to the French sentiments which had infected a portion of the community, and which he feared might not be readily eradicated. To judge from his position, no man would have lamented the degeneracy of the age; the decay of public and private integrity; the growing prevalence of crime; the violence of party spirit and the increasing evils that destroy the happiness of a people more than Dr. Dwight in his latter years. He must have postponed to a future period the hope of an accession of the wisdom and knowledge that were to constitute the stability of our times.

The revivals of religion in 1740 directly induced the expectation that righteousness would soon prevail over the whole earth. In a very few years the sounder portion of the clergy were vainly combating the wild-fire that blazed from those very revivals and active religion gradually became almost extinct until the close of the century. The high wrought expectations of the effects of tracts and Sunday schools indulged by the christian public forty years ago were never realized, and are now no more. After the final overthrow of Napoleon it was confidently expected by many, that no obstacle existed on the road to rapid perfection—at least to a great indication of its religious aspect. Latter times falls within your recollection.

I could greatly enlarge the foregoing, but fear I have already given you too much of it. All these things show the nature of man to delude himself with hope:—the hope of an improvement in his nature;—consequently his condition—every generation surpassing its predecessor, until perfection shall be fully attained;—a process impossible in itself—unordained by Divine Providence—not predicted in the Scriptures,—and when most confidently anticipated, immediately succeeded by most painfully convincing proof that the germ of sin in the heart of man will ever grow, as it has ever grown, to the full production of its proper fruit, until that moment the sudden and generally unexpected arrival of which we are so constantly admonished to watch.

There is puerility in the ideas of one whose life is spent in solitude—at any rate they cannot be so vigorous as if he occasionally enjoyed the conversation of men of mind. I apprehend this assertion may be too palpably exemplified in the foregoing lessons from history, but if I may venture to suppose there is aught among them, capable of being expanded by your pen into an editorial I hope you will avail yourself of it without fear of committing plagiarism. I wrote entirely from memory, but believe there is no mistake in facts. Dr. Dwight's discourse before the Literati of Connecticut in 1795, from Isaiah 33:6 was in a package I was carrying to the Historical Society June 1842 when I met you in Hartford near the first Episcopal church, and my attention was first directed to the subject of the Second Advent. I wish I had the discourse now—first to read it again, then send it to you. I think I am not mistaken in the recollection that the immediate and rapid perfectibility of the race; and the increase of the happiness of this country through its wisdom and knowledge were particularly inculcated. My estimation of Dr. Dwight however is very high.

Yours respectfully,

SYDNEY STANLEY.

Tolland, Ct. Feb. 8, 1858.

The foregoing was not written for publication, but is too valuable for a mere private epistle; and we hope for future articles of like import.

SCRIPTURE TROPES.

B.—BY BETA.

Continued from our last.

BLot, n. Lit. a stain, or discoloration. Also, v. to spot or stain, as with ink; "The priest shall

write these curses in a book, and he shall blot them out with bitter water." Num 5:23.

—A Metaphor, expressive of cancelling, destroying or forgiving, according to the nature of the subject: "Thou shalt blot out the remembrance of Amalek from under heaven," Deut. 25:19. "Repent, that your sins may be blotted out," Acts 3:19. "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins," Isa. 44:22.

—A Substitution, when the act, or an act in connection with it, is put for something analogous to it; "If mine heart walked after mine eyes, and if any blot hath cleaved to my hands," Job 31:7. i. e. if Job had done anything unjust or dishonorable. And you "hath He quickened together with Him, having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us," Col 2:13,14,—having cancelled the obligation to observe them. "I will not blot out his name out of the book of life," Rev. 3:5,—i. e. will not withhold from him eternal life.

Body, n. Lit. The material organization of a man or animal: "I Daniel was grieved in my spirit, in the midst of my body," Dan. 7:15.

—A Metaphor, expressive of the church, or any collective number who are firmly united in interest and sentiment: "We being many, are one body in Christ, and every one members one of another," Rom. 12:5.

—A Synecdoche for bodies: "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body," Phil. 3:20,21.

—A Metonymy for the inclinations and tendencies that are excited by our fleshly natures, "I keep under my body, and bring into subjection: lest that by any means, when I have preached to others, I myself should be a castaway," 1 Cor. 9:27.

BOND, n. Literally, any ligament or tie that binds: "Others had trial of cruel mockings and scourgings yea moreover of bonds and imprisonments,"—Heb. 11:36.

—A Metaphor, expressive of any obligation, or cause of union, restraint, or enthrallment: "Keep the unity of the Spirit in the bond of peace," Eph. 4:3. "Put on charity, which is the bond of perfectness," Col. 3:14; "Thou art in the gall of bitterness, and in the bond of iniquity."

—A Substitution, when the making, breaking of or binding with a bond is put for bringing into subjection, rescuing from, &c.: "O Lord . . . Thou hast loosed my bonds," Ps. 116:16.

BONES, n. Lit. The skeleton of a man or animal: "Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews," Job 10:11.

—A Metaphor, expressive of anything hard and unyielding: "A soft tongue breaketh the bone,"—Prov. 25:15.

—A Synecdoche for the whole material organism: "The bones of Saul and Jonathan his son, buried they in the country of Benjamin," 2 Sam. 21:14,—i. e. their bodies they buried. Also for the whole man; "His bones are full of the sin of his youth," Job 20:11, i. e. he is full of it.

—A Metonymy for similarity of nature: "This is now bone of my bones, and flesh of my flesh,"—Gen. 2:23.

—A Substitution, when the breaking, or the healing of the bones, is put for some analogous result: "My flesh and my skin hath he made old; he hath broken my bones," Lam. 3:4.—i. e. or he has visited me with calamity.

Book, n. Lit. A written or printed roll, or volume: "Oh that my words were now written! Oh that they were printed in a book," Job 19:23.

—A Metaphor, expressive of remembrance: "Put thou my tears in thy bottle; are they not in thy book," Ps. 56:8.

—A Substitution, when writing in, or erasing from a book, &c., is put for making certain, keeping in remembrance, pardoning, or expressing disfavor,—according to the respective circumstances: "Let them be blotted out of the book of the living and not be written with the righteous," Ps. 69:28.

BORN, pp. Lit. Produced, or brought into being: "Man that is born of a woman is of few days and full of trouble," Job 14:1.

—A Metaphor, expressive of being brought into a new condition, or into new relations: "Except a man be born again, he cannot see the kingdom of God," John 3:3.—i. e. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," Matt. 13:3. "Whosoever believeth that Jesus is the Christ is born [gennao] of God; and every one that loveth him that begat, loveth him also that is begotten" (or born) "of Him"—the word being the same in the Greek. 1 John 5:1.

Like the word "begotten," the English word *born* is also expressive of the change in the body that will be effected by the resurrection: "He is before all things, and by him all things consist; and He is the Head of the body, the church: Who is the first-born [prototokia] from the dead, that in all things He might have the pre-eminence." Col. 1:17,18.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

The New Birth.

DEAR BRO.—I have read your remarks on the subject named above, with a great deal of interest; for I regard it as one of great importance in the Christian system. It is a subject so fundamental, that an error may prove disastrous to the souls of men, jeopardizing their eternal interests. In what I say on the question, I wish, therefore, to speak with great carefulness. I admire the spirit in which your discussions are conducted, and will endeavor not to depart from it.

In reference to the subject of the new birth, probably some with whom you have met, have reasoned loosely, and needed to be corrected; but it is obvious that it is sometimes easier to overthrow an opponent, if we have the advantage of stating his position and arguments for him, than if he stated them for himself. Now, all, or at least, most of what you have said concerning the state and relation of the Christian to God, those whose views you controvert, would also say. They do not deny, or doubt, but that "We are now the sons of God," are "In Christ Jesus," are "new creatures," &c. All that the Scriptures affirm of the exalted state of believers, in the present life, they cordially believe. So that we need not stop to argue that point.

The point at issue is, Is there any difference between being *begotten* and being *born*?

On this you say, "This distinction, however, is entirely gratuitous and unauthorized,—the same original word being rendered the one, that is rendered the other. As the words are the same in the Greek, to attempt a distinction in English is unwise and futile."

Are we to understand you in this quotation, as denying that any difference exists between the two facts named.—To be *begotten*, and to be *born*? It is true that the same Greek word is used to express one fact, that they used to express the other fact.—But yet the facts did both exist and were distinguished. How was it done? "Abraham *begat* Isaac." That is one fact. "Now when Jesus was *born*."—That is another fact, and different from the first.—The Greek word is the same, but the distinction exists, and the distinction is made in English, and no one will say that it is unwise and futile.

The case is this: *begotten*, so far as the father is concerned, expresses the whole process of generation. *Born*, expresses the whole, so far as the mother is concerned. The two facts concern the subject of that generation. And without the two facts, he can never see the light of this world. The distinction does exist in fact, and is made and recognized in language.

Our translators have recognized this distinction in the spiritual birth. It may be gratuitous, unwise and futile, but still they have done it. Such a distinction they have made 1 John 5:18, "We know that whosoever is *born* of God sinneth not; but he that is *begotten* of God keepeth himself and the wicked one toucheth him not." Here, if the distinction is not futile and unwise, the difference between one *begotten* and one *born*, is, That one who is *born* of God, is in a state of absolute perfection and sinneth not. But the one who is *begotten*, is so under the Divine influence that he keepeth himself and that wicked one toucheth him not.

This state of absolute sinless perfection is also affirmed, still more strongly, 1 John 3:9, of those who are born of God. "Whosoever is born of God does not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God." Who will affirm any such state of perfection as this in the present life? "He cannot sin, because he is *born* of God."

It is therefore a very exalted state to be *begotten* of God, so as to be able to keep ourselves that the wicked one touch us not. And this I believe to be both the duty and the privilege of every true Christian; to have power over temptation, that he shall not be brought into it. But it will be much more glorious and exalted, to be beyond the possibility of sinning, as all the saints will be "When he shall appear," and we are like him; for he is *born from the dead*, and can die no more; death has no more dominion over him. Col. 1:18, "The first *born* from the

* This word is not in the Greek *gennao*, which occurs in the other passages, but it is *prototokia* an entirely different word.—Ed.

dead, that in all things he might have the pre-eminence," then certainly others are to follow the pattern, and be *born from the dead* also.

The resurrection is, therefore a *birth*, both to Christ and all his people.

Luke 20:36, is another text to which I wish to invite your attention. "Neither can they die any more: for they are equal to the angels; and are the children of God, being the children of the resurrection. This will perfect God's work of grace in the believer, restore him to his own image in which he was originally made, and fully qualify him to enter into, see, and enjoy the kingdom of God. He may be converted; he must be, or he cannot enter the kingdom of God; he may have the righteousness of faith, and he must have it, or he cannot enter the kingdom of God; he may do the will of his father in heaven, and he must do it, or he can never enter the kingdom of heaven; but after all this, there is another thing wanting, without which he cannot inherit the kingdom of God, and that is to be *born from the dead*, "For flesh and blood cannot enter the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. 15:50. This is the crowning work, the top-stone, the completion of our qualification to inherit that kingdom.

Again: as the same original word expresses the two facts, of being *begotten*, and being *born*, it is possible that our translators have sometimes erred in their choice of the English word to express the meaning of the sacred writer. And if so, possibly some of your proof-texts may slide from under you. Such for instance as, "Whosoever believeth that Jesus is the Christ is *born* of God."—1 John 5:1. Now it seems to me that the construction of the text requires the use of the word *begotten*, instead of *born*. The whole text reads thus: "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him." That the word is properly rendered *begat*, and *begotten* in the last clause of the verse, is clear, the sense requires it, and it is not a futile distinction. Why, then, not follow the obvious import of the passage and read it, "Whosoever believeth that Jesus is the Christ, is *begotten* of God; and every one that loveth him that *begat*, loveth him also that is begotten of him?" The rendering would then be harmonious.

Also 1 Pet 1:23, "Being *born* again, not of corruptible seed," &c. Does not the fact that is affirmed, rather suggest and require the use of the word *begotten*? "Being *begotten* again, not of corruptible seed, but of incorruptible."

The same inquiry would be appropriate with regard to 1 John 5:4, "Whosoever is *born* of God overcometh the world." If the rule observed in verse 18, of the same chapter, had been followed, it would have been translated *begotten*, rather than *born*.

When one word expresses two or more ideas, we are not to say that a distinction is gratuitous, useless, or futile, but determine from the subject and context which of those ideas are conveyed by the word in the case at hand. For instance, in the commencement of this article, I have used the word interest twice, and intend to convey two distinct ideas; but it may be that the distinction is futile.

To make myself fully understood, I will here sum up my own views on the subject.

The new birth, or being born again, or being born of God, I understand to be the whole work of grace wrought of God on the subject, from the first moment of his enlightening and drawing influence by his Spirit and word, until that work is perfected at the resurrection of the just; and hence the work of regeneration is going on from the first inception of the Spirit in the heart of man, till that spirit that dwells in the unbeliever, shall at the sound of the last trumpet, in one twinkling of the eye, quicken into immortality and incorruption, this mortal body. And according to the analogy of a natural birth, that the first act of the spirit is called begetting, and the last act a birth, when the child of God is fully born into a life that shall never end. And except a man pass through this whole process, he cannot enter into the kingdom of God.

And now, Mr. Editor, I had always claimed the pre-eminence of being a stronger Baptist than yourself. But I yield the palm to you. I confess myself a believer in the salvation of the penitent thief, and many others like him, without water baptism; but if your view is correct, it is a great mistake; for except a man be born of water and the spirit he shall not enter into the kingdom of God.

Now I trust you will not attempt to get out of this dilemma by saying that there is here and there a case that is an exception to the rule; for our Saviour positively says, *shall not*. Hence I must beg to be excused for expressing my belief, after a full consideration of your argument, that it means two actual births; the one *ek*, out of, water, the other, of the Spirit; as also I beg to be excused from baptism with both the elements named, the Holy Spirit

and fire; the former being all I wish for in that connection, leaving the latter for the wicked.

J. LITCH.

Letter from J. Swift.

DEAR FRIEND:—Too much time has been wasted by ministers on the subject of the state of the dead, saints' inheritance and annihilation of the wicked. We hear little from the pulpit and the press against those sins which every church is guilty of more or less, such as excess in business, fashion, politics. In all these departments it is required that Christians should not do as the world do. They should neither receive the maxims nor adopt the principles nor follow the practices of the world.

On fashion. On this Christians disagree, as well as on the state of the dead. But to settle this point we appeal to the law and testimony. "Be not conformed to this world," Rom. 12. The first reason why we are not to be conformed to this world is, because it is directly at war with the spirit of the gospel, and is minding earthly things. What is minding earthly things, if it is not to follow the fashions of the world, that like a tide are continually setting to and fro, and fluctuating in their forms, and keeping the world continually changing? There are many men in the world—men of business and wealth who think they care nothing for fashion. They are occupied with something else, and they trust the fashion altogether with their tailor, taking it for granted that he will make it all right. But mind, if he should make the garments unfashionable, you would see that they do care about the fashions, and they would never employ that tailor again. Still, at present their thoughts are not much on fashions. They have a higher object in view. And they think it beneath the dignity of a minister to preach about fashions. They overlook the fact, that with the greater part of mankind, fashion is everything.—The greater part of the community are not rich; and never expect to be; but they look to the world to enable them to make a respectable appearance, and to bring up their children in a respectable manner, that is, to follow the fashion. Nine-tenths of the population never look to anything higher, than to do as the world does, or to follow the fashions; for this they strain every nerve. And this is what they set their hearts on, and what they live for.

The merchant and the rich man deceives himself therefore, if he supposes that fashion is a little thing. The great body of the people mind this; their minds are set upon it. The thing they look for in life is to have their dress and equipage, furniture, and so on, like other people, in the fashion, or respectable, as they call it.

Again, to conform to the world is contrary to her profession. When people join the church they profess to give up the spirit of the world, which gives rise to the fashions. They profess to renounce this world, with all its pomps and vanities; to repent of their pride, and to follow Christ. And now, what do they do? We often see professors go to the extreme of fashions. Nothing will satisfy them that is not in the height of fashion. And a Christian dress-maker, who is conscientiously opposed to the following of the fashions, cannot get her bread.—She cannot get employment, even among professing Christians ladies, unless she follows the fashions in all their countless changes. God knows it is so; and they must give up their business if their conscience will not permit them to follow the changes of fashion. This conformity is a broad and complete approval of the spirit of the world.

What is it that lies at the bottom of all this shifting scenery? What is the cause that produces all this gaudy show and dash, and display? It is the love of applause. And when Christians follow the changes and fashions, they pronounce all this innocent. All this waste of money and time and thought, all this feeding and cherishing of vanity and the love of applause, the church sets her seal to, when she conforms to the world.

2. On Business. "Be not conformed to this world." The first reason why we are not to be conformed to this world in business, is, that the principle of the world is that of supreme selfishness. This is true universally in the pursuit of business. The whole course of business in the world, is governed and regulated by the maxims of supreme and un-mixed selfishness. It is regulated without the least regard to the commands of God, or the glory of God, or the welfare of their fellowmen. The maxims of business generally current among business men, and the habits and usages of business men, are all based upon supreme selfishness. Who does not know, that in making bargains, the business men of the world consult their own interest and seek their own benefit, and not the benefit of their fellowmen, or those they deal with? Who has ever heard of a worldly man of business making bargains and doing business for the benefit of those he dealt with? No, it is always for their own benefit. And are Christians to do so? They are required to act on the very opposite principle to this: "Let no man seek

his own, but every man another's wealth." They are required to copy the example of Jesus Christ.—Did he ever make bargains for his own advantage? And many of his followers adopt the principles of the world—a principle that contains in it the seed of hell. If Christians are to do this, is it not the most visionary thing on the earth to suppose that men are going to be converted to the gospel again?

To conform to the world in the pursuits of business is a flat contradiction of the engagements that Christians make when they enter the church. What is the engagement they make when they enter the church? Is it not, to renounce the world and live for God, and to be actuated by the spirit of Jesus Christ, and to possess supreme love to God, and to renounce self, and to give yourself to the glory of God, and do good to men?

You profess not to love the world, its honors or its riches. Around the communion table, with your hand on the broken body of your Saviour, you avouch these to be your principles, and pledge yourself to live by those maxims, and then what do you do?—Go away and follow maxims and rules got up by other men whose avowed object is to get the world. Is this your way? Unless such repent, they will certainly go to hell.

Again. It is this conformity to the world that has already eaten out the love of God from the church. See the young convert, while his heart is warm and the love of God glows out from his lips; what does he care for the world? Call up his attention to it; point him to its riches, its pleasures or its honors, and try to engage him in their pursuit, and he loathes the thought. But let him go into business, and do business on the principle of the world one year, and you no longer find the love of God glowing in his heart, and his religion has become the religion of conscience—dry, meagre, uninfluential, anything but the glowing love of God moving him to acts of benevolence. Every church is a partaker more or less.

But let Christians do business one year on the principles of the gospel of Jesus Christ. It would shake the world. It would ring louder than thunder. Let the ungodly see professing Christians, in every bargain, consulting the good of the person they are trading with—seeking not their wealth, but every one another's wealth—living above the world—setting no value on the world any further than it can be the means of glorifying God—what do you think would be the effect? What effect did it have in Jerusalem, when the whole body of Christians gave up their business, and turned out in a body to seek the salvation of their fellowmen? They were only a few ignorant fishermen, and a few humble women; but they turned the world upside down. Let the church live so now, and it would cover the world with confusion of face, and overwhelm them with convictions of sin. Only let them see the church living above the world, and doing business on the gospel principles, seeking not their own interest, but the interests of their fellowmen, and infidelity would hide its head; heresy would be driven from the church, and this charming and blessed spirit of love, would go over the world like the waves of the sea. But while the church remains as it is, at ease, infidelity will prevail and triumph.

O when will the church awake out of her sleep and labor for the salvation of their fellowmen? O that the church could see their position as it is. It is awful. When we think how highly favored we are, almost everything is on our side, while laboring for our fellowmen. We can reprove without being smitten; we can pray and preach without being cast into prison; we can preach the resurrection of Christ from the dead without being called in question; and also the second advent of our Lord from heaven, when he shall come to make a final end of sin, and establish his throne on the earth. These are glorious truths for the mind to dwell on. Would to God the church could see them in a gospel light. We think it would rouse a sleepy church; it would make them pray more earnestly and watch for the blessing of God on the object they have prayed for. It would nerve them up to carry the glad news to a perishing people; nay, it would deaden their affections to this world, and open to their minds, through the resurrection of Christ, a better country, that is an heavenly one; and with such a foretaste they would long with Paul, to depart and be with Christ, which is far better.

Worcester, Mass.

Dreams.

BRO. HINES:—In a recent No. of the *Herald*, I observed an article on the above subject. It occurred to my mind that I had left on record a remarkable dream which was committed to paper while yet fresh on my memory after rising. It was several years ago, a short time previous to the introduction of Puseyism in the neighborhood of Plymouth, England, where I then lived.

I would remark, that after the death of the Rev. John Hawker, (who occupied a large chapel on the

suburbs of the town), his place of worship became the property of the "Church Building Association," and the Bishop of Exeter, not only converted it into a parish church, but by placing an officiating clergyman there whose views and practices were in harmony with the tenets of the renowned Dr. Pusey, it became the scene of the formularies embodied in the doctrines of that section of the Established Church, known as Puseyite. I need hardly add that these doctrines are so far removed from vital godliness, that form is substituted for power, and signs for realities. I could not but think, therefore, that my dream was ominous of what virtually occurred in the place I was accustomed to attend. The facts are as follows:

On the night of the 17th of December I thought in my sleep that I entered a very large and splendid building—a church or chapel—went into a pew and sat down, while the bell was ringing for the congregation to assemble—every one appeared to be dressed in the finest clothing—the walls were hung with crimson cloth—a large organ in the gallery—the figure of a golden Phenix (in the attitude of flying) over the pulpit—and a Beadle walking about with an embroidered lace cloak and a large staff in his hand to conduct parties to the pews. I waited a long time hoping the bell would cease ringing; but in vain—it continued till I was wearied with hearing it; and having fully gratified my curiosity by observing all that was to be seen, I began to murmur to myself at the tediousness and delay of commencing worship and the uselessness of so much show.

A gentleman in an adjoining seat, hearing me complain, said, "Perhaps you are not acquainted with the meaning of signs?" I made no reply, and he added, "That bird (pointing to the golden Phenix over the pulpit) means the Gospel."

Shortly after this, I left the place, while the bell continued ringing and the congregation still assembling, and soon arrived at a small quiet meeting-house, hard by. On entering by the door, amid the stillness and solemnity of the place, remembering the scene I had just left and the anxiety of my mind, I gave utterance to the following:—

"To wait in such suspense I can't:
It makes me groan and sigh.
How good to have the food we want
When'er we go to buy!"

This was entirely original. I shortly afterwards awoke, and the lines of Hart came forcibly to my mind:—

"I eat the bread and drink the wine;
But Lord, my soul wants more than sign;
I faint unless I feed on Thee,
And drink Thy blood as shed for me."

Also that of Dr. Watts:—

"Should all the forms that men devise
Assault my faith with treacherous art;
I'd call them vanity and lies,
And bind the Gospel to my heart."

J. JENKINS.

Baraboo, Wis.

Jesus my all.

Jesus thou art my all,
My life, and health and joy;
I long to hear thy call,
To bliss without alloy.

By faith I see thee now,
Thy merit gives me peace;
Thee on the throne I view,
I anticipate release.

Thy Spirit Lord is good,
He gives the upright heart;
Thy word is living food,
It feeds "the hidden part."

Thy law is my delight,
It points my feet the way,
A lamp in the dark night,
It leads to endless day.

Thy kingdom soon will come,
Thy glory be reveal'd,
Thy chosen ones go home,
Their passport will be seal'd.

Till then I cannot rest,
Unless it be in death—
Thy coming Lord is best,
This is my hope—my faith.

Then hasten on the day,
When sin shall be no more,
When earth shall pass away,
And sorrow shall be o'er:—

The new creation rise,
Jerusalem descend,
This is the long'd for prize:
Till then my soul defend.

R. H.

On Acts 19:1-5.

Bro. HINES:—In the Herald of Jan. 23, 1858, is a question by Bro. A. Burkholder to this effect, "Were the disciples spoken of in Acts 19:1-5 baptised twice?" You say, "Yes." I say, with love and respect to you, No. You have given your reason, and will you permit me to give mine?

The first reason I shall give is this: John's baptism was a Christian baptism; hence, as valid, although administered before the ascension of Christ,

as the baptism administered by the apostles or other Christians, after His ascension. This is proven by the 4th verse of the 19th chap. of Acts. Here it is declared that John required repentance and faith previous to baptism, and we have a right to infer that he baptised into the name of Christ Jesus; for it was Christ that sent him, and it is not likely he baptised in his own name.

We have further proof that John's baptism was a Christian baptism by our Saviour, who adopted it, and whose disciples administered it under his sanction. In Luke 7:29,30 we find, to receive John's baptism was to justify God, and to reject it, was to reject the counsel of God.

Again, if John's baptisms were not valid, then all who received it, although they justified God in so doing and would have rejected the counsel of God if they had not received, had to be rebaptised, for which we have not the least evidence: but on the contrary a positive proof that they were not.—This proof is found in the 19:5,6 of Acts, which contains the following language, when properly translated: "When they understood that they had been baptised into the name of Christ Jesus, and when Paul had laid his hands on them, the Holy Ghost came upon them."

This is a true translation of the verse before us. The translators under King James, by inserting This with a pause after it, rather gave their view of the passage than a translation. With you in Christ,
L. A. PHELPS.

Scioto Co., Ohio.

The Syriac reads: "And when they heard these things, they were baptised in the name of our Lord Jesus Messiah."

Wakefield renders it: "So, when they heard this, they were baptised in the name of the Lord Jesus."

Wesley: "Hearing this, they were baptised in the name of the Lord Jesus."

Prof. Whiting translates the 5th verse thus: "And having heard, they were immersed into the name of the Lord Jesus."

Alexander Campbell, has it: "And hearing this, they were immersed into the name of the Lord Jesus."

All the above make it a rebaptism; and the two last are staunch Baptists. We therefore abide by the opinion given. Ed.

Good News.

It is cheering to hear of so many revivals of the work of God throughout the land and world: and to the praise of the Lord, we can report some mercy-drops in this section.

I came here three weeks today and commenced a meeting in the Brick church in New Kingston which has continued ever since. The Evangelical church, or German Methodist, had held a meeting for four weeks previously, which had resulted in the conversion of quite a number of souls. Soon after we commenced, their meeting was brought to a close, and the most of their members have met with us and labored faithfully for the Lord. Bro. Owens, pastor of the church of God in Mechanicsburg, was with me a part of the time, this being one of his regular appointments the past year. The Lord has been working among the people with great power. All denominations in the place have heartily co-operated and no discordant note has been heard among us; Presbyterians, Lutherans, Evangelicals, Methodists, and Church of God, all have seemed of one heart.—

Twelve persons have professed to find peace in believing, many have been quickened and renewed, and a very large number are under deep conviction, who have not as yet fully determined to submit to Christ. The Advent faith has taken a firm hold of the people, and many who formerly were much prejudiced against us and our views, are now deeply interested and have become diligent students of the Bible. We earnestly hope that this good work may continue to progress till many more shall bow to the Savior.

J. LATCH.

New Kingston, Pa. Feb. 23d, 1857.

Bro. Martin Peck writes from Maytown, Pa., February 20th, 1858:—
Dear brother HINES:—A great revival is in progress in the Union Bethel, on the land of Martin Peck, 2 miles from Maytown. A goodly number have embraced religion, and the meeting is increasing in interest. The house, which will accommodate 500 persons, is filled every night. The seed has been sown in the year past, has fallen in good ground, and is coming forth. May the good Lord carry on this good-begun work, till hundreds may be truly converted to the true and living God. The meeting is conducted by Elder A. H. Long. Dear brother, pray for us, that the Lord may give us much of his spirit and keep us ever humble at the foot of the cross, is the prayer of your brother in the blessed hope.

A NAME.—Though I may have no name on earth, only as an outcast, yet if I belong to Christ, my

name is engraven on the palms of his hands, and therefore will be in everlasting remembrance. "His name shall endure forever;"—and "we shall be like him." Though the Christian may be despised and rejected of men, yet he is one of God's jewels. And though he may disappear on earth, and die in obscurity, yet he will shine forth as the sun in the kingdom of heaven. O then, while the men of the world are endeavoring to write their names on the sands of time soon to disappear like "the baseless fabric of a vision," let my humble name be written on the Rock of Ages, where it will abide before God forever.
R. H.
New York.

PEACE. When Samson had slain the lion, there came honey out of the lion; by slaying sin, we get this honey of peace.

OBITUARY.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, at Exeter, Maine, Jan. 21st, 1858, in the 67th year of his age, Brother PITHMAN CHAMBERLAIN.

His disease was lung fever. He suffered greatly for about two weeks; then fell asleep in Jesus.—

Our deceased brother was converted upwards of forty years ago. He became a believer in the second advent of Christ in 1842. Although he was somewhat eccentric in his manner of worship, he was truly a pillar in the church of Christ—steadfast, unmovable, always abounding in the work of the Lord. The community and the church have lost a highly esteemed member. His house has been a home for the weary pilgrims of all sects and orders; but they had to hear him speak of Jesus and the resurrection. He had a meeting at his house about once a week year in and year out, for over thirty years. Sometimes no one attended, but nevertheless he had his meeting with his family. At other times his house was filled. I have been acquainted with the deceased upwards of fourteen years, and the religion of Christ has been his theme of conversation. His death was that of the righteous. His funeral was attended by a large concourse of people, and a sermon was preached by Elder Friend, from 1 Thess 4:14.

Our beloved brother leaves a wife and two children to mourn his loss. May the Lord sustain them, while they drink this bitter cup of affliction.
DANIEL CHURCHILL.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practices as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promovers of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to

originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Plithora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, MARCH 6, 1858.

ITEMS AND NEWS.

A very powerful revival of religion is now in progress in New Bedford, Mass. It pervades the whole city and quite every denomination is sharing in its influence. The clergymen of different sects meet on common ground and unite most heartily in the work. A union prayer meeting is held every morning at 8 o'clock, and is crowded to overflowing. Some two hundred have already been converted, and the work appears to have but just begun.

At a funeral in Troy, N. Y., a clergyman in speaking of the deceased remarked, "I am seventy-eight years old, and soon shall join him." A few moments after he entered the basement of the church, and seating himself in a rocking-chair, almost immediately expired.

One day, not quite a month ago, a lady of this vicinity, says the *Johnstown, Pa. Echo*, attended the funeral of her mother at 3 o'clock, P.M.; was led to the altar a blushing bride (we presume she blushed; if she didn't, she ought) at 6 o'clock, just three hours afterward, and is now making application for a divorce.

After asking your name in the State of Arkansas, the natives are in the habit of saying, in a confidential tone, "Well, now what yer yer name before yer moved to these parts?" A large portion of the settlers, be it known, go into that State under an alias.

A man in Schenectady advertises a clock for sale, which "keeps time like a tax-gatherer."

Alexander of Russia has resolved to emancipate all the serfs on his private domains, and to give up to them gratuitously all the buildings, with their dependencies, in which the peasants reside.

At a recent election for Trustee of Public Schools in one of the "foreign wards" in New York city, Mistor Michael—received a majority of all the votes cast. He can neither read nor write.

Rev. Simeon Durfee committed suicide in Tiverton, Ms., when in a deranged state of mind, by cutting a hole in the ice with an ax, and plunging in where the water was only two feet deep.

Artificial ear-drums are now made of fine silver wire, with a disk of India rubber or gutta percha between. They are placed in the ear and worn without inconvenience, and it is said the effect is magical.

The total population of the Russian Empire, according to the last census, amounts to upwards of sixty-nine millions of souls—fifty-five millions in Russia proper, five in Poland, two in Finland, three in Caucasus, four in Siberia, and 800,000 in Russian America.

The quantity of milk sent from Orange county to New York last year was 4,967,184 gallons, for which the round sum of \$596,062 was received.

A firm in Newark, N. J., have received a patent for a machine for blacking boots and shoes.

The regulators of Indiana have arrested seventy-six men accused of counterfeiting, theft and other crimes, and have the names of three hundred others whom they intend to arrest. One of the arrests was made in a church, of a man named Hathaway, who was actually preaching at the moment the officers nabbed him. He confessed, and lamented the effects of his crime upon his flock, who, he feared, would lose their zeal when such a wretched example was set them by their preacher.

A few days since five lads, all under fifteen, were arraigned in South Hadley Falls for theft, it appearing from their own confession that they had been engaged in larcenies and burglaries since last fall, having a regular organization and a place of deposit. Two of them had robbed a money drawer in a meat market of \$20, and two of them also confessed to having set a blacksmith's shop on fire for the mere pleasure of seeing it burn.

Some talk of the approaching abdication of the Pope as a certain thing. Father Ventura, general of the powerful order of Ignatius, is spoken of as his successor.

An advertisement of the sale of the stock of a lively stable in a country town mentions as among the articles to be sold, besides hay-cutter, carriages, &c., one sausage machine! This suggests the alarming inquiry, What becomes of old horses?

Mr. John W. Farmer has spent \$7000 in his Free Eating Saloon, 47 Ludlow street, New York, which has been opened six weeks to the poor gratis, and expects to spend \$5000 more before he closes it. This is a remarkable affair. Mr. Farmer is not a rich man.

In France, it is said that the public mind is beginning to settle down into the conviction that Louis Napoleon will, sooner or later, fall by the hands of some assassin. He is himself filled with gloomy apprehensions. So, also, the leading ministers, and hence the decree in relation to the Regency.

The following, on dueling, is from Cowper:

Am I to set my life upon a throw,
Because a bear is rude and surly? No—
A moral, sensible, and well-bred man
Will not offend me; and no other can.

Thomas S. Higgins, of Elkton, Pa., while asleep in the smoking car of a train for Baltimore, dreamed that his house was on fire, and sprang up, just as the train was crossing a river, jumped from the car, landing on the trestle-work that supports the bridge, had his right arm crushed by the train, was partly immersed in water, held on by his left arm for half an hour, and was then rescued by the bridge-tender, whose attention was drawn to him by the groans of the sufferer.

POLYGAMY.—Bishop Colenso of Natal, published some time since his opinion that, in case of a native convert being already in possession of more wives than one the Christian system did not require or justify the repudiation of any of his several wives. His view is supported by the Archbishop of Dublin and the late Bishop of Norwich. The latter writer: "St. Paul, I am persuaded, would have done, and did, what the Bishop of Natal decides on doing."

The Archbishop (Whately) of Dublin says:—"Puzzle-headed people are apt to confound together the making of a contract which is (in a Christian community) not allowed, and the keeping to a contract which when it was made, lawful. I hold with the Bishop, that a man who puts away a wife, even though he has another, causeth her to commit adultery."

There is a difference of opinion among American missionaries on this point, and it has been the practice of our churches and Boards of missions to leave each case to be determined by the circumstances with which it is environed.

The Class in Tropes.

J. Jenkins.—The letter "R" had been appropriated, before hearing from you. Have now assigned to you the letter "G,"—it not being convenient for the one who took that letter, to attend to it.

Please give the names of those who have taken other letters in your plan, that they may be entered in the list, against the respective letters.

The letters appear now to be all appropriated, and the class is full.

We wish here to give a few directions to the class.

1. In selecting a text giving the *literal* meaning of any word, let it be one that will *illustrate* its literal meaning, and not one in which it is merely used literally.

2d. In selecting the text to illustrate any of the uses of the word, select such as shall the *best* show such use. And also let the passage be the most beautiful in expression or important in its teachings that can be selected.

We would like now to have all send in their papers as soon as may be, that we may as soon as possible get through with the process of correcting them. And when these are completed, we wish to appropriate the scriptures out in sections, as proposed by Bro. Thorp of England, for the readers to send in such cases of tropes as are omitted in this present process. If any please they may send in, what portion they will take—each one taking about one twentieth of the Bible. We will take the prophecy of Isaiah.

DEAR BRO.—Will you give your views on Heb. 6:4-6? Does the Bible teach us that Judas was ever a good man or a Christian? Will you please give the best light on the above that you can, and oblige a seeker after truth? Yours in hope,

J. CARR.

Ans.—We suppose that scripture teaches the absolute certainty of the final perdition, of those who deliberately and willfully reject Christ as their Saviour, the Holy Spirit as their sanctifier, and deny the truth of God's word, after having once believed it, and felt in their hearts its preciousness and adaptation to man's perished condition. Such have sinned the sin that is unto death, and the spirit forsakes them forever—leaving them in a careless, indifferent and unconcerned condition. Such persons have no desire for a restoration to God's favor,—the presence of which in the heart, is evidence that his spirit has not forsaken them.

There is no evidence that Judas was ever a pious believer. Jesus regarded him as a child of Satan when He chose him as His disciple, and He so chose such an one that the scripture respecting His betrayal might be fulfilled. Jesus said, "Have not I chosen you twelve, and one of you is a devil?" John 6:70. And again he calls him "the son of perdition that the scripture might be fulfilled." John 17:12. "Judas by transgression fell, that he might go unto his own place." Acts, 1:25.

THE WORK OF GOD IN CHAMPLAIN, N. Y.—I have just finished my labors of two weeks in Champlain. We have had a glorious work of grace in this place. The interest in many respects was similar to that of the recent work in Cabot, Vt. They have never witnessed so great a work here since 1842. All classes have been affected by it. The leading men of the town, as well as the young, have shared in its power.

The house of worship was crowded every day, and the last week almost to suffocation, and many had to leave for want of room to stand, even in the porch. Our people think to put up a chapel the coming year, like the one in Cabot.

It would be difficult to give the number of those blessed in this meeting; but there must have been a large number. The meetings are continued, under the labors of Elder B. Reynolds, who is in the work, and was a true yoke-fellow.

I am gaining in general health and strength, though I have occasional turns of headache, and the effects of the ague in my system. I hold three services a day the most of the time with ease. My soul is full of faith, confidence and love. Yes, my "cup runneth over." All praise to God. We have his truth, and if faithful, he will give us success in our labors.

J. V. HIMES.

Champlain, N. Y., Sunday, Feb. 28th, 1858.

TO ADVENTISTS NEAR NEW YORK.—With pleasure I announce that Bro. Himes is coming to labor with the Advent Mission church. He will be with us, so as to begin Sunday March 21st. Let there be a general gathering by 10 o'clock in the morning. While you come yourselves, invite others to attend. Come in the spirit of prayer. The Lord has given us a few drops of blessing, but we need a mighty shower. The truth will be preached, but we hope to see it accompanied with the Divine presence, and all the friends of the cause in a right state of mind and heart to work for God, and thus be the means of bringing precious souls to Christ, while the day and means of grace last. Place of meeting is 207 Bowery, between Delancy St. and Rivington St. Three services during the day, at the usual

church hours. Meetings for the week will be announced hereafter. R. HUTCHINSON, Pastor.

Bro. Campbell, C. W., and others can get my Tracts of Bro. Orrock, Stanstead C. E. and at the Herald office, Boston. They are noticed in the Herald under the head, "Tracts for the times." R. HUTCHINSON.

MARRIED, by Dr. F. Gunner, at Salem, Feb. 28th, BRADFORD H. LORD, of Lynn, to MARY ANNE TIBBETTS, of Glenburn, Maine.

"GATHERED LILIES."—The notice we gave of this work by Rev. A. C. Thompson, in the Herald of Jan. 9th, having created a call for it, we have obtained a supply, and it can be obtained at this office. Price, 31 cents. Postage, 3 cents.

As teaching the salvation of all infants, it is particularly calculated to comfort bereaved and stricken parents.—

The following is an extract from page 53:—

"If children are entrusted to us for a little while, shall we not entrust them to the Beloved? Will He not keep their souls safely, and have an eye too upon their precious remains? Do we not look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body? Wherefore, comfort one another with these words. Yes, we will comfort one another with these words. O beloved, believing parents, take balm to your stricken hearts. At the resurrection morning your dear little ones will all re-appear, from ocean depths, from valleys and from mountain-tops."

SERVED HIM RIGHT. Simonds of St. Louis who made and sold a Counterfeit of Ayer's Cherry Pectoral, has been placed within the narrow limits that should catch all scoundrels. Imprisonment though it be for years, can scarcely punish enough the heartless villain, who could execute such an imposition upon the sick.—The wicked rascal who for paltry gain could thus trifle with the health and life of his fellow man—take from his lips the cup of hope while sinking, and substitute an utter delusion and cheat, would falter at no crime, and should be spared no punishment.—Some of his trash is still extant in the West, and purchasers should be wary of whom they buy. *Gazette, Utica, N. Y.*

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station.

BOOKS.

	PRICE.	POSTAGE.
The Time of the End	\$1 00	.21
Memoir of William Miller	1 00	.19
" " " " " "	1 25	.16
Hill's Saints' Inheritance	1 00	.16
Taylor's Voice of the Church	1 00	.18
Daniels on Spiritualism	1 00	.16
The World's Jubilee (Mrs Silliman)	1 00	.17
Kingdom not to be Destroyed (Oswald)	1 00	.17
The Last Times (Seiss)	1 00	.16
The Laws of Figurative Language	1 00	.15
Exposition of Zechariah	2 00	.28
Lord's Exposition of the Apocalypse	2 00	.33
Wickes' " " " "	1 50	.21
Laws of Symbolization	75	.11
Litch's Messiah's Throne	75	.12
Yahveh-Christ	60	.10
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Orrock's Army of the Great King	40	.07
Preble's Two Hundred Stories	40	.07
Fassett's Discourses	33	.05
Memoir of Pernelia A Carter	33	.05
Wellcome's 24th and 25th of Matthew	33	.06
The New Harp (Pew Edition; gilt, \$1.50)	80	.16
" " (Pocket Ed.; gilt, \$1.00)	60	.10
Tracts in bound volumes, 1st volume,	25	.05
" " " " " 2d	35	.07

Works of Rev. Horatius Bonar:—

Morning of Joy	40	.08
Eternal Day	50	.10
Night of Weeping	30	.07
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The postage on a single tract is one cent, or by the quantity one cent an ounce.

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04 "

" 2. Litch's Dialogue on the Nature of Man 06 "

" 6. Word of Warning, by W. W. Pym (1842) 20 "

C. 1. Prophetic View of the Nations (Whiting) 04 "

" 2. The Sabbath, by D. Bosworth 04 "

" 3. The Christian Sabbath 01 "

" 4. Israel and the Holy Land. H. D. Ward 10 "

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" 4. Glorification, by M. Brock	04 "
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E. 1. The Earth to be Destroyed by Fire	04 "
" 2. First Principles of the 2nd Advent Faith	04 "
" 3. The Bible a Sufficient Creed	04 "
" 4. The Present Age—Its Hope Delusive	02 "
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F. TRACTS FOR THE TIMES, 10 cents per set.

" 1. The Hope of the Church	02 single
" 2. The Kingdom of God	02 "
" 3. Glory of God filling the Earth	02 "
" 4. Return of the Jews	03 "
" 5. The World's Conversion	02 "
" 6. Our Position	01 "
" 7. Waiting and Working	01 "

G. 1. That Blessed Hope	01 "
" 2. The Saviour Nigh	01 "
" 3. The True Israel	02 "
" 4. Time of the Advent	02 "
" 5. Motive to Christian Duties	01 "

H. 1. The Eternal Home	04 "
" 2. The Approaching Crisis	10 "
" 3. Letter to Everybody (1842)	04 "

I. 1. Facts on Romanism	12 "
" 2. Promises—Second Advent	04 "
" 3. Declaration of Principles	.25 per 100

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

APPOINTMENTS.

APPOINTMENTS OF ELDER HIMES.—He will preach as follows:—

Friday evening, March 5, Boston, Mass., in the chapel corner of Kneeland and Hudson streets.

Saturday evening, March 6, commence a series of meetings in Lake Village, N. H., to continue over two Sab'ths, until March 18.

New York city, will commence a series of meetings with Elder Hutchinson and the Advent church, Sabbath, March 21, and continue two weeks or more, as God shall direct.

By Divine permission, I will preach as follows: March 10th Bro Corperin, Bro Borden 11th, Bro Lawrence 12th. All these appointments in the evening, except when otherwise stated. DAN'L CAMPBELL.

Having removed from Lawrence, Mass., to Kingston, N. H., I wish all letters for me, to be directed to this place.

PETER PARADEE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

B. S. Reynolds—Sent book to you the 24th, to Champlain N. Y.

M. Peck, \$5—Sent books Feb. 25 to Maytown, Pa.

P. V. West— " " " North Sutton, C. E.

S. M. Thompson—Have sent you 28 cents' worth more of tracts, on your statement, the 25th.

I. R. Graves—Sent book to you to Nashville, Tenn., the 25th.

J. Litch—Have sent but one to W. S.; have now put Mr. D.'s in same wrapper.

R. Jackson—Have now sent No 5.

Rev. S. J. M. Merwin—Sent Finney's Lectures Feb. 27, and wrote you same date.

Ira Townsend—The \$2 paid you from Jan 1, 1857 to Jan 1, 1858. We think we sent the tracts when ordered, but have now sent them again. Mr. H. will be home soon.

W. S. Moore—You were cr. \$2 to 919 in Herald of Jan. 16th, but the S. was there printed T.

J. L. Clapp—Bro. B. owes 16 cts.

Geo. Heppinstall—Sent you the 2d.

G. W. Brown—Sent March 4th.

C. N. Crawford—Have rec'd a letter from you that was evidently designed for M. Chandler, to whom we have forwarded it. It enclosed \$2 that was evidently designed for the Herald, to which we have credited it, to No 867.

Bro. John Smith's Proposition,

For the Aid of the Herald Office—Twenty-five persons, \$20 each; Twenty-five, \$10 each; Thirty persons, \$5 each—THE MONEY TO BE PAID APRIL 1st, 1858.

L. F. Allen..... Paid.....\$5.00

To Aid this Office.—J. Schutt, B. Angel, each \$1.

RECEIPTS,

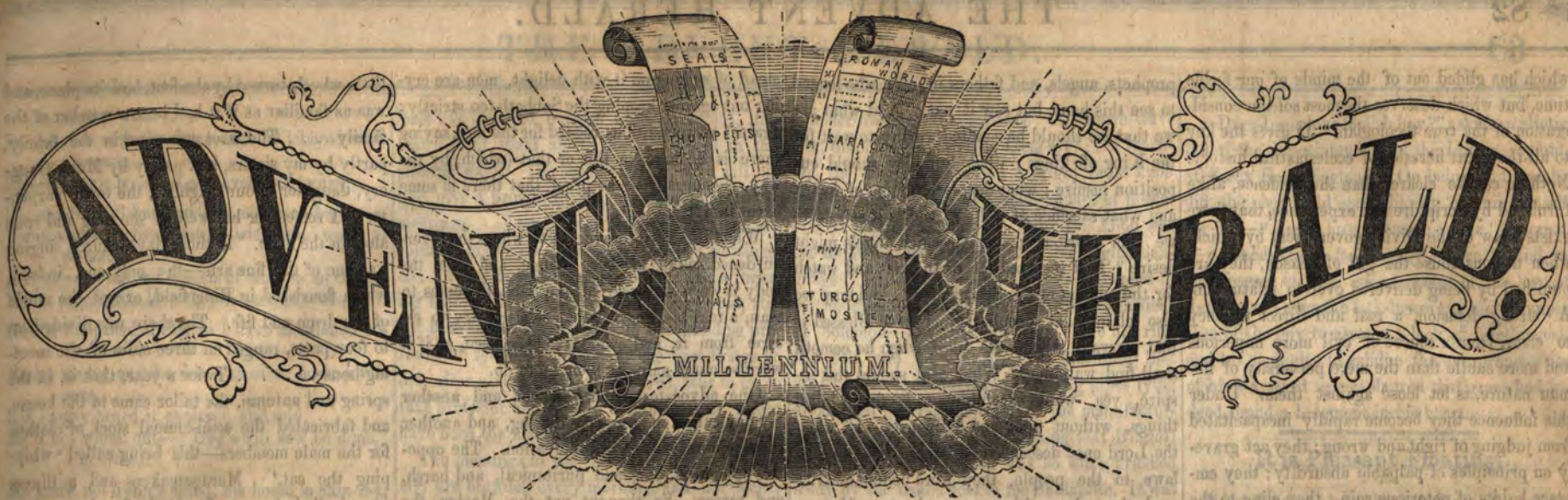
UP TO TUESDAY, MARCH 2ND.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

P V West 851, E Mason 794, Dr D Barber 893 and 25 c on G to 142, J Schutt 906 and 12 cts on G to 138, G Loomis 906, N R Clay 900, A Nelson 880, J Wise 841, M J Hodgkins 893, Geo E Hooper 898, M A Hardy 893, Mrs D S Green 906, A H Brick 893, H Story 924, E H Pease 874 Simeon Drake 919, H Weeks 898, O L Oliver 902—each \$1 J Gilbert 867, Jan 1st, 1858, H Root 879, B Angel 880, John Barnes 880, E Hutchins 898, S Young 919, J Clark 885, G Wilson 924, M Clark 911, Geo Speck 867, A Miller 924, S Smith 841, H Weeks 763, J Howe 976, J Perkins 971, A Fuller 894, M Conklin 861, J Sax 883, M D Everett 851, Wm Clark 867, H Colton 899, J Pettenger 945 and 50 cts on G 150, J Murray 932, A Labounty 867—each \$2 A Loomis 1008 and G to 138, B S Reynolds on acc't, L Perry 919—each \$3.

B S Reynolds on acc't, \$10.

J Spear 846, \$1 50; C Robinson 907, \$1 75 and 12 cts on G to 138; and H R and S H T 12 cts each to 138, J Gilbert 908—37 cts, H Lambkin 893, H Orcutt 893, J Laraway 893, H Corey 893, S Sweet 893—\$1.13 each.



WHOLE NO. 878.

BOSTON, SATURDAY, MARCH 13, 1858.

VOLUME XIX. NO. 11.

THE UNSEEN BATTLE-FIELD.

There is an unseen battle-field
In every human breast,
Where two opposing forces meet,
But where they seldom rest.

That field is veiled from mortal sight—
'Tis only seen by One
Who knows alone where victory lies
When each day's fight is done.

One army clusters strong and fierce—
Their chief of demon form—
His brow is like the thunder clouds,
His voice the bursting storm.

His captains, Pride, and Lust, and Hate,
Whose troops watch night and day,
Swift to detect the weakest point,
And thirsting for the fray.

Contending with this mighty force,
Is but a little band,
Yet there with an unquailing front,
Those warriors firmly stand.

Their leader is of godlike form,
Of countenance serene;
And glowing on his naked breast
A simple cross is seen.

His captains, Faith, and Hope, and Love,
Point to that wondrous sign;
And gazing on it, all receive
Strength from a source divine.

They feel it speaks a glorious truth,
A truth as great as sure,
That to be victors they must learn
To love, confide, endure.

That faith sublime in wildest strife,
Imparts a holy calm;
For every deadly blow a shield,
For every wound a balm.

And when they win that battle-field,
Past toil is quite forgot;
The plain where carnage once had reigned,
Becomes a hallowed spot—

A spot where flowers of joy and peace
Spring from the fertile sod,
And breathe the perfume of their praise
On every breeze—to God.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

When Christ sent forth the apostles to preach the everlasting Gospel to every creature, he warned them that their path to bliss would be no flowery one, but that bonds and pains, and imprisonment and martyrdom, necessarily sooner or later awaited them. What Christ predicted as the penalty they would have to pay for their faithfulness, they found meet them everywhere in their actual experience. They were threatened by the Pharisees; they were cast into prison by the tumultuous and irritated mob; they were misrepresented; every crime was imputed to them; and when even an apology was made for them that seemed in some measure to justify the crowd in letting them loose, they were beaten, and commanded no more to teach and preach in that name. Were the apostles surprised at this treatment? Not the least; they received the penalties they were treated to as matters of course—they recollected the prediction of their Lord; and when that prediction came to be fulfilled in their experience, they viewed it as a credential of their apostleship, as proof of the faithfulness of their mission; and they were strengthened and encouraged to go on; they looked on these sufferings as clearly marks of approval. Had they not suffered, they would have thought that the world had grown so improved, that it needed not their teaching, or that they had become so unfaithful, that they had failed to utter the truth

in all its fullness, and with all the fervor with which they ought; and therefore their worst persecutions had in their bosoms great comfort to them,—they were proofs that they were in the right way, doing the right thing, in the right name, in the right spirit, and for the right end. And when one has a right cause behind one, and a sublime object before one, one can endure a great deal in fulfilling the mission entrusted to him.—We read that they rejoiced, notwithstanding they were counted worthy to suffer shame for Christ's sake.

A Stoic can bear pain and be insensible to it, at least he thinks he ought to do so: a Christian takes the pain, feels its stings acutely, and feels them the more from the elevated sensitiveness of his soul and nature: but in the midst of the pains and in spite of all their bitterness, he rejoices with joy unspeakable and full of glory. He can say with the prophet of old, that "though the fig-tree should not blossom, and though the herd should be cut off from the stall, and the labor of the olive should fail, yet will I rejoice in the Lord, and joy in the God of my salvation." A Christian never loses the true fountain of his joy. He has Him within him who sweetens blessings that are given, and is a substitute for blessings that forsake him, and is with him, the same yesterday, to-day, and for ever, his comfort in the time of trouble. Besides, the apostles felt, and this made them take their sufferings more joyfully, that all they suffered was fitted to bring forth in more beautiful relief the truths for which they suffered.

The great experience of Christendom, in its bitterest ages, has been that the flames that consumed the martyr cast an undying splendor on the truths for which he suffered; and that the very winds of heaven that wafted the dead dust to the furthest ends of the world, wafted with that dust the glorious doctrines that he taught, the blessed name that he loved, and the savor of that salvation which was unto all and upon all that believe. It has been found literally and strictly true in every age, that the blood and the sufferings of the martyrs have been the seed of the Church. Ages of intense persecution have been ages of unprecedented zeal on the part of ministers of the Gospel, and of unprecedented liberality, devotedness, and love, on the part of the hearers of the Gospel. And perhaps the Church of Christ now, were it visited with some of the apostolic trials, might have more of apostolic faithfulness in its preachers, and of apostolic spirit in its people.

How high must the name of Christ have been in the hearts of these early Christian ministers, when nothing seems to have damped their ardour, nothing to have arrested even for a moment their mission! "They ceased not to teach and to preach Jesus." They were men, as it has been called, of one idea. They did not discuss a thousand and one questions, and expend upon subsidiary things their strength; they concentrated all upon their mission. It was their dreams by night; it was their bread and their water by day: that name was their banner; that Saviour was their glory. Their feeling was literally the language of Paul, "God forbid that we should glory save in the cross of Christ; by whom the world is crucified unto me, and I unto the world."

We learn from this zeal, this untiring, this un-

interrupted devotedness, evidence, I think, conclusive, that these men were sincere in their convictions, and not only sincere in their convictions but that the truths they taught had irresistible evidence to influence those convictions. Is it likely that these men would have so suffered for what they knew to be a lie? Is it likely that they would have endured all this shame, this contumely, this imprisonment, this reproach, this sure and certain martyrdom, merely to promote and spread what they knew to be a lie; and a lie too that had no profit for its retainers, a lie that could never make them rich, that could find them no patrons, that could secure for them no power;—is it probable, is it possible, that with nothing to gain, with everything to lose, they would have thus suffered and sacrificed, and braved reproach, imprisonment, and death? It is impossible. Yet these men knew whether it was facts that they stated. They stood forth, you will observe, not simply as the unfolders of a doctrine, but as witnesses to facts. They say they saw Christ; they say they beheld his miracles,—that they saw him crucified,—that they saw him buried,—that they saw him rise from the dead,—that they saw him forty days amidst them, teaching and preaching,—that they saw the cloud receive him out of sight,—that the Holy Spirit, according to his promise, had come down into their hearts, armed them with supernatural power, and nerved them with supernatural grace.—They testified to these facts. If they were mere fictions, what could have induced these men, possessed of great good sense, protesting against every lie, reprobating that lie, in the case of Ananias and Sapphira,—what could have induced them to give up their lives, their property, their all, to maintain a lie which could lead them in no shape and in no circumstances to prosperity and patronage? The man that believes Christianity to be a fable, in spite of such thoughts as these, is the credulous fool; and he that thinks it is the inspiration of the Almighty, is the wise, the sober thinking man.

These men, counting it all honor, and rejoicing that they were counted worthy to suffer shame for Christ's name, in the language of the last verse "ceased not to teach and to preach Jesus." Their threats made them not yield a single inch; they did not cease to teach and to preach Jesus. Management, this world's expediency, would have said, "You had better just leave this place, and go and preach Jesus at another place; or you had better just give it up for a little, and then you can speak with greater advantage in a few weeks more." Or if they had been men of the Tractarian taste and tone in those days, they would have said, "You had better make this doctrine of Jesus a doctrine of reserve, and preach what the Pharisees will not object to, and the Sadducees will not quarrel with; those soft and slippery sermons that disturb nobody, that please nobody, and do good to none. Preach these for a little, and then you will be able to unfold the full doctrine." "But no," said the apostles; "Christ must occupy the whole temple with his presence; he must fill every niche of it with his glory; his name must be the Alpha and the Omega of every sermon; his name must be the keynote of every address; he must occupy the foreground, not the background. We cannot cease, and we will not cease,—because we must obey

God rather than men,—to teach and to preach Christ Jesus."

The words here employed, "teaching and preaching," indicate that they not only preached but catechised. Teaching is properly catechising; preaching, the more public and formal announcement of truth. Or, teaching may have been the exposition of the chapter, and preaching the more direct proclamation of the Gospel. In the olden days of the Scottish Church, in the days of Knox, the ancient institution was, that there should be in every congregation two ministers; one called "the doctor"—not an academical, but a Christian title—or teacher, who was to expound the Bible; and the other called "the Pastor," or preacher, who was to preach the Gospel and visit the people. And these two offices would answer very much to what is here called the teaching and the preaching of Christ Jesus. We may not formally have what Knox thought so good; but we have in our schools connected with our churches, in our visitors and missionaries, also connected with our churches, what is equivalent to these two: teaching, the instruction of the young; preaching the proclamation of the Gospel to all; and Christ Jesus the sum and substance of both.

To be continued.

From the London Quarterly Journal of Prophecy.

Extracts.

Opposition to the Kingdom.

"Pray don't be so much against preaching the kingdom of Christ; but rather bow your knees and buckle your hearts to the very lowest, at the throne of grace, to desire that His kingdom may come."—*Old Writer.*

Desire for the Kingdom.

"Seeing we have so great reason to hope the kingdom of Christ is near, how earnest should we be for the time! How should we desire to see one, that is in Scripture phrase, the first of the days of the Son of man! Oh what a change would such a one day make in the world!"—*Ibid.*

Romanism in the East.

Romanism in the East is just now convulsed to its centre. Through the new patriarch, Rome is trying to force the Gregorian Calendar upon the churches there. It is unknown to the whole Church. The Oriental has been used from the earliest times. With the saints in the East they are familiar, but those of the West are unknown to them. Damascus, Alexandria, Cairo, and other cities, are agitated by the conflict. The French Consul and the Vicar Apostolic of Rome are urging the patriarch to his present course, whilst the bishops and the clergy are violently opposed to it. The civil power has been invoked, and consequences the most serious are expected to result from it. Already a hundred and twenty-two of the principal families of Alexandria have united with the Greek Church, and the schism is likely to spread far and wide if the obnoxious calendar is still pressed upon them. To aid in this work of propagandism, the Romanists in Ireland have contributed £311, from June 4th to July 6th.

Strong Delusion.

"There is a high department of theology,

which has glided out of the minds of our feeble time, but which deserves the most solemn consideration of the true theologian. It gives the key to all the great heresies of ecclesiastical history. Nothing can be clearer than the evidence, alike furnished by Scripture and experience, that there exists a law of the Divine government by which, when nations abuse the gift of reason, they are punished by being delivered over to infatuation. A 'strong delusion,' a real and direct urgency to error, from a source of evil more imperious and more subtle than the mere perversity of human nature, is let loose against them. Under this influence they become rapidly incapacitated from judging of right and wrong; they act gravely on principles of palpable absurdity; they embrace habits of notorious ruin; they cling to the most startling superstitions as holiness; and they imagine rationality, wisdom, and virtue, as the very depths of folly, falsehood, and crime. To any man who has read the history of ancient heathenism, the most natural of all questions is, How could human beings have ever fallen into practices of such absolute repulsiveness and undisguised horror? If the gross impurities of the worship might allure the carnal mind, how are its cruelties to be accounted for, its offerings of human victims, its burning of infants by their parents, the senseless fury and startling abominations of its altars, and the remorseless corruptions and unsparing slaughters of national life? Even in Israel, when it once fell from its Divine allegiance, the Books of Kings are almost a perpetual record of domestic massacre.

"St. Paul gives the solution, as the principle of a Divine punishment, 'Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.' (Rom. 1:28). We have no right to dilute this language into metaphor. The nations first fell into impiety, they were then delivered over to heathenism, a system of retributive evil by which their understandings were imbruted, and their natural propensity to irreligion was rendered desperate. Thenceforward they were filled with all unrighteousness."—*Croly*.

Importance of Preaching the Lord's Coming.

"A proclamation of this event is of great importance, because it is the right portion of meat for the present period of time. It is now midnight, and the professed Church has for some time been asleep over the Bible, dreaming of peace and prosperity, and not aware of destruction being so near; and now God stands, as it were, at the bedroom door of a slumbering Church, and knocks, and calls by the midnight cry, 'Behold, the Bridegroom cometh, go ye out to meet him.' The cry must be given some time previous to the appearing of the Bridegroom, in order to give the virgins the opportunity of preparing to meet Him. If the Bridegroom came before the cry was given, the virgins would have no time to trim their lamps, and get oil in their vessels, and go out to meet the Bridegroom; neither would the cry, 'Behold he cometh,' be correct; but it would be more proper to cry, 'Behold the Bridegroom is come!' Then how could they get ready? For, previous to the cry being given, the virgins are all asleep, and probation, and opportunity for obtaining oil ceases at once, when the Bridegroom is come; and all those that are ready will go in with Him, and the door will be shut. Therefore, it is plain that some one must be wide awake to know when it is midnight, in order to give the cry; for I have already shewn that the cry must precede the Bridegroom. And it is now very manifest and clear, from irrefutable evidence, that the Bridegroom is now nigh, even at the door. The cry has been sounded throughout every part of the world, and a proclamation of this event is now made in every nation, far and near; and it answereth to John's description of the angel of our age, proclaiming with a loud voice, 'Fear God, and give glory to him, for the hour of his judgment is come.' And the same apostle speaks of the same messenger standing with one foot on the sea, and another upon the land, and swearing by Him that liveth for ever and ever, 'that there shall be time no longer.' (Rev. 10:5,6).—*Anon.*

Waiting for Jesus.

"For whom is this honor reserved? might the

prophets, angels, and fathers inquire, who longed to see this hour, but saw it not. And what are we that we should be counted worthy to wait for the King of kings; what humility should our position inspire; what deep searchings of heart, and what sacrifice of self? And is it so—have we this glorious privilege, which angels might desire? Is it reserved for us to wait and watch for the coming of the Son of man? And may we also claim that peculiar promise—'Blessed is that servant whom the Lord when he cometh shall find watching'? What zeal should this inspire, yea, what carefulness to be found in all things, without spot and blameless. If, when the Lord once descended on Mount Sinai to give laws to the people, they were commanded to wash themselves with water, to cleanse and sanctify themselves, lest His anger should break out upon them; how much more, when He is coming to make His dwelling among men, should we sanctify ourselves and 'keep ourselves in the love of God,' and seek His cleansing blood, and gift of the Holy Ghost; for he that hath not His Spirit, is none of His. Who shall stand when He appeareth, or who shall abide the day which shall try as by fire, every man's work of what sort it is. Let us be diligent; let us not sleep; lest when He comes, our raiment shall be found stained with the shades of worldliness and sin. But let us realize the peaceful and glorious position of waiting for Jesus."—*Anon.*

Christ's tie to Earth.

"That wondrous volume, the charter of human hope, the anchor of human faith, affords instructions on this subject, to my mind more definite, and expectations more precise. Surely the Lord Jesus Christ is linked to our world by ties less fragile than those which the received theology has framed. He will come again, and exhibit those ties in all their beauty and strength."—*Jerard Noel*.

Days--A Parable.

A certain king had occasion to employ a large number of men in his service. They were chosen for the work, offered the employment, engaged to labor for ten hours each day, and promised the full and regular wages for their labor.

This being understood, the king extended to them a further invitation: "Your time is mine; but on the last hour of the day, instead of continuing your labor I desire you to close, to come to my palace, and meet me there. I offer you rest and refreshment, while I will be present with you, will converse with you, will explain to you the design and progress of the work in which you are engaged. I will also give you advice and instruction for the future, and do all I can to make your work easy and your burden light."

"I know your labor is severe and toilsome; but at the end I offer you this time to spend with me, this season of repose and refreshment. You will work with more vigor, and will better understand the purpose of that in which you are engaged."

Now, it would seem that among these servants of the king this offer would be prized; that the rest would be considered a privilege; the teachings and the intercourse with the king an honor to be coveted and sought. And yet there were those who did not so regard it.

They preferred to labor during the last hours, though they were permitted and even commanded to stop. They preferred the society of their fellows to the favor and teachings of the king, and the promised advantages which should follow; and thus they slighted the invitation.

Is it any wonder that after a time they were cast aside from the service, and never permitted to enter upon the higher and nobler work reserved for those who served faithfully?

Now, what strikes us most in this brief history is, that these men seemed to consider as a restraint and a hardship that which was designed as a high and inestimable privilege.

Not an uncommon error, as we see by those who deliberately disregard the rest and refreshment of the Sabbath day, and evidently feel that the giving up one day in seven to the Lord of the whole, is a grievous burden and restraint. In-

stead of seizing on it with delight, men are crying out against keeping the Sabbath too strictly; against a superstitious regard for the day, saying there is no harm in this or that (which, by the way, is generally some proof that there is some harm in it.)

When the spirit craves rest, when the overburdened mind needs a change, and even the body is worn and wearied, the Sabbath comes to man, a real blessing. And yet many try to escape from it, and evade its observance, as if it were so much gain for them so to do.

One advocates Sunday boats, and another Sunday cars; one Sunday visiting, and another Sunday amusements and recreation. The opposite opinion is sour, and puritanical, and harsh, and severe. So thought not the Master, the King, when he set apart the day, and offered it with all its privileges to us. It is not ours; it is "the Sabbath of the Lord thy God."

It is strange that even men of the world should not prize its advantages; still more strange that Christian men and women should either question the obligations of the day, or seek to escape from its privileges.

Happy those who, according to the Scriptures, "call the Sabbath a delight," "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." If we are going to a foreign country, the time is not lost which is spent in preparation; how much more precious the time which may be given to learn the language of Zion, and seeking to fit ourselves to dwell in the city which hath foundations, whose builder and maker is God!—*Chris. Ing.*

A Generation Ago.

Mr. Goodrich (Peter Parley), in his "Recollections of a lifetime," thus depicts the life of his youth in New England:—

"Money was scarce, wages about fifty cents a day, though these were generally paid in meat, vegetables, and other articles of use—seldom in money. There was not a factory of any kind in the place. There was a butcher, but he only went from house to house to slaughter the cattle and swine of his neighbors. There was a tanner, but he only dressed other people's skins; there was a clothier, but he generally fulled and dressed other people's cloth. . . . Even dying a blue portion of the wool, so as to make linsey-woolsey for short gowns, aprons, and blue mixed stockings—vital necessities in those days—was a domestic operation. During the autumn, a dye-tub in the chimney corner—thus placed so as to be cherished by the genial heat—was familiar in all thrifty houses, as the Bible or the back-log. It was covered with a board, and formed a cosy seat in the wide-mouthed fire-place, especially of a chill evening. . . . Our bread was of rye, tinged with Indian meal. Wheat bread was reserved for the sacrament and company. . . . All the vegetables came from our garden and farm. The fuel was supplied by our own woods; sweet-scented hickory, snapping chestnut, odoriferous oak, and reeking, fizzling ash. . . . Sugar was partially supplied by our maple-trees. These were tapped in March, the sap being collected, and boiled down in the woods. This was wholly a domestic operation, and one in which all the children rejoiced. . . . Rum was largely consumed, but our distilleries had scarcely begun. A half-pint of it was given, as a matter of course to every day-laborer, more particularly in the summer season. In all families, rich and poor, it was offered to male visitors as an essential point of hospitality, or even good manners.—Women—I beg pardon—ladies took their schnapps then named 'Hopking Elixir,' which was the most delicious and seductive means of getting tipsy that has been invented. Crying babies were silenced with hot toddy, then esteemed an infallible remedy for wind on the stomach. Every man imbibed his morning dram, and this was esteemed temperance. There is a story of a preacher about those days, who thus lectured his parish: 'I say nothing, my beloved brethren, against taking a little bitters before breakfast, especially if you are used to it. What I contend against is, this dramming, dramming, at all hours of the day.' . . . We raised our own flax, rotted it, hackled it, dressed it, and spun it. The

little wheel, turned by the foot, had its place, and was as familiar as if it had been a member of the family. . . . The wool was spun in the family, partly by my sisters, and partly by Molly Gregory, daughter of our neighbor, the town carpenter. I remember her well as she sang and spun aloft in the attic. In those days, church singing was one of the fine arts—the only one, indeed, which flourished in Ridgefield, except the music of the drum and fife. The choir was divided into four parts, ranged on three sides of the meeting-house. . . . Twice a year, that is, in the spring and autumn, the tailor came to the house, and fabricated the semi-annual stock of clothes for the male members—this being called 'whipping the cat.' Mantuamakers and milliners came in their turn, to fit out the female members of the family. There was a similar process as to boots and shoes."

"At the period of my earliest recollections, men of all classes were dressed in long, broad-tailed coats, and breeches. Hats had low crowns with broad sides with cords. The stockings of the parson, and a few others, were of silk in summer and worsted in winter; those of the people were generally of wool, and blue and gray mixed. Women dressed in wide bonnets—sometimes of straw and sometimes of silk; the gowns were of silk, muslin, gingham, &c.—generally close and short-waisted, the breast and shoulders being covered by a full muslin kerchief. Girls ornamented themselves with a large white Vandyke.

Tavern-hunting—especially in winter, when there was little to do—was common, even with respectable farmers. Marriages were celebrated in the evening, at the house of the bride, with a general gathering of the neighborhood, and usually wound off by dancing. Everybody went, as to a public exhibition, without invitation. Funerals generally drew large processions, which proceeded to the grave. Here the minister always made an address suited to the occasion. If there was anything remarkable in the history of the deceased, it was turned to religious account in next Sunday's sermon. Singing meetings, to practise church music, were a great resort for the young, in winter. . . . Balls at the taverns were frequented by the young; the children of deacons and ministers attended, though the parents did not. The winter brought sleighing, skating, and the usual round of indoor sports."

Honest John Brown.

FOR THE YOUNG, BY THEIR FRIEND,
MRS. BROOKE.

There once lived a man in a small country town, A mason by craft—and his name was John Brown;

The epithet "honest" he fairly deserved, Which all could attest whom he long and well served.

Ever ready to help in his calling and trade, Ever ready to give to the needy his aid; His glad happy spirit shone out in his face, And his merry ha! ha! was well known in the place.

Yet at church or at meeting more reverent none, And gently rebuked with solemnity those Who were in the broad way of the Saviour's foes.

And many he helped to recover the road From which they had wandered away from their God;

Both aiding in moral and physical ways, Until in the church he secured them a place.

Established there he remembered them ever, His conduct attested lost interest never! How they valued the friendship so faithful and true,

Which ceased not when heaven he had placed in their view.

Yet an enemy had he, the good honest man! Exemption, fair virtue, from foes cannot claim; And this enemy styled him "That hypocrite Brown."

And traduced him wherever he could through the town.

When affliction or sorrow befel "Honest John," He would always exclaim "the good Lord's will be done!"

"He gives me my blessings—He's privileged sure"

"To recall them—and humbly I'm bound to endure."

John had a good horse, and a carry-all too, His house, garden, meadow, were fair to the

view;
For he rose with the dawn, and he labored with pleasure,
Esteeming his house as a heaven-lent treasure.
His children all honored and succored him too,
'Twas a treat when allowed with him work to pursue;
And sweet were the lessons of wisdom he taught
While together in love they laboriously wrought.
Now it happened the horse I have mentioned before,
Broke his leg on the ice—'twas a mishap full sore.
His enemy heard it exultant, and said,
He'll not whine out—"God's will now be done,"
I'm afraid.

He knew not John's spirit, his horse in pain lay,
While John wiped the tears in submission away,
And exclaimed 'tis the "will of the Lord," and so sure
"I can find in His will, a will too, to endure.

His enemy gnashed his vile teeth when he heard,
That John had not failed in his faith or his word;
But the bent of his thoughts took a different way,
His daughter, his pride, in extremity lay.

Now physicians were few in this primitive place,
Their's was absent—John Brown was pronounced a good nurse,
And his foe knew his skill in relieving the sick,
But dare the traducer his aid in need seek?

He dared it, and John in his kind spirit went,
And advice, and assistance, and every aid lent;
He watched and he worked by the bed night and day,
Till the fever, with peril of life, passed away.

Then the spirit of evil rebuked quickly fled,
John had "heaped coals of fire" on his enemy's head,
Who with tears of contrition confessed all the wrong
That he in his malice had practised and done.

But for you whom I've injured so sorely and oft
My darling's pure spirit had soared up aloft;
Said John, "I'm the instrument only," the one
All unworthy through whom "the Lord's will has been done."

Oh! how different toned now those words in his ear,
Which previously he hated so to hear;
He felt in his heart John's sincerity then,
Was reclaimed, and with John says, the "Lord's will be done."

Religious interest in New York.

A letter was read in the meeting in the Old South Chapel on Thursday March 4th, dated New York, March 2, from which we make the following extracts:

"I have just come to my office from the Union Prayer meeting at the John Street Methodist church. On the outside wall was a large printed paper as follows: "Business Men's Prayer Meeting in this Church every day from 12 to 1 o'clock. Friend, this meeting is for you. Come once at least—Will you not?" A leading man in one of the Presbyterian churches in Brooklyn stood in the vestibule, stating that the church was crowded, and asked people to go into the lecture room. Both the church and lecture room were filled. Some women sat near the pulpit and in the galleries, but most of the slips were full of men of all ages, and as it would seem, of all occupations. In front of the pulpit were show bills in letters large enough to be read by the whole congregation, as follows: '1. Exhortations and prayers never to exceed three minutes. The leader will call time when the rule is disregarded. (He had a table bell before him, which he had occasion to touch once to stop an exhortation.) 2. Young men and youth must feel at home here, and not hesitate to take part. 3. No person will pray and exhort the same day. No controverted points discussed.'

Merchants, their clerks and porters; mechanics, their apprentices and journeymen, and strangers from neighboring towns and from a distance throng these places, and all appear to be deeply interested. Written and verbal requests are made for prayers for individuals and churches. A young man spoke with much feeling to-day, and said that fifteen years ago he attended public worship in this church, and now, the second time he had ever been in the house, he arose to state what the Lord had done for his soul. I learned that the three rooms at the Dutch church in Fulton street to day were crowded—that at

least five hundred persons were assembled, and that a third stood about the rooms and in the passage ways. The secular press, you will notice, give a prominent place to reports of these meetings. Yesterday's Tribune contained six columns of reports of preaching, prayer meetings, &c. I was much struck the other day on hearing that a wicked man, on being converted, stated that he had long lived with a backsliding professor of religion, and one of the first things he did, after giving his heart to God, was to go to that professor and confess to him that he might have been the means of his forsaking God!"

The meetings at the Old South Chapel in this city are crowded every morning, and are deeply interesting. A committee was appointed a few mornings ago to secure a place in State street, if possible, for a business men's prayer meeting at 12 o'clock.

Moral Precepts of Heathen Sages.

The following precepts, selected by a cotemporary from heathen writers, exhibit a remarkable similarity to the teachings of the Bible, and prove either the wide spread influence of early tradition, or the universality of that natural conscience which "bears witness" even in the mind of a heathen.

To enumerate a few examples: Kong-Font-seau, Latinized into Confucius, the great Chinese sage (who was born five hundred and fifty-one years before Christ). Among his maxims are recorded:

"Not to correct our faults is to commit new ones."

"Be rigid to yourself, and gentle to others, and you will have no enemies."

"To know that a thing is right, and not to do it, is weakness."

"If you err, fear not to reform."

Zoroaster, the great religious teacher of Persia (contradictory accounts stating his date from five hundred and fifty-nine to six hundred years before Christ), is said to have written sacred books called the Zend-Avesta; and among its contents are the following:

"It is the duty of children to obey their parents; for wives to obey their husbands."

"Treat old age with reverence and tenderness."

"Reply to thine enemy with gentleness."

"Take not that which belongs to another."

"Be scrupulous to observe the truth in all things."

To Thales, a celebrated teacher of Greece (six hundred years before Christ,) are attributed the following among his sayings:

"The most ancient of all things is God, for he is uncreated."

"Be careful not to do that yourself, which you would blame in another."

Pittacus, another Grecian "wise man," said: "Speak evil of no one; not even of your enemies."

Of Pythagoras (born five hundred and eighty-six years before Christ, another celebrated ancient, said "to have been beautiful and majestic beyond all the men of his time," wearing "a long white robe, and a flowing beard,") there are many recorded sayings, among which are the following:

"Every man ought to act and speak with such integrity that no one would have reason to doubt his simple affirmation."

"Do what you believe to be right, whatever people think of you; despise alike their censures or their praise."

Of Socrates (four hundred and sixty-nine years before Christ,) it is said, "His own command of temper was so great, that once when he raised his hand to strike a servant for some offence, he stopped and kept his arm in that position. A friend coming in asked what he was doing. 'I am punishing an angry man,' replied he."

One of his sayings is as follows:

"There is no better way to true glory, than to endeavor to be good, rather than seem so."

Changes in Jerusalem.

The Gardens of Solomon are now let to an Englishman. The present tenant, Mr. Goldsmith,

is underdraining the gardens. A French traveler, describing his visit to them says: On reaching the house I perceived a bright brass knob shining in the center of a small square of porcelain let into a white wall. Over this knob was the following superscription in the English language: "Ring the bell." This bell seemed to my imagination rather an anomaly in the gardens of Solomon—but that is a trifle. We did ring the bell, and we went in. The first thing that struck my eyes were red draining pipes lying about, and bearing the mark of the manufacturers. Mr. Goldsmith was draining that Biblical valley, the dew of which was so often brushed away by the naked feet of the Shulamite. It was in the month of September. An American mowing-machine was cutting a second crop of artificial grass on the very spot where the daughters of Jerusalem gathered those lilies of the field which were more beautiful than Solomon in all his glory. A patent reaping-machine was rapidly garnering the crop of that glebe in which the sisters of Ruth and the daughters of Naomi were wont to glean. I asked to see Solomon's pavilion, alas! the cypress timbers and the cedar wainscoting had been taken down, and in their place there is a brickbuilt cottage, with a roof of red and green tiles. Since the Eastern war, Mr. Goldsmith has obtained the custom of the Pasha of Jerusalem for vegetables. Last year he had seven crops of potatoes, thanks to his wonderful drainage.

Damascus.

Damascus is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in the sands of the desert; Nineveh and Babylon have disappeared from the Tigris and Euphrates; Damascus remains what it was before the days of Abraham—a centre of trade and travel—an island of verdure in a desert—"a predestinated capital," with martial and sacred associations extending through more than thirty centuries. It was "near Damascus" that Saul of Tarsus saw "the light from Heaven above the brightness of the sun"; the "street, which is called Strait," in it was said "he prayeth," still runs through the city. The caravan comes and goes as it did a thousand years ago; there are still the sheik, the ass, and the water-wheel; the merchants of the Euphrates and of the Mediterranean still "occupy" these "with the multitude of their wares." The city which Mahomet surveyed from a neighboring height, and was afraid to enter, because "it is given to man to have but one Paradise, and, for his part he was resolved not to have his in this world," is, to this day, what Julian called it, "the eye of the East," as it was in time of Isaiah, "the head of Syria."

From Damascus came the damson, our blue plum, and the delicious apricot of Portugal, called "Damasco"; damask, our beautiful fabric of cotton and silk, with vines and flowers raised upon a smooth bright ground; the damask rose, introduced into England in the time of Henry VIII.; the Damascus blade, so famous the world over for its keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tamalane carried off the artists into Persia; and that beautiful art of inlaying wood and steel with silver and gold, a kind of Mosaic, engraving and sculpture united, called Damaskening—with which boxes and bureaus, and swords and guns are ornamented.

It is still a city of flowers and bright waters; the "streams from Lebanon," the "rivers of Damascus," the "river of gold," still murmur and sparkle in a wilderness of "Syrian gardens."

Jesus Loves Idiots.

"I have seen Jesus," said a poor imbecile, who for many years had been the terror of his neighborhood, but who, under the divine influence, had become a mild and gentle creature; "I have seen Jesus," was his only reply, to those who enquired what had induced a change so wonderful—and as the years passed on, and the love of Jesus showed itself in his every act, this single testimony to the power of the cross won many a stouter heart to yield to the blessed Redeemer.

"Does Jesus love foolish boy?" asked an idiotic lad of the Superintendent of the Idiotic Asylum, at Essex Hall, England. On being told that he did, the poor child could hardly contain himself for joy—"Jesus love, Jesus love me," he cried—"nobody love foolish boy before,"—and as time passed on, the consciousness of the love of Jesus made even the lack-lustre eye and grinning face of the boy to assume a look of intelligence, and his struggles to subdue the evil propensities of his wayward nature showed that grace had indeed found a lodgment in his heart.

It is Pleasant Floating.

Several years since, three students of a college in M—, bathing one sunny day in a beautiful river, allowed themselves to float towards a waterfall, some distance below. At length two of them made for the shore, and to their alarm, found that the current was stronger than they had supposed. They immediately hailed the other, and urged him to seek the shore. But he smiled at their fears, and floated on. "It is pleasant floating," he said, and seemed to enjoy it much. Soon several persons were gathered on the bank of the river, and, alarmed for his safety, they cried out in deep earnestness, "Make for the shore, or you will certainly go over." But he still floated on, laughing at their fears. Soon he saw his danger, and exerted his utmost energies to gain the shore. But, alas! it was too late; the current was too strong. He cried for help; but no help could now reach him. His mind was filled with anguish, and just as he reached the fearful precipice he threw himself up, with arms extended, gave an unearthly shriek, and was plunged into the boiling abyss below.

How striking an illustration of the conduct and final ruin of thousands of precious souls, who are floating pleasantly and thoughtlessly on the stream of life toward the gulf of despair. They are warned and entreated with tears, by alarmed and faithful friends. But they float on, mocking the fears of those who love them most, till too late, they awake to their danger, and see just beneath them the gulf of eternal ruin.

The Lasting Sunshine.

"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God."—Psa. 42:11.

King David had been sorely tempest tossed. Deep called unto deep; and the waves and billows of affliction had passed over him; but now he cast out his anchor—even the anchor of hope, "which entereth into that within the veil." And see how gallantly the shattered vessel rights itself, and bears up against the storm. But on what rock does his hope fasten? Even on God himself: "Hope thou in God." He ceases to muse on sunny days gone by,—he no longer fixes his eye on the raging of the tempestuous ocean, he turns from himself, his memory and his fears, and rests on the unchanging certainty of the power and love of God. Herein may we spell out a most momentous lesson. Our safety depends not on our consciousness of safety, neither does our danger consist in our sense of peril. But we rest on certain great unshifting facts. "God is love." "Christ Jesus came into the world to save sinners." "Whosoever believeth on him shall not perish." These great truths rise above our frames and feelings. Let us only satisfy ourselves that we have renounced every other ground of confidence, and are relying only on Jesus, as "propitiation for our sins," and we may with David, rebuke our disquietude and ask—"Why art thou cast down, O my soul?" For, all our alarms never quench one beam of all that blessed sun-light. Earth—or rather, our little nest upon it—may be in shadow, but the spacious firmament is flooded with a sea of light; and, remember, clouds are in their very nature moveable and evanescent.

"His love is constant as the sun,
Though clouds oft come between,
And cloud our faith; but pierce these clouds,
He might be always seen."

Origin of Watts's Hymns.

When Dr. Watts was a young man, a candidate for the ministry, the congregation in which

he worshipped with his father's family, being one of those which did not eschew all psalmody, were accustomed, of course, to sing from the rude collections of Sternhold, or Barton, or other rhyme-sters, such as existed in that day. The collection did not come up to the standard which the devotional feeling and poetic taste of the young student craved, and, having hinted his discontent, he was challenged to produce something better. Accordingly, on a subsequent Lord's day, the service was concluded with the following stanzas, which if mentally contrasted by the reader with the monstrous doggerel the congregation were doubtless accustomed to, will be perused with a redoubled glow of pious and poetic exultation. This is a genuine gospel lyric, and the joy with which pious hearts instantly welcomed it attests the peculiar and unequalled merit of Watts as a sacred song writer:—

"Behold the glories of the Lamb
Amidst his Father's throne:
Prepare new honors for his name,
And songs before unknown.

Let elders worship at His feet,
The Church adore around,
With vials full of odours sweet,
And harps of sweeter sound.

Those are the prayers of the saints,
And these the hymns they raise;
Jesus is kind to our complaints,
He loves to hear our praise.

Now to the lamb that once was slain
Be endless blessings paid;
Salvation, glory, joy, remain
For ever on Thy head.

Thou hast redeem'd our souls with blood,
Hast set the prisoners free;
Hast made us kings and priests to God,
And we shall reign with Thee.

The worlds of Nature and of Grace
Are put beneath Thy power;
Then shorten the delaying days,
And bring the promis'd hour."

Such is the tradition, and we have no reason to question its truth. But more remarkable than the composition of the hymn, is the alacrity with which it is said to have been received. The attempt was an innovation, and the poet was a prophet of their own country; but, to the devotional instinct of the worshippers, so welcome was this "new song," that they entreated the author to repeat the service—till, the series extending Sunday after Sunday, a sufficient number had been contributed to form the basis of a book.—*North British Review*.



ADVENT HERALD.

BOSTON, MARCH 13, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

NOTES AND QUERIES.

ON THE TREASURES OF SNOW AND HAIL.

What do you think of verses 22 and 23 of the 38th Chap. of Job?

B. BUSSIER.

Philadelphia, March 1, 1858.

ANSWER. The words referred to are the following: "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?"

The idea here conveyed seems to be this: Hast thou been up into the clouds to see how the snow, or the hail is formed; or hast thou fully comprehended the power of the Almighty, which is manifested in sending snow and hail at his pleasure, and which He often uses as a judgment, and by which, without any other weapon, He could easily destroy all His enemies.

By the use of metaphors, God's power to cause snow and hail, is denominated "the treasures" of them—as if vast masses of them were already concealed awaiting His pleasure, instead of being easily

producible at His pleasure, which is the true idea. Thus David said, (Psa. 135:7,) "He causeth the vapors to ascend from the ends of the earth; He maketh lightnings for the rain; He bringeth the wind out of His treasures,"—as if these had been gathered and long locked up in some treasury until God had occasion to bring them forth, when he is dependent on no such pre-arrangements for the development of His power to cause lightnings, wind, and rain.

Thus God asks Job: "Hath the rain a father, or who hath begotten the drops of dew? Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it? The waters are hid as with a stone, and the face of the deep is frozen," vs. 28-30.

"God thundered marvelously with His voice; great things doeth He which we cannot comprehend. For He saith to snow, Be thou on the earth; likewise to the small rain, and to the great rain of His strength. . . . Out of the south cometh the whirlwind; and cold out of the north. By the breath of God frost is given: and the breadth of the waters is straitened," Ch. 47:9, 10. And David said "He sendeth forth His commandment upon earth: His word runneth very swiftly. He giveth snow like wool: He scattereth the hoar frost like ashes.—He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word and melteth them; He causeth his wind to blow, and the waters flow," Psa. 147:15-18.

The reservation of these treasures against the time of trouble, battle, and war, we suppose to be the point particularly referred to by our correspondent. As before remarked, this refers to God's use of them as a weapon of destruction. Thus, "the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the Land of Egypt. And the hail smote throughout all the land of Egypt, all that was in the field, both man and beast; and the hail smote every herb of the field and brake every tree of the field," Ex. 9:23-25. Also, when the Amorites fled before Israel, "The Lord cast down great stones from heaven upon them unto Azekah, and they died; they were more which died with hailstones than they whom the children of Israel slew with the sword," Josh. 10:11. "The Lord also thundered in the heavens, and the highest gave His voice, hailstones, and coals of fire. Yea He sent out His arrows, and scattered them, and He shot out lightnings and discomfited them," Psa. 18:13, 14.

Those were times of "trouble, battle and war," as was also that when Sennacherib came up against Jerusalem and his hosts were smitten by an angel. The prophet had said: "The Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod." Isa. 30:30, 31. "Then the angel of the Lord went forth, and smote in the camp of the Assyrians, a hundred and fourscore and five thousand; and when they arose early in the morning, behold they were all dead corpses." Isa. 37:36.

Also, in the battle of Armageddon, at Christ's appearing, the plague of the ungodly is symbolized by the descent of "a great hail out of heaven, every stone about the weight of a talent," or a hundred pounds. Thus God can cause the very elements to subserve His purposes.

ON THE SOUL, SPIRIT, MIND AND PERSON.

Will you at your leisure give us the scriptural teaching upon the nature and attributes of the soul of man?—showing also the distinction from mind, person and spirit? I want the true light on this subject. From a remark you made when I saw you last, I think you may be able to make this difficult subject clear. There is evidently a distinction but what is the difference? E. C.

Having heretofore presented all that we deem needful to have said by way of the discussion of this question, we shall not, in the remarks here made, attempt any argument on the subject, but shall merely explain the difference between mind, soul, person, and spirit, as they are viewed in our own mind.

We regard man as now existing in the flesh to be a triunity of body, soul and spirit; and when Paul wrote, "I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ" (1. Th. 5:23) he did not mean by either of those terms, what he designed to be understood by the other. Thus Josephus says that, "God took dust from the ground, and formed man, and inserted in him a spirit and a soul"—showing that this three-fold distinction of Paul was in harmony with the general sentiment of the Jews.

By the term spirit, then, we understand an immaterial, intelligent and moral agent.

Thus God is a Spirit, and when it is said that the

Egyptians' horses are "flesh and not spirit," (Isa. 31:3) the terms are so in antithesis with each other, that there can be no mistake as to their respective import.

Such being our understanding of the literal significance of the terms, we find it used as a figure with various and diverse significance. Thus, by a metaphor, it is put for the breath; by a metonymy, for the thoughts, disposition, courage, hope or judgment; by a synecdoche, for the whole person; and the action of it, by a substitution for the action of the air, wind, &c.

The soul, we understand to be literally, the life of the person, or the animating principle which gives to animals life and instinct, and which serves as the connecting link between the spirit and material part of man's organic being. That is, it is the medium by which matter becomes the vehicle of the spirit.

While, literally it is the animating principle, which gives sensation and life to our material frames and through which the spirit acts on the body so as to make it move obedient to the will, it also has various figurative uses.

Thus, by a metaphor, it is denominative of any refreshing influence; by a metonymy, it may be put for the living body with which it is, or the dead body with which it has been connected,—for the bodily appetites and sensations—or for the intellectual or moral emotions—or even for the immaterial spirit, which is so closely allied with it; and by a synecdoche, for the entire living animal, or for the entire man.—All these tropes of the two words being in perfect accordance with the laws and significance of tropes, without affecting their literal meaning.

By the mind, literally, we do not understand the soul or spirit, but it is often by a trope, used in the place of spirit. It is, properly, an attribute of the spirit, the same as weight, divisibility, extension, color, &c. &c., are attributes of matter. And as they do not constitute matter, but only pertain to it so mind is not spirit, but is an attribute of it—the will, inclination, judgment, desire, memory, affections, &c. &c., of which the spirit is the agent.

By a Person, we understand a conscious, intelligent, thinking being. It individualizes and distinguishes one intelligent agent from another. More than one individual may constitute one family, but more than one cannot be implied under the denominative of a person. Personality cannot exist independent of intelligent existence. Hence a stone, tree, field, animal, or dead body,—although properly denominated individual things,—are not persons, nor personal things. While living in the flesh, the person is expressive of the whole man; but the body "without the spirit" being "dead," personality is no longer predicative of the body, but inheres in the conscious, intelligent, immaterial part of man's constituent organism,—so that the souls, expressive of the spirits of them that were beheaded under the altar, are no less the persons whose decapitation was then in the past, and who were anticipative of their future re clothed condition.

The nature of man's spirit, can best be affirmed by negatives. We judge of all material things by their size, weight, color, &c. The spirit, or, as we often say, the soul, when we mean the spirit, can be judged of by none of these. On the contrary, its attributes are those of will, consciousness, reason, &c. by which alone it is to be estimated. What the substantiality of matter is, which we can feel and handle, we know not, and only know what its attributes are. Nor do we any the more, or any the less, know what the substantiality of the spirit is, and only can know its attributes.

Created spirits, however, no more than created matter, have any inherent power to perpetuate their own existence. We know that they cannot be subjected to chemical changes, by which matter becomes corruptible; but spirits may be subject to analogous moral and intellectual changes, so that their eternal existence, is as dependent on God's pleasure and purpose, as is the eternal existence of any form of matter.

The phrase, "immortality of the soul," is often used to express an existence of the soul or spirit that cannot be terminated. In this sense it is not true of any being but of God. It is also often used to express an existence that never will be terminated. In this sense, we have no objection to its use, if any wish to give expression to their ideas by such a formula. Many of the heathen used it in the former sense, and in that use of it, Martin Luther affirmed it worthy of "the dunghill of Roman decretals." In its other use he made no war upon it. While men have crude and indistinct ideas of the full and diverse uses of words, it is well not to use terms which they would be liable to misapprehend; and as the majority of the uneducated use "immortal," as expressive of what cannot be put out of existence, we say to such the soul is not thus immortal.

As what God has created, he can at His pleasure,

uncreate, it follows that no argument respecting man's consciousness in the intermediate state, or the duration of his existence, can be predicated on the nature of the soul. But we are dependent on the scriptures to determine everything that pertains to both of those questions; and going to that source and revelation of light and knowledge on the subject we have no shadow of question in our own mind, respecting the consciousness of the one, or the eternal duration of the other.

We have not here gone into the question of the scriptural use of those terms, for the reason that it would have extended this article to too great a length, and, also, because, in the prosecution of the study of scriptural tropes, each of the terms, referred to, will have illustrations given of their various literal and tropic uses,—unless we conclude to anticipate it, in a separate article, which we may do shortly, for the satisfaction of our correspondent.

The Voice of the Church.

[An Answer to the Inquiry of J. Litch, showing that the modern view of the saints' glorification at death, is a plain recession from the opinion of the primitive church, which distinguished between the Paradise, Bosom of Abraham, Jerusalem above, or heaven to which they are admitted, and the heaven, heaven of heavens, or third heavens to which it is now supposed they are admitted.]

Continued from our last.

With the doctrine of Purgatory, was also connected a controversy respecting the

IMMORTALITY OF THE SOUL.

"The assertion of some of the earlier Greek theologians, that the $\psi\chi\chi\alpha$, as such, is not immortal, but obtains immortality only by its connection with the $\pi\nu\epsilon\upsilon\mu\alpha$, pneuma, was repeated in the Greek church by Nicholas of Methone. In the West, the schoolmen generally taught the immortality of the soul as a theological truth, but the chief leaders of scholastic sects, Thomas Aquinas and Duns Scotus, were at issue on the question, whether reason furnishes satisfactory proofs of that doctrine." *Hagenback's Hist. of Doct. v. 2, p. 4.*

Nicholas of Methone thus expressed himself.

"It is not every soul that neither perishes nor dies, but only the rational, truly spiritual and divine soul, which is made perfect through virtue by participation in the grace of God; for the souls of irrational beings, and still more of plants, may perish with the things which they inhabit, because they cannot be separated from the bodies which are composed, and may be dissolved into their elements."

"When any created being is eternal, it is not so by itself, nor in itself, nor for itself, but by the goodness of God; for all that is made and created has a beginning, and retains its existence only through the goodness of the Creator." Quoted by Ulmann, p. 89, 90.

What was understood as "the doctrine of the immortality of the soul," appears to have been that it was naturally and of itself immortal; while those who denied its immortality, did not deny its eternal future. Thus Lactantius denied that it was a natural property of the soul. The question also had respect to the soul in distinction from the spirit. Thus Hilary of Poitiers asserts in Math. com. s. 88. that "The soul, whether in the body or out, must always preserve its corporal substance, because everything that is created must exist in some form or other." "But elsewhere he looks upon the soul as a spiritual, incorporeal being."

In 1513, to settle this question of the soul's immortality, the Lateran council of Popists, held under Leo X., enacted the following Canon:

"Whereas in these our days, some have dared to assert concerning the nature of the reasonable soul that it is mortal, or one and the same in all men; and some rashly philosophizing, declare this to be true, at least according to philosophy, We, with the approbation of the sacred council, do condemn and reprobate all those who assert that the intellectual soul is mortal, or one and the same in all men, and those who call these things in question; seeing that the soul is not only truly and of itself, and essentially the form of the human body, as is expressed in the canon of pope Clement V., published in the general council of Vienne; but likewise immortal, and according to the number of bodies into which it is infused, is singularly multipliable, multiplied, and to be multiplied. Which manifestly appears from the gospel, seeing that our Lord saith, They cannot kill the soul: and elsewhere, He who hateth his soul in this world, &c., and also because he promises eternal rewards and eternal torments to those who are to be judged according to their merits in this life. Otherwise the incarnation, and other mysteries of Christ, would not profit us, nor were a resurrection to be expected; and the saints and righteous would according to Paul, be the most miserable of men. And seeing that truth never contradicts truth, we determine every assertion, which is contrary to revealed faith, to be false: and we strictly inhibit

all from dogmatizing otherwise, and we decree that all who adhere to the like erroneous assertions, shall be shunned and punished as heretics." p. 7.

The view that the soul cannot be destroyed, which was attempted to be settled by this canon, was opposed by Luther, who yet recognized the separate and eternal existence of the soul. We quote the following from the anonymous work, before referred to,—written in 1772 in defence of the unconsciousness of the dead.

"In 1520 Luther published a defense of his proposition condemned by a bull of Leo X., which were in number 41. The 27th runs thus: It is certain that it is not in the power of the church or the pope to establish articles of faith. . . . But I permit the pope to make articles of faith for himself and his faithful, such as the bread and wine are transubstantiated in the sacrament. The essence of God neither generates nor is generated. The soul is the substantial form of the human body. The pope is the emperor of the world, and the King of heaven and God upon earth. The soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals," &c.

This author however, very candidly admits that "Sylvester Prierias, in his dispute with Luther, relied almost wholly on the authority of St. Thomas, whom Luther in his replication, treated with the utmost contempt. Hence may arise a doubt whether Luther in this passage, intended only to reprobate the school doctrine of the immortality of the soul, or to deny the thing itself."

He farther admits that, "It is certain that Luther himself had not quite laid aside the practice of invocation, at the time he wrote his defence of his articles"—*Seckendorff, in Judice tertio ad annum 1521.*

As Luther invoked the departed saints, he could not have supposed them unconscious.

The Papists upon this accused Luther of holding "that the soul died with the body, and that God would hereafter raise both the one and the other."

But Luther, in denying the immortality of the soul, only denied the doctrine as held by the schoolmen on that point, and himself held to its eternal existence and its consciousness after death—as in his comments on Gen. 4:9, "The Lord said to Cain, Where is Abel thy brother?" on which Luther says: "God inquires for Abel, who, having been removed from this life, he does not wish to forget him. He retains the memory of him. He asks Where is he? Therefore God is the God of the dead. By this, therefore, the dead both live, and have God caring for and saving them in another life."

THE PROPHECY OF ZECHARIAH.

I would ask if you have not mistaken the meaning of Zech. 5:5-7? Is not the ephah scant and a "sign" of fraud, and the talent God's "curse" and the woman a "sign" of wickedness? A wicked woman asked "what is it?" i. e. what is its meaning? he knew the thing but not its import, which is explained to mean or represent all the earth in their deal "ephah small," scant measure. I think she was not "already in the ephah" or the talent on it as a cover; but the one "lifted up" from elsewhere as a curse, and the other, i. e. woman, and cast into the ephah and the talent, weighty curse upon her and it, and borne "to Shinar," Babylon, captive to suffer accordingly.

In most things you and I see eye to "I," but differ a little here. Look again and see.

D. I. ROBINSON.

It gives us pleasure to receive any criticism, or courteous expression of an opposing opinion, and we are ever ready to look over, or correct any of our own. The exposition of Zechariah, as given, and that which will be given up to, and including the eight chapter, was written three years since—the remainder being now unwritten. As so long a time has elapsed since writing, we are the less unwilling to be called to look the ground over again. And

1. There is no intimation in the text that the ephah was a scant measure. On the contrary, it must have been more than ordinarily large; for otherwise a woman could not have been easily seated in it. The size we ascribed to it, is, we think, erroneous, and we do not now find where it is stated.

2. We think you are correct in supposing that the prophet did not enquire what the ephah was, but he wished to know what its import was, or what it symbolized.

3. The woman, we think, could not be the symbol of wickedness; for the reason (1) that there can be no analogy between a living woman, and wickedness. And (2) that the woman, when first seen was sitting in the midst of the ephah; while wickedness was afterwards cast into it where the woman was.

4. The talent of lead may not have been on the

ephah; but the woman was not referred to as seen in the ephah, till the talent was lifted: It may however have been lifted from elsewhere to be placed on the mouth of the ephah, to close it.

5. On repertising this scripture, we should now explain it as follows:

An "ephah," was an ordinary Jewish measure, for things both dry and liquid. For the former, it contained, according to Watson, three pecks and three pints. And by the latter according to Bishop Cumberland, it contained seven gallons, two quarts, and about half a pint, wine measure, and was the same as the bath. It held ten "omers" (Ex. 16:36) and was one-tenth of a homer, or chomer, (Ezek. 45:11,14.)

In this connection, it may be regarded as a symbol of the measure of wickedness, which the Jews were to be permitted to fill up, before they should be driven into final captivity. As Abraham was not given the possession of the land of Canaan, until the fourth generation, because "the iniquity of the Amorites" was "not yet full," (Gen. 15:16); so the Saviour said to them, "Fill ye up the measure of your fathers," Matt. 23:32.

The woman, seated in the ephah, evidently symbolized the Jewish nation, which was then in process of restoration; but which now had symbolized to them what would be their doom, should they again sin,—as they did in former times, when they said, "When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?—that we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat," (Amos 8:5,6).

As they were offered great blessings, conditional on their obedience, so were they threatened with corresponding judgments, as the result of disobedience.

The phrase, "This is their resemblance through all the earth," or their "appearance" in all the land, represents that the tendency of the whole people was to fill up the measure of their wickedness; which done, God would punish their sin.

It is not stated what symbolized wickedness; but when the angel said, "This is wickedness;" reference must have been had to some visible symbol of it which must have been distinct from the woman; for she as the representative of the Jewish nation, was already seated in the ephah, while that which represents their sins is put into the measure where the woman was seated,—the measure now being evidently filled to its utmost capacity.

The "talent" or as in the margin, "the weighty piece of lead,"—a talent being more than an hundred pounds in weight,—may be regarded as a symbol of the heavy judgment that would overwhelm the nation. Its being lifted up, presents it in a threatening attitude, as God's judgment impending over the nation; and then its being cast upon the mouth of the ephah, signifies the sealing of their doom, the closing up their day of national probation,—the measure of their iniquity being full—and the preparation for their final banishment from Judea.

The women, with the stork-like wings, are symbolic of the agencies by which the removal of the nation was to be effected—the "wind" that was in their wings, being significant of their being the executors of the Divine will, and of their having been raised up in accordance with the arrangements of God's providence; while their lifting the ephah, with its contents, and bearing it away, symbolized the execution of the Divine purpose in the banishment of the Jews.

The land of Shinar, that of the Jews' former captivity, to which the ephah was being carried, symbolized the places of their future banishment. The word Shinar, signifies "a shaking out" (Scott); and Bp. Newcomb says: "The meaning of the vision seems to be, that the Babylonish captivity had happened on account of the wickedness committed by the Jews, and that a like dispersion would befall them if they relapsed into former crimes." And the ephah being fixed on its own base in Shinar, implied that this dispersion was to be final and permanent, and that they would not, as a people, again be restored to their own land, but would abide in the lands of their dispersion.

The Great Revival.

The religious interest existing in various sections of New England, as well as in other parts of the country, has increased and extended itself during the past two or three weeks, until it may now be said to pervade to a greater extent than for nearly a quarter of a century before, the whole land. Our exchanges, secular as well as religious, bring to us, day after day, accounts of revivals so extensive as to arrest the attention of the entire communities in which they occur, and which are resulting in conversions by scores, and in some places by hundreds. It is the opinion of the older members of the churches in

our midst that no revival, equal in extent and power to that which the churches are now enjoying, has past over the country since the "great awakening" in New England in the days of Jonathan Edwards, and the present work far exceeds that, in extent. It is not marked by the intense enthusiasm and excitement that followed the preaching of Whitefield, or the revivals at the beginning of the present century in which various physical convulsive demonstrations were witnessed among persons under conviction of sin, but, on the contrary, it everywhere gives evidence of calmness, and freedom from wild and unregulated excitement.

Up to the present time there has been less of a general interest in this city than many other places in New England and in New York city. The interest here is believed to be increasing. The numbers attending the daily morning prayer meeting at the Old South Chapel have during this week very much increased—so much so that the Chapel has been crowded, and many have been obliged to stand, and the interest has been such that the services have been lengthened an extra fifteen minutes. Full three-fourths of the audiences at these meetings are active business men.

The N. Y. Independent in speaking of the interest in that city, says:

"It is now more than twenty years since New York was the scene of so general a revival of religion as is now in progress. Indeed the present work of grace is already more extensive and more impressive than were the memorable seasons from 1830 to 1835. The glad vision of the prophet is realized, and converts fly as clouds and as doves to their windows. Already the conversions of the past winter may be numbered by tens of thousands."

The most efficient agencies in the present work of grace have been the prayer meeting and personal conversation with the impenitent by private Christians. No grand machinery of effort at revival has been set in motion; no professed revivalists have been employed; no combinations for union have been framed; but Christians have come together with one heart for prayer and praise; and those who have heretofore labored for Christ only by proxy, have begun personal effort for the salvation of souls. This new development of Christian activity, and of the resources of the churches in the piety and zeal of their individual members, must be of lasting benefit. Indeed, if these efforts shall continue in the spirit of humility and faith we see not why the scenes of Jerusalem, of Samaria, and of Antioch, should not be renewed in New York. God presses home to every Christian his personal responsibility for the conversion of souls to Christ.—*Are you doing your duty?*

TONGUES AND TRANSLATIONS.—When the Gospel was first preached to all nations, it was necessary to give a diversity of tongues; a tongue for each nation; and this was done by the Divine Power. But in this second promulgation, as it were, of the Gospel, the work will probably be carried on by a diversity of Scriptures; a translation for each nation. Instead of the gift of tongues, God, by His providence, is giving to mankind a gift of Scriptures.—*Claudius Buchanan.*

TEMPTATION.—Many are sensible of their sins, not of their temptations; are displeased with the bitter fruit, but cherish the poisonous root. Hence in the midst of their humiliation for sin, they will continue in those ways, those societies, in the pursuit of those ends which have occasioned that sin.—*Owen.*

CENSORIOUSNESS, would seem to be almost a necessary consequence of devotion to any single branch of moral reform. The man who gives himself up to warfare with any one social evil, is apt to fall into a style of severity towards those who differ with him that suggests to bystanders the idea of phariseism.

ERROR BEGETS ERROR.—"Error is the prolific source and parent of error: it produces and propagates itself, with rapid and fearful fecundity. . . . A single unjust axiom in theory, or wrong maxim in life, will eat like a cancer; sometimes diffuse itself over all the powers and capacities of our nature; distort the eyes of the understanding; pervert the feelings and affections of the heart; give birth to an entirely new combination of views and habits of action, a favorite theory, a peculiar creed, a system of its own."—*John Whitely.*

SCRIPTURE TROPES.

B.—BY BETA.

Continued from our last.

BORNE, pp. Lit. Carried, or supported: "Ye lade men with burdens grievous to be borne," Luke 11:16.

A Metaphor expressive of the endurance of what is immaterial; "For thysake I have borne reproach," Ps. 60:7. "Surely, He hath borne our griefs and carried our sorrows," Isa. 53:4.

A Substitution, for having labored industriously:

"We have borne the burden and heat of the day," Matt. 20:12.

BOSOM, n. Lit. The human breast, the space between it and the clothing that covers, or the inclosure made by the embrace of the arms: "Naomi took the child, and laid it in her bosom, and became nurse unto it," Ruth 4:16. "There was leaning on Jesus' bosom one of his disciples whom Jesus loved," John 13:23.

A Metonymy, for the secret recesses of the mind, which was supposed to be located in that part of the body: "If I covered my transgression as Adam, by hiding my iniquity in my bosom," Job 31:33. Also for the place of another's presence and affectionate companionship—the figure being taken from the oriental custom of friends reclining on each other's bosoms during meals: "The beggar died, and was carried by the angels into Abraham's bosom," Luke 16:22.—The phrase current among the Jews: "The Bosom of Abraham," which Josephus says they called the place of the righteous in Hades, is properly, a Metaphor.

BOUGH, n. Lit. The branch of a tree: "Abimelech took an ax in his hand and cut down a bough from the trees," Jud. 9:48.

A Simile, when a comparison to it illustrates fruitfulness like that of a bough, or the desolate condition in which a branch is, when bereft of its fruit, or leaves, or when severed from its parent stem: "In that day shalt his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel; and there shall be desolation," Isa. 17:9.

A Metaphor, expressive of the same direct affirmation: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall," Gen. 49:22.

A Substitution, when what is affirmed of the bough is analogous only to the teaching designed to be conveyed: "The Lord, the Lord of hosts, shall lop the bough with terror, and the high ones of stature shall be hewn down," i. e. He will slay the mighty ones.

BOUND, pp. Lit. Made fast, as by a chain, cord or fetter: "Did not we cast three men, bound, into the midst of the fire," Dan. 3:24.

A Metaphor, expressive of being fast or sure: "Foolishness is bound up in the heart of the child; but the rod of correction shall drive it far from him," Prov. 22:15. "I go bound in the spirit unto Jerusalem," Acts 20:22.

A Substitution, for the same: He hath sent me "to proclaim liberty to the captives, and the opening of the prison to them that are bound,"—Isa. 61:1.

BOW, n. Lit. An instrument used in archery: "Also he bade them teach the children of Judah the use of the bow," 2 Sam. 1:18.

A Simile, when anything is illustrated by any of its characteristics: "They turned back and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow," Ps. 78:57.

A Metaphor, expressive of what is bow-shaped: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth,"—Gen. 9:13.

A Metonymy for the power maintained by the use of the bow: "Thus saith the Lord of hosts: Behold, I will break the bow of Elam, the chief of might," Jer. 49:35.

BOWELS, n. Lit. In Scriptures, The whole viscera of the body including the heart: "My bowels, my bowels! I am pained at my very heart,"—Jer. 4:19.

A Metonymy for the affections, which the Jews suppose the heart was the seat of: "Where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me?" Jer. 63:15.

BRANCH, n. Lit. The bough of a tree, or of any vegetable growth: "And they came unto the brook of Esheol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff," Num. 13:23.

A Simile, when by a comparison any of the characteristics of a branch are illustrative of the subject: "The righteous shall flourish as a branch," Prov. 11:28. "Thou art cast out like an abominable branch," Isa. 14:19.

A Metaphor, expressive of a relation analogous to that of a branch to its parent stem: "There shall come forth a rod out of the stem of Jesse, and a BRANCH shall grow out of his roots," Isa. 11:1. Jesus said to his disciples, "I am the Vine, ye are the branches," John 15:5. It is sometimes expressive of the highest in office or position, in contrast with the lowest: "The Lord will cut off from Israel, head and tail, branch and rush, in one day," Isa. 91:4. It is also expressive of offspring, in contrast with their origin, as of a race or people: "The day that cometh shall burn them up, that it leave them neither root nor branch," Mal. 4:1. And it is used as a Metaphorical denominative of Christ: "I will bring forth My Servant THE BRANCH," Zech. 3:8.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

Duties of the Times.

The day of Christ is manifestly just upon us, and millions of our fellowmen are unconverted and consequently unprepared to meet him in peace, and must inevitably perish if not converted. What can be done for them? I answer, that those who see and know these things must make an effort to rescue them; they must enter into the spirit of reformation, and devote all their energies to save souls from hell. The spirit of reformation does not grow in nature's garden, nor come spontaneously; it is a fruit of the Spirit of God, wrought in the Christian's heart by the power of God. It consists in a deep conviction of the worth of souls, their danger and the consequence of being lost.

Those servants of God who have been the most successful in winning souls, have always been those who had the deepest sense of these things. The more lightly we think of any enterprise, the less shall we be likely to exert ourselves for its advancement. Why do Universalists and Unitarians never have souls converted among them? Clearly, because they have no sense of their danger, and hence feel no need of making efforts in that direction. But let any one read with much prayer and fasting the testimony of God on the doom of the impenitent, and believe it as he reads it, it cannot be but he will feel, and feeling, will begin to act.

It is then clearly the duty of every disciple of our Lord to look at this subject in the light of God's eternal truth, and pray over it until his heart yearns, and he can say to those around him, "The love of God constraineth me." How can we believe and realize, that the wicked, on the left-hand of the judge, "Shall go away into everlasting punishment," "into the fire that never shall be quenched," into "indignation and wrath, tribulation and anguish;" and not be moved to make an effort to save our kinsmen, or our neighbors? These are strong expressions, but they are in God's blessed word, and heaven and earth will sooner pass away, than one jot or tittle of what he has said. Our unconverted friends, as well as others, will dwell in "everlasting burnings," if they will not submit to Christ. It will be in vain that they will plead in that day, "Lord, Lord, open unto us, for we have eaten and drunk in thy presence and thou hast taught in our streets." The fiat has gone forth; These shall go away into outer darkness; there shall be wailing and gnashing of teeth.

Do not say, I do not love to think of these things, they make me feel so awfully. Yes, but it will make you feel more awfully if you, at the day of judgment see your friends on the left hand of the judge, and have the reflection, "I might have rescued them if I had made an effort, but I did not do it." You may help it now, but not then.

"But I do not believe that men are terrified into religion, or religious efforts, by holding up to them such terrors." Then you and Paul thought very differently on the subject. He said, "Knowing the terrors of the Lord, we persuaded men." Why did he who made the Bible fill it so terribly full of denunciations of wrath, if not to rouse men? Do not then, affect then to be wiser than your Maker, or more tender-hearted towards men than Jesus Christ. He taught these things; and believed them; and what efforts such a belief produced in him!

No man will seek a cure till he knows he is sick. No man will seek a Saviour till he knows he is lost. Men must be sensible of their danger, before they will exert themselves to escape it. Well, sinners are perishing; they are ready to plunge into the fiery lake; and will soon do so, if not rescued. Did Korah and his company, in the days of Moses, believe that they would go down alive to hell? Yet God caused the earth to open her jaws and swallow them up quick! Did the Sodomites believe God would consume them with fire and brimstone? but yet it came and swept them all away. And it will come too, and sweep the sinners of this age away, if they will not repent and turn to God.

"But I do not feel on this subject." Well, is it any wonder you do not feel, while you refuse, or neglect, to read and reflect upon it? While you neglect to pray over it, and ask God to give you a heart to feel! Let any give themselves to this work in earnest, and they will not be long in an unfeeling state, nor long without making an effort to do some

thing for Christ and their fellowmen. How did Christ feel, when he had compassion on the multitudes, and said, "the harvest is great, but the laborers are few;" and then went out into the mountain and continued all night in prayer; or when he rose up a great while before day and went out into the mountain to pray? Do the same, and you will have fruit.

What was it that gave Payson his success? What gave Summerfield his abundant harvest? What was the secret of Whitefield's multitudinous seals of his ministry? A deep sense of the worth of souls and constant prayer to God for his help.

I have somewhere read the story of a minister who had an appointment to preach; and sometime after the people had assembled he delayed. At length a boy was sent to notify him that the people were waiting for him. Soon the boy returned and said he went to the door, and the minister was talking with some one, and he heard him say, "No, I won't go, unless you go with me." "All right," said the good deacon; "he will come and not come alone." Nor did he. He came, and spake with a power and wisdom not his own, and the congregation was overwhelmed with the presence and power of God.

There is little to be done in the ministry of the word, without this fervency in prayer, and being imbued with the spirit of the word. Deep! Deep! then let us drink at this glorious fountain, till our awakened and full souls shall go out in all the earnestness of the angels who pulled Lot and his family out of Sodom's fire, to pluck poor sinners from the everlasting burnings.

"Fly! fly on wings of morning,
Ye who the truth can tell,
And sound the awful warning,
To rescue souls from hell."

J. LITCH.

Letter from Z. Brown.

The following article should have appeared before. Many of our brethren have suffered from Judaizing influences all over the land. But let them be steadfast, and not be turned away from the simplicity of Christ.

Dear Bro.:—Love to Christ, to his truth, and his afflicted little flock, constrains me to speak again through the *Herald*. I have been reviewing the four last numbers of your paper, in order to get a correct understanding of the articles transmitted in them by Bro. Bosworth, written by the Cor. Ed. of the *Sabbatarian's Herald*. Now what is the title of these articles, "Fighting against God?"

Now beloved brethren, as I am made a mark for the Sabbatarians to shoot at, I will mention some of the accusations brought against me.

1st. Fighting against God, by deceitfully opposing his law under the profession of friendship, which he says is worse than open hostility and contempt of his law.

2nd. Shutting the kingdom of heaven against men, and of observing a law which conflicts against God's law and keeping a law which the Devil invented. Thus making God's law void, to establish the law of the Man of sin.

These are in part contained in the first article.—The 2nd article, contains a review of a part of my article of the 17th of Jan. in which he accuses me of perverting the Scriptures, impeaching the wisdom and knowledge of God, and trying to destroy and revise the commandments. Now had he been a Philadelphia lawyer, we might expect such sarcasm. But is this the law Christ the great law-giver has taught this Editor? Judge not! said Christ, lest ye be judged.

But in the 3rd, and 4th, he accuses our beloved brother Bosworth of creeping around, and evading God's law, digging up excuses, &c. Now if I alone had been made the subject of censure under the charge of fighting against God, I might have remained silent; or if I had not so many times been personally assailed by that class who boast of keeping all the commandments, I probably should. But the Apostle says, "whether one member suffers, all the members suffer with it." If we belong to the body of Christ which is declared by the apostle to be his church, our fellowship will be with our fellow-members. I have suffered so much from the influences of a class who in past have gone out from us—yet they still claim to be Adventists,—that I deeply sympathize with all my brethren and sisters who are called to suffer on the account of their teachings.

I wish dear brethren, you would just compare their teachings strictly with the teachings of our Saviour. He is the law-giver, both under the old and new covenant, he gave it to Moses, the prophet who was the mediator of the first covenant or the Mosaic law, and he is the Mediator of the New Covenant and has given his law through the testimony of his holy inspired apostles to us, some of whom (his apostles) were his companions while here in the flesh, and listened to the gracious words which fell from his

lips so sacred. Hark brethren! Hear Him speaking to us through Paul 1 Cor. 4, "It is a very small thing that I should be judged of you or of man's judgment;" yea, says he, "I judge not mine own self: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. Then shall every man have praise of God."

Glory be to God! Hallelujah! Praise the Lord! By his grace assisting, no man or woman shall judge me, although some have tried to do it. One man told me, I was as sure of hell, as I was that I had got a head on my body. And why? what called this assertion from his lips? Simply because I gave my views of a certain portion of Scripture and those views did not correspond with his. I smiled at his assertion, and told him he was not my judge.

Again, hear Christ speaking through the Apostle James, in the 4th chapter, "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.—There is one law-giver, who is able to save and to destroy; who art thou that judgeth another?"

May the Lord save us from the spirit that condemns anything which his Holy Word does not command us to condemn. See that we make no test but what Christ made. If any man have not the Spirit of Christ, he is none of his. Christ did not forbid a certain class that cast out devils in his name, though we read these followed not with him and his disciples: but said forbid them not. Nor did he command fire to come down from heaven to consume the Samaritans of a certain village; though they did not receive him; but he rebuked his disciples, "ye know not what manner of spirit ye are of." He taught he had not come to destroy men's lives, but to save them. Methinks could angels weep, they would weep over the bruised and mangled body of Christ, torn from limb to limb, scattered like sheep upon the mountains, exposed to the devouring jaws of the wolf and the lion. Some are weak, others are buffeted, tried and tempted. Ah! brethren! The judge standeth at the door; we with Paul are filling up in our bodies the sufferings of Christ.

May the Lord waken us up to our duty, and we be helps to each other; love as brethren, and though we may be reviled, let us not revile again. May we commit ourselves unto God, as a faithful Creator, who judgeth not after the outward appearance, but searcheth the heart; and whatever we do, do it unto the Lord, knowing that of the Lord, we shall receive the reward of the inheritance.

Z. BROWN.

So. Troy, Vt., Dec. 1857.

Pentecost and the Gift of Tongues.

The right understanding of what took place upon the day of Pentecost is of the highest importance to every Christian. Upon that day Christ fulfilled His promise to send the Comforter, the Holy Ghost. Then began in the earth a new form of Divine activity. The man Christ Jesus, glorified and seated at the right hand of the Father entered upon his work of preparing for Himself his Bride, the church. No one, therefore who would know what the nature of the church is, and what her gifts and powers, can neglect this portion of Divine history. It deserves our most earnest and careful attention.

That the true significance of the Pentecostal record may be seen let us first consider it in its historical outline. Just before his ascension the Lord commanded the Apostles not to depart from Jerusalem, but to "wait for the promise of the Father, which says he, ye have heard of me." They must receive power by the descent of the Holy Ghost, before they were ready to be his witnesses, or to commence preaching the gospel.

Ten days they waited "continuing with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with His brethren." At last, upon the morning of Pentecost, the Comforter came. His presence was manifested by two sensible signs, the appearance of cloven tongues as of fire that sat on each of them, and a sound as of a rushing mighty wind; and all were filled with the Holy Ghost. The indwelling and inworking of the Spirit was manifestly in this; that they began to speak with other tongues as he gave them utterance. A multitude being drawn together through this strange occurrence, Peter addressed them, and explained to them that what they heard, was the fulfillment of an Old Testament prophecy, and shewed its connection with the ascension of Jesus. As the first outward sign of the inward workings of the Comforter, in the disciples, this speaking with tongues is of the deepest significance.

To reach correct results there are several points that must be considered; first those of the time and place. Probably the disciples met early in the morning of Pentecost, and the Comforter descended

soon after they assembled. It is not certain when the multitude came together, whether upon this day or the next. If by the expression "now when this was noised abroad," we understand the sound of the mighty rushing wind, we may infer that the gathering took place soon after the sound was heard; but if we understand it of the voices of the disciples, or as our version seems to do, of the rumors spreading abroad of what was going on, the coming together of the multitude may have been on the second day. At all events there must have some interval of time after the descent of the Spirit during which no spectators were present. The place where they met was probably the same upper room in which they had eaten the passover. There is very little reason to suppose that they were permitted to meet in one of the rooms of the temple.

The persons assembled were the apostles, and perhaps all the disciples who were at Jerusalem. It is generally supposed that at least the 120 before mentioned were present, both the women and the Lord's mother and brethren. We are expressly told that upon each of them sat the cloven tongues and that all were filled with the Holy Ghost and began to speak with other tongues. At this time no auditors could have been present. Some interval of time must have elapsed before any persons could have come in, and the narrative seems to imply that before the address of Peter a considerable number was present. These assembling were Jews, devout men from every country under heaven, probably those who dwelt at Jerusalem, for a longer or shorter period, that they might attend the feasts and temple services, or who had come to be present at this feast of Pentecost. These, coming together into the room where the disciples were, were confounded because every man heard them speak in his own language the wonderful works of God.

We are now ready to ask what was the nature of this gift of tongues? There are several explanations, but all may be resolved into two.

First, that this gift was for the purpose of enabling those upon whom it was bestowed to preach the gospel, and consisted in the instantaneous knowledge of a language previously unknown, and the power to speak in it at will. It gave its possessor the same mastery over it as if it were native to him, or he had learned it by assiduous study.

Second, that this gift was a sign of the indwelling of the Holy Spirit, and was to be used not in address to man, but in address to God; that the language spoken was a real language, which might, or might not be intelligible to the hearers, but as a rule was not understood by the speaker himself, and could not be used by him at will.

These two views have this in common, that both regard the language as a true language and no gibberish, but they differ in regard to the object of the gift, the person to be addressed, the knowledge by the speaker of his own words, and his ability to speak them at pleasure. Let us see which of these explanations best conforms to the facts.

If, as the first explanation supposes, this was to enable its possessor to preach the gospel, then those upon whom it was bestowed were thus *ipso facto* set apart as missionaries, and the language they spake would determine to what countries they should go. The ability to speak Arabic would indicate that he should go to the Arabs, to speak Persian, that he should go to Persia. And if, as some say, there were spoken on this day fifteen different languages, here is a plain distribution of the speakers to fifteen different fields of missionary labor; and as all spake with tongues all were set apart to be preachers of the gospel. This of course embraces not only the men present, but the women, and Mary the mother of the Lord. Is this credible? Is there any reason to believe that the disciples upon whom this gift was bestowed, did ever as a body become preachers of the gospel at all?

Again, those present as auditors were not brethren, who could not understand the common language of the country, but devout men Jews by birth—who could converse with one another, and who listened together to Peter when he addressed them. How could they "say one to another," and how could they all understand Peter, to be pricked to the heart by his words, unless there was a speech—Greek, or Aramaic, which they all understood, and in which all could speak? It follows of course, that so far as regards them, there was no need of any special linguistic gifts on the part of the disciples. When Peter came to preach his sermon to them he did not speak in a tongue, but in the common language of the country.

But what proof is there that the disciples speaking in tongues addressed the multitude at all? That they spake a real language and no gibberish was shown that these strangers heard them speak every man in his own tongue.

But that they spake to these strangers is not stated. When they began to speak with other tongues no one was present to hear, and when the multitude came together there is no indication that the specta-

tors heard anything primarily addressed to themselves. They only said, "We do hear them speak the wonderful works of God," a form of speech indicative of praise addressed to God, and act of exhortations, or arguments addressed to men. Peter subsequently, in his place as an apostle, "lifted up his voice and said unto them,"—preaching the gospel unto them, but there is no evidence that what had been previously spoken was other than inspired ejaculations, devout utterances of thanksgiving, or spiritual songs. It appears that some of the bystanders, as they listened, thought them drunken, a thing not easily understood if they spake in a plain, direct way to the multitude as preachers of the gospel.—No one hearing Peter would have called him drunken.

Beside all this the best authorities assure us that for the purpose of preaching the gospel in foreign countries the gift of tongues was not needed, as a knowledge of the Greek was amply sufficient. This was at this period the almost universal language, and we find that all the gospels were written in Greek, and in this tongue the apostles composed all their epistles. To whatever church Paul wrote, he wrote in Greek—to the Galatians—to the Romans.

No proof has been given that the apostles ever visited any country where the Greek was not commonly spoken. And the imperfect manner in which the gospels and epistles are written so far as the expression is concerned, is strong proof that it was learned as men now learn languages. Neander says—"In the history of the first propagation of Christianity traces are never found of a supernatural gift of tongues for the end of preaching the gospel."

This examination of the events of Pentecost leads us only to this result, that the disciples spake in tongues intelligible to the strangers present.—To determine the other points in question we must proceed to the examination of other passages.

S. J. A.

NOTE.—That this gift of tongues, was not needful to enable men to speak to God, is evident from the fact that God knows what is in the heart of man, if expressed in any language, or if not expressed at all; while man cannot, intelligibly to himself, address God, unless it be in a language of which he knows the significance. And that this gift of tongues did enable man to speak to man, appears to be unequivocally affirmed. For the multitude "were confounded because that every man heard him speak in his own language." Listen to this testimony of those who heard:

"And they were all amazed, and marveled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this?"

It was only mockers, endeavoring to resist this reasoning, who, "mocking, said, These men are full of new wine." Eb.

Musings of an Evangelist. no. 9.

In some parts of our experience we have seen things which looked so much unlike Christianity, that we have been often led to question the correctness of the too common application of a text which reads, "Charity . . . thinketh no evil, . . . beareth all things, believeth all things, hopeth all things."

When worldly professors wish to be led by the lusts of the flesh, or to be "vainly puffed up by their fleshly minds," and are reproved for it, some portions of the above text are generally quoted and applied to the case, as though there was a want of it on the part of the reprover. Should we have that charity which "suffereth sin upon our neighbor, without reproving him?"

I was once thrown into company with several brethren and sisters, and gentlemen and ladies, who had called at the house of a friend for refreshment, in preparation for a general Conference of believers in the immediate coming of Christ, just then assembling. One of the ladies, who was called a sister, was richly dressed and in addition had somewhere from six to ten gold gods attached to her person, which made a very gaudy and disgusting appearance to those of us not familiar with heathen decorations. A secret inquiry went through the company, "Who is she?" The answer passed back, "This is sister—of—very gifted. She labors a great deal in meetings and has a clear view of the Advent doctrine," &c.

In a short time a sister obtained an interview with her, and expostulated with her about the "wearing of gold;" it touched the idols, as in the case of the

young man who "had great possessions." She came out before us all, in a fit of haughty disdain, saying that "these Millerites were the most ignorant, low-bred class" she had ever met with. After a long strain of this sort, she said she "once saw Eld.—" and heard him preach against wearing gold and rich clothes. Poor simpleton, going through the country to teach the people, dressed in a tweed coat." This was spoken with a disdainful air.

What an opportunity here to muse! We know the Elder referred to, to be a devoted, self-sacrificing plain, Christian minister. I thought of Paul's instruction, 1 Tim. 2:9, "Not with braided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." "Poor simpleton." Perhaps he had not so good as a tweed coat, for he was often in "necessity" and "poverty." I thought of Peter, who in his 1 Epistle 3:3, teaches the same. "Poor simpleton," why should he be so ignorant and low-bred, after so much instruction from him who "spake as never man spake," and after he had been converted, too. Perhaps his fisher's coat had something to do with it. I remembered that somewhere in the biography of the Lord's family, I had read of God's messengers being "dressed in cloth made of camel's hair, with a leathern girdle about them," and the Lord blessed them and spake through them.

In Heb. 11, there is a long catalogue of these poor simpletons, whose faith led them to act very singularly in the eyes of the world, and made them pilgrims and strangers, and "God was not ashamed to be called their God, for he hath prepared for them a city." They were among those who "had trial of cruel mockings and scourgings; yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, (of whom the world was not worthy) they wandered in deserts, and in mountains, and dens and caves of the earth. And these all obtained a good report through faith."

Perhaps some of these would like to have had "tweed coats," thought I, but as it was, they "obtained a good report."

We soon repaired to the place of worship for a morning prayer-meeting. Some duty had detained me a little, so that when I entered the prayer room the meeting had commenced and our jewel-strung lady was praying, with all the fervor we should suppose an angel to have, not for pardon for her own follies and vanities, but for "poor sinners," for "men of the world," for such as have their hearts filled with pride and vanity. In a little time we were obliged to listen to her smooth and eloquent words in exhortation. It was all true that she was "very gifted." But then, gifts are not graces.

After the meeting ended some of the poor sinners prayed for and exhorted, asked their friends if it was possible that this gold-clad woman could be so deceived as to suppose she was a Christian. They ridiculed the idea of her praying for them, or instructing them in religion. They did not want such religion as she had, and yet they were very desirous of being Bible Christians.

Here I thought again, and how could I help it? The voice of the Lord whispered, "he that killeth an ox as if he slew a man; he that sacrificeth a lamb as if he cut off a dog's neck; he that offereth an oblation as if he offered swine's blood; he that burneth incense as if he blest an idol; yea they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusion."—Isa. 66:3-4. "This people draw near me with their mouth and honor me with their lips, while their heart is far from me," says Jesus.

There are many such. Some of these sinners will perhaps read my musings. Please remember that many who see you, muse also, and that God sees your vain worship, and when he removes the stumbling-blocks, with the wicked, your idols will not deliver you. Come, repent now.

He who cannot see the workings of a Divine wisdom in the order of the heavens, the change of the seasons, the flowing of the tides, the operation of the wind and other elements, the structure of the human body, the circulation of the blood through a variety of vessels wonderfully arranged and conducted, the instinct of beasts, their temper and disposition, the growth of plants, and their many effects for meat and medicine; he who cannot see all these, and many other things, as the evident contrivances of a Divine wisdom, is sottishly blind, and unworthy of the name of a man.—*Jones of Nayland.*

You complain that you cannot pray; at least, then you have one petition that you are bound to offer.

The more believers love God, the more they love one another: as the lines of a circle, the nearer they come to the center, the nearer they come to each other.—*Charnock.*

A weak faith may receive a strong Christ: a weak eye might have seen the brazen serpent.

OBITUARY.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Lunenburg, Mass., Feb. 5th, SUSAN W. HALE, aged 59 years.

Sister Hale, in early life, consecrated herself to the service of the Lord, joined the Congregational church in Waterford, Maine; removed to Lunenburg, Mass., and became a member of the Congregational church, in this town. Here she continued an acceptable member, till in 1842 embracing the Advent doctrine as then taught; and being greatly revived in the faith and power of godliness, she devoted much of her time in visiting her connections and friends, far and near, to set before them the evidences of the near coming of Christ; and thereby persuaded them to get ready, for that most desired and glorious event. She continued firm in the doctrine and spirit of the approaching advent. And in her last sickness, her faith was buoyant and victorious; and her death, peaceful and triumphant. She had previously anticipated tarrying here, and sharing the instantaneous change, without the passage of death; but as the Lord had otherwise determined, she cheerfully submitted, adopting this language of the poet:

Great God, I own the sentence just,
And nature must decay;
I yield my body to the dust,
To dwell with fellow clay.

Yet faith may triumph o'er the grave,
And trample on the tombs;
My Jesus, my Redeemer lives,
My God, my Saviour comes.

The mighty Conqueror shall appear
High on a royal seat,
And death, the last of all his foes,
Lie vanquished at his feet.

Though greedy worms devour my skin,
And gnaw my wasting flesh,
When God shall build my bones again,
He'll clothe them all afresh.

Then shall I see thy lovely face
With strong immortal eyes,
And feast upon thy unknown grace
With pleasure and surprise.

This hymn, being the language of her heart, she wished to have it sung at her funeral. She dwelt with great delight upon the doctrine of the resurrection; expressing a feeling of assurance, that she should soon return from the grave, be glorified, and live forever.

SAMUEL HEATH.

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Subjoined are the statements from some eminent physicians, of their effects in their practice.

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Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

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From Dr. J. G. Green, of Chicago.

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From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

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From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to

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Most of the pills in market contain mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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St. Albans, Hancock Co., Ill. Elder Larkin Scott.
Stanbridge, C. E. John Gilbreth.
Sheboygan Falls, Wis. William Trowbridge.
Toronto, C. W. Daniel Campbell.
Waterloo, Sheffield, C. E. R. Hutchinson, M. D.
Worcester, Mass. Benjamin Emerson.

THE ADVENT HERALD

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BY JOSHUA V. HIMES.

TERMS.—\$1 for six months, or \$2 per year in advance. \$1.13 " " " \$2.25 per year, at its close. \$5 in advance will pay for six copies for six months to one person; and \$10 will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

ADVENT HERALD.

BOSTON, MARCH 13, 1858.

ITEMS AND NEWS.

The list of American seagoing vessels reported during the month of February as lost, missing and ashore is large, numbering 40 of every class.

A New York paper states that in the western part of the State a peculiar state of the eye is so common as to seem to be an epidemic. It commences with a sharp, pricking sensation, as though a particle of sand or glass had been introduced into the eye. This is immediately followed by excessive inflammation and enlargement of the organ, which in many cases results in the total loss of sight.

The Greenfield (Mass.) *Gazette* says that a spiritualist circle in that town a few days since received a communication ostensibly from a person who recently died of delirium tremens, stating that he was in hell—not literal fire and brimstone, but a dark, lonesome place—and he solemnly warned others not to follow such a course as he had.

A daily morning prayer meeting for business men has been commenced in the first Presbyterian church, Cincinnati.

On Sunday, Feb. 28, a little child of Mr. Joseph Shepley, of Veazie, Me., two years old, was scalded by pulling a tea-pot from the stove, the boiling contents falling upon its neck and bosom, so that it died the next morning.

One Richard H. Burton, of Monroe county, Missouri, had an altercation recently with his negro man, whereat the refractory "chattel" took offense, and stole off into the woods, and hanged himself. Loss, \$1200.

An old "Elizabeth shilling," bearing date 1561, was passed at a store in Hartford, Conn., a few days since, by an Irish girl.

The German and French Red Republicans in New York, have lately held meetings in which they lauded the conspirators Pierri and Orsini. They also proclaim that their watchword is, "Down with the nobles, down with the money men, down with the clergy."

In New York a man named Johnson, his wife, and a Mrs. Armstrong have been arrested for passing bogus coin. On searching the quarters occupied by the prisoners a considerable amount of bogus half dollars and quarter eagles, a crucible for melting silver and other metals, files, leaden slugs, and other counterfeiting implements, were discovered and taken charge of by the officers. Mr. Newman, a wealthy gentleman residing in East Broadway, became bondsman for Mrs. Armstrong. Johnson and his wife were locked up, in default of bail. On the trial of this case it is intimated that some startling disclosures will be made, reflecting in rather an unfavorable light upon some of the higher order of New York society.

A petrified turtle was found forty feet from the surface while digging a well on the premises of J. W. Rainey in Milan county, Texas, recently.

Mr. Shadrack Estol of West Newbury, an Englishman by birth, while enjoying good health, has recently lost his hair from no apparent cause. He formerly had a good head of hair and a thick beard, but both are now gone, as are also his eyebrows and eyelashes. They began to fall off in July last, and before August was out he was hairless. So says the Newburyport *Herald*.

Between sixty and seventy young women were forwarded from New York to the West, on Tuesday, 2d, under the care of the Woman's Protective Emigration Society.

On the 3rd instant one of the New York Coroners held an inquest on the body of a man who was found drowned in the middle of a street. The man, while intoxicated, fell face downward into a small pool of water, and not being able to help himself was drowned.

The railroad bridge over the Desjardines Canal was partially destroyed by fire a week or two since. The lower part of the structure was almost entirely destroyed, and passengers have to change cars on either side of the bridge.

As mentioned last week, several members of an organized gang of counterfeiters having their headquarters at La Fayette, Ind., have been arrested. They manufactured and put in circulation bogus silver coin to a large amount, and the people of Jasper county have become so exasperated at the extent of their villainies, that they have formed a society of regulators, and threaten a war of extermination upon all the scoundrels they are able to catch.

The following were the ages of the various European sovereigns on the 1st of January, 1858:

King of Wurtemberg 76, King of the Belgians 67, the Pope 65, King of Prussia 62, King of Sweden 58, King of Saxony 57, Emperor of the French 49, King of Denmark 49, King of the Two Sicilies 47, King of Bavaria 46, King of Greece 42, King of the Netherlands 40, Emperor of Russia 39, Queen of Great Britain 38, King of Hanover 38, King of Sardinia 37, the Sultan of Turkey 34, Emperor of Austria 22, Queen of Spain 27, and the King of Portugal 20.

President Buchanan is about 66, and his Secretary, Mr. Cass, of the same age that Abram was "when he departed out of Haran"—Gen. 12:4.

A negro in the employ of Joseph H. Harris of N. Providence, Tenn., having been punished by his master for "theft," attacked him with an ax while sitting in his office, dealing several mortal blows, then thrust the head of his victim into the fire-place, and set fire to the office. The fire was immediately discovered, and the body of Mr. Harris rescued from the flames. The negro, who is described as an intelligent and active fellow, and who once attempted to escape to the North, was arrested, and having confessed the bloody deed, was immediately hung.

The Cincinnati police think they have obtained evidence of a secret organization for the manufacture and utterance of counterfeit money, which has members throughout the country. Upon the person of William Wilson, whom they arrested, they found, besides a lot of counterfeit coin, two singular documents, one of which said, "We shall have a gold dollar and a two-and-a-half piece for October, which will defy detection, for \$40 per hundred. All warranted to go. (Signed) A. M." The other paper—a printed form, like one of the old "shipplasters" had for vignette the coat of arms of one of the States, with the motto "Excelsior," and a medallion on each side, with this filling up, "This is to certify that William Wilson has been admitted a member, in full communion, of the Mystic Circle of Alchemy. (Signed) W. M. Volkenstein, Grand Magi. A. Moriarty, Secretary." On one end was written, "Password for '37, is Union."

IS THIS TRUE?—We find the following in one of our exchanges. If true, we think it a case for the bishops to look after:

The Puritan Recorder charges one if not more Methodist churches in Boston with what it calls "sanctifying the drama," meaning desecrating the church, and says this is putting in practice what Unitarians like Dr. Bellows have taught in theory. They according to the Recorder, give theatrical representations in connection with the Sunday school, and sometimes as Sunday evening exercises. There

is a deal of dressing and hair-curling all the afternoon, requiring the services of a public hair-dresser. A stage is erected in front of the pulpit, with foot-lights, etc. "Dresses have even been procured for the sacred theater from the Boston Museum." "A young miss, gaily dressed in a brilliant plaid, with an over tunic of white muslin, caught up at intervals with undersleeves and bracelets to match," sings "The Sailor Boy." The burlesque drama of "The District School and School Committee" is performed and received with clapping, shouting and stamping. The presiding minister, however, deprecated applause after the sacred pieces. Entrance fees are paid.—*Christian Times*.

INDIAN SENSIBILITY. In grading near the crossing of Broad and Main streets, the workmen have been obliged to trespass upon the old burying ground of the Indians who once had their village here, and not a few skulls and bones have been thrown up.—Day before yesterday, an Indian with his squaw and little boy happened to pass along just as the workmen struck an Indian mound. He stopped, and for a short time silently watched the men as they rudely cast its contents out of their way, but soon overcome by his emotions, he commenced sobbing, and then sat down upon the ground, drew his little one to him, and wept like a child. The kind hearted laborers, in pity for his feelings, gathered the bones they had thrown out, covered them in the mound again, and retired to another part of the work till he went away. It was indeed a sorrowful scene and could not but affect those who witnessed it.—*Red Wing (Min.) Sentinel*.

The following, from an exchange, is so well put, that none will fail to see the force of it:

"You stopped my paper."—Well, dear friend, we are very sorry for it. We would greatly prefer to continue, if you would only give us the due authorization. Just look at the value of our journal to yourself and family, and then think of the small amount of money we ask for it, and of the immense expenditure we put upon it; paying cash for every sheet of paper we use, and for all labor performed, and for a large amount of mental aid, and for all personal and family expenses. Then estimate the importance of promptitude on your part, and resolve that your paper shall start again, and never stop, while you live and move.

HOLY AND HAPPY.—No gifts, no duties, no natural endowments, will evidence a right in heaven; but the least measure of true holiness will secure heaven to the soul. As holiness is the soul's best evidence for heaven, so it is a continued spring of comfort to it in the way thither. The purest and sweetest pleasures in this world are the result of holiness. And, to say no more, it is the peculiar mark by which God hath visibly distinguished his own from other men.—Ps. 4:3. "The Lord hath set him apart that is goodly for himself." As if he had said, This is the man, and that the woman, to whom I intend to be good for ever; This is a man for me. O holiness, how surpassingly glorious art thou!—*Flavel*.

We must be willing to follow a suffering Saviour, in a suffering way.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station.

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	PRICE.	POSTAGE.
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Memoir of William Miller	1 00	.19
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The New Harp (Pew Edition; gilt, \$1.50)	80	.16
" " (Pocket Ed.; gilt, \$1.00)	60	.10
Tracts in bound volumes, 1st volume,	25	.05
" " " " 2d " "	35	.07

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B. 1. The End, by Dr. Cumming	04 " "
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" 5. Miller's Apology and Defense	04 " "
E. 1. The Earth to be Destroyed by Fire	04 " "
" 2. First Principles of the 2nd Advent Faith	04 " "
" 3. The Bible a Sufficient Creed	04 " "
" 4. The Present Age—Its Hope Delusive	02 " "
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" 1. The Hope of the Church	02 single
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" 3. Glory of God filling the Earth	02 " "
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" 7. Waiting and Working	01 " "

G. 1. That Blessed Hope	01 " "
" 2. The Saviour Nigh	01 " "
" 3. The True Israel	02 " "
" 4. Time of the Advent	02 " "
" 5. Motive to Christian Duties	01 " "

H. 1. The Eternal Home	04 " "
" 2. The Approaching Crisis	10 " "
" 3. Letter to Everybody (1842)	04 " "

I. 1. Facts on Romanism	12 " "
" 2. Promises—Second Advent	04 " "
" 3. Declaration of Principles	.25 per 100

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

"GATHERED LILIES."—The notice we gave of this work by Rev. A. C. Thompson, in the *Herald* of Jan. 9th, having created a call for it, we have obtained a supply, and it can be obtained at this office. Price, 31 cents. Postage, 3 cents.

As teaching the salvation of all infants, it is particularly calculated to comfort bereaved and stricken parents.—The following is an extract from page 53:—

"If children are entrusted to us for a little while, shall we not entrust them to the Beloved? Will He not keep their souls safely, and have an eye too upon their precious remains? Do we not look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body? Wherefore, comfort one another with these words. Yes, we will comfort one another with these words. O beloved, believing parents, take balm to your stricken hearts. At the resurrection morning your dear little ones will all re-appear, from ocean depths, from valleys and from mountain-tops."

TO ADVENTISTS NEAR NEW YORK.—With pleasure I announce that Bro. Himes is coming to labor with the Advent Mission church. He will be with us, so as to begin Sunday March 21st. Let there be a general gathering by 10 o'clock in the morning. While you come yourselves, invite others to attend. Come in the spirit of prayer. The Lord has given us a few drops of blessing, but we need a mighty shower. The truth will be preached, but we hope to see it accompanied with the Divine presence, and all the friends of the cause in a right state of mind and heart to work for God, and thus be the means of bringing precious souls to Christ, while the day and means of grace last. Place of meeting is 207 Bowery, between Delancy St. and Rivington St. Three services during the day, at the usual church hours. Meetings for the week will be announced hereafter. R. HUTCHINSON, Pastor.

APPOINTMENTS.

APPOINTMENTS OF ELDER HIMES.—He will preach as follows:—

Saturday evening, March 6, commence a series of meetings in Lake Village, N. H., to continue over two Sab'ths, until March 18.

New York city, will commence a series of meetings with Elder Hutchinson and the Advent church, Sabbath, March 21, and continue two weeks or more, as God shall direct.

We are requested by Elder Grant to give notice that the

church of Adventists worshipping at Chapman Hall in this city have invited a conference of those of like faith, to meet at their place of worship on Tuesday evening, March 16th, and to continue over the next Sabbath and inviting the church in Hudson street to unite with them.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 1-2 A.M. and 3 P.M.—R. Hutchinson, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C. Bond—Sent tracts the 4th inst.

D. W. Sornberger—Have cr'd P. E. on G. to 138 and sent January and February numbers of G. and sent you one other February number.

E. Parker—Have sent the H. for the year, to M. A. G., and balanced your acct.

M. E. Swartz—Your G. being cr'd to No. 150, have cr'd the stamps to E. S. to the same No.

Wm. Koile, \$3—Sent you five books and twelve tracts, by mail, in three packages, the 5th inst.

L. C. Wellcome—Sent Harps to A. C. Locke the 5th.—Were out of the Pocket Harps, and shall not send yours for some days.

A. G. Smith, \$2.20—Sent books, 51 cts., and cr. on Her. to No. 919—50 cts. and cr'd the bal. on acct.—leaving due you \$6.75.

J. S. Brandenburg, \$1.47—Sent the tracts the 6th. Have seen the sheet referred to. No person could make out such a chronological computation without being grossly ignorant of all the elements that pertain to the science of pure chronology. In no place where it is original, is it entitled to the least particle of credence—being in violation of well established chronological principles.

J. W. Daniels—Sent you ten dollars by mail the 8th instant to Glenwood, Iowa.

J. Croft—If the papers do not reach you on Friday, the fault is in the P. O. department; for they are uniformly sent to the Post-office, at the same hour of the same day.

C. M. Parks—Have sent the notes as you request. We had the No. and street of Bro. Litch, but not of the other, and so directed it simply to his name at New York city. The party murdered at Jaffa, a short time since, belonged to that company.

Bro. John Smith's Proposition,

For the Aid of the *Herald* Office—Twenty-five persons, \$20 each; Twenty-five, \$10 each; Thirty persons, \$5 each—THE MONEY TO BE PAID APRIL 1st, 1858.

C. Bennis.....Paid.....\$5.00

To Aid this Office.—D. I. McAlister, \$1; S. Bradford \$5.

RECEIPTS.

UP TO TUESDAY, MARCH 9TH.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

L. R. Gilman 4 Gs to 138, A. Banning 897 and stamps for tracts the 4th inst.; John Mayo 902, E. Weaver 880, S. B. Gleason 867, L. B. Hoffman 872, S. E. Corey 919, R. H. Clark 875, S. M. Case 893, Miss C. M. Parks 903—each \$1.

D. I. McAlister 919, Elder E. A. Poole 880 and book, E. Smith 919, H. Nichols 904, L. E. Durant of F. Vt. 919, C. Stevens 924, L. Jackson 919, H. Newton 935, R. Miller 971, Wm. S. Miller on acct, E. W. Mead 906, Mrs. G. Rittenhouse 893, L. Edwards 941, and \$1 for 4 Gs, G. E. S. Ely 919, J. H. Clark 919—each \$2.

R. Andrew 902 and books mailed the 6th, H. Parker 906—each \$3.

J. W. Sutton 877, 40 cts; Saml Sutton 883 60 cts, N. Orcutt 25 cts, sent 9th.

RECEIPTS FROM ENGLISH SUBSCRIBERS.—R. Robertson 919 J. Pell 919—each 18s.

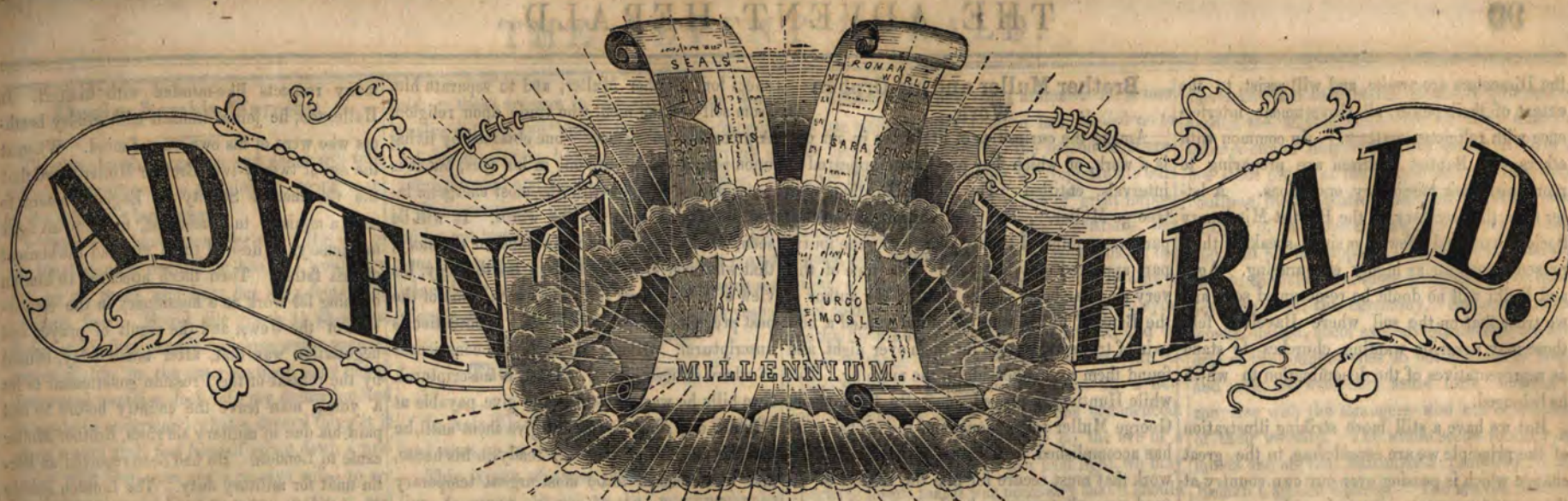
Jean Templeton 893, R. Mann 919, H. Hudson 919, W. G. Holt 893, R. Cookson 919 and 4s. for 2 Gs to 160; William Cookson 893, J. Hough 893, Thos. Watson 919, John Turton 893, C. A. Thorp 893—each 12s.

J. Bryan 893, 6s; Wm. Graham 919, 21 4s.

Donations for the Cause, from England.—Jos. Curry £2; John Turton £1; Jean Templeton 18s.; Robert Mann 5s.

Notes in reference to the above.—R. Robertson—Have found your debts all correct, £3 1s. Have chd. C. A. Thorp £6, and rec'd a letter of credit from you for £5 1s., making in all £14 2s., the amt's credited to the aforementioned persons.

C. A. Thorp—In pursuance of statement of account rendered by R. Robertson, Esq., we have debited you on our books £6, or \$30 of our currency, for money collected on the above list of subscribers. You were credited on our books Sept. 25, '57, for cash paid by J. W. B. \$5, and the same amt Nov. 14th, making \$10 in all, and leaving \$20 our due. His previous payment of \$11.90 May 9th, '57, just balanced the previous account with you.



WHOLE NO. 879.

BOSTON, SATURDAY, MARCH 20, 1858.

VOLUME XIX. NO. 12.

From the London Quarterly Journal of Prophecy.
THE JUDGMENT.

The last long note has sounded,
The dead from dust to call;
The sinner stands confounded,
With fear on fear surrounded,
As by a sea unbounded,
Before the Judge of all.

No longer now delaying
The hour of dreaded doom;
No more the sentence staying,
No more the cross displaying,
In wrath His throne arraying,
The Judge, the Judge has come!

What wild shrill voice of mourning
Comes up from hill and plain!
Dark spirits, pardon scorning,
Proud hearts, long mercy spurning,
Bold rebels, deaf to warning,
Now cry, but cry in vain!

See how these heavens are rended
By yon sky-filling blast;
Earth's year of grace is ended;
He who in clouds ascended,
Now, with heaven's hosts attended,
Returns, returns at last!

Cease, man, thy God-defying;
Cease thy best friend to grieve;
Cease, man, thy self-relying;
Flee from the endless dying;
Swiftly thy time is flying;
Embrace the Son and live!

Give up thy vain endeavor
To heal thy wounds and woes;
He is of life the Giver,
And from His cross the river
Which quenches thirst forever,
All freely to thee flows.

With gush, and gleam, and singing,
See the bright fountain rise;
For thee that fount is springing,
To thee its gladness bringing;
Why then so madly clinging
To vanity and lies?

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

What is implied in this assertion, that they taught, or ceased not to teach and preach Jesus? First, they preached that he was the promised Messiah. Every Pharisee, and Sadducee, and Jew in that assembly believed that the Messiah was to come; they looked for him, they waited for him: they denied that Jesus was he; the apostles asserted that he was. And you can easily see and account for their bitter antipathy; because, having crucified him, it must have been a terrible and overwhelming conviction, when they were brought to believe that the Being that they had nailed to the cross was the very Messiah predicted by the prophets; and that they had crucified, not a fanatic like Theudas, but, the very Lord of glory, the Son of God. The apostles asserted, and proved it out of the Old Testament Scriptures, that Christ was the Messiah. Now that is what we still teach and preach. He is the promised Messiah: that promise that broke in music on the ears of our first-parents in paradise; that promise which on the mount, Abraham caught when he was about to offer up his only son Isaac; that promise that rung from the harp of David, and broke forth in sweet strains from the lyre of Isaiah; all these were intimations of Him in whom alone we trust, whose name we bear, whose blood we plead at the throne of grace and through whose mediation we look for a crown of glory that fadeth not away.

They ceased not to teach and preach Jesus as the manifestation of God in our nature. This truth is so solemn that I can conceive nothing more so. And if Christ be not the Messiah, no imposition can be so awful as to say that he was God manifest in the flesh. We lost God in par-

adise. What was the cry of all humanity? That God would only make himself known to them again. They tried to find him in the woods, in the stars, in the fire, and in the floods; and human nature at last, weary with its searches after God, determined to make for itself what its own mind thought the nearest approximation to God. The savage shaped the wood into what he thought was God; the polished Greek shaped the obedient marble into what he thought the likeliest representation of God; but both felt they could not create him. Both felt that they could not do without God. All idolatry is explained by human nature thirsting after God; and having failed to find him, making a god, that it might be able to live with some hope and some comfort: for Atheism is the horrible gulf, in which no wing can soar, no foot can tread, and no living thing can breathe. Human nature must have a God; and if it have not the true God, it will cling to a false one rather than go without God.

Now God came to us when we could not go to him. Jesus is God manifest in the flesh. He has come down so low, so close to us, that we can see him; and he remains in every feature so holy, in every act so divine, that we can read in him God manifest in the flesh. I need now no idol, no image, no picture; I do not want to see him by sense; I am satisfied to know that he is, to feel in my growing happiness and likeness to himself that he is in contact with me, that I am a branch of that vine, a living member of that body, an heir with him, and a joint-heir with Christ, of God. What a blessed thought then that God has come down to us, that every page of the Bible is a sketch of God! What is the whole New Testament? Christ's words perpetuated, Christ's likeness framed, and fixed, and durable forever. When I want to know what Christ is, I do not go to a painter or a sculptor, but to my Bible. The only picture of himself that God has left is the Bible; and even that picture no man may bow down to and worship; for if any one were to worship the only likeness of God that we have fire would proceed from its mouth, and reveal the solemn announcement, even there, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

When they ceased not to teach and preach Jesus, they ceased not to teach and preach the great doctrine of the atonement. As we read through the Acts of the Apostles, let us well weigh this, let us well notice this: Christ's death is constantly set forth by the apostles in this light. Jesus lived as a model, but that was not all, nor the chief thing in his character. Jesus died as a martyr, but that was not all, nor the chief feature in his death. There was more in both. He lived obeying a law that we had broken; he died making atonement for sin of which we had been guilty. He paid by his obedience all that we creatures owed to God; he endured in his sufferings all that we sinners had deserved from God. So that as a creature I am entitled to happiness, for Christ has done for me what I could not do myself; as a sinner, I am delivered from ruin, for Christ has suffered for me what I never could have exhausted through eternity by my sufferings. He took my place, endured my curse, obeyed my obligations, fulfilled my duties; and when I stand at the judgment-seat of Christ, and am asked what right I have to enter into

heaven? I will not say, "I have done this, or I have done that; or I have suffered this, or I have suffered that;" but I will say, "He that knew no sin was made sin for me, that I, who have done nothing but sin, might be made the righteousness of God by him; and I ask for a crown of glory,—the brightest that shines in heaven,—not for anything I am, or anything I have done, but simply for this, that Christ suffered my curse, obeyed the law that I had broken: and in him, and through him, and for his sake I receive a crown of glory."

My dear friends, our title to heaven is not a thing of degrees. I believe one cause of much of our disquiet is this; that one says, "I think that I have some right to heaven, but I cannot have all that is demanded;" and another thinks "I cannot enter into heaven, for I am not what I should be." My dear friends, the right to heaven of the weakest believer and the greatest believer is precisely the same. Weak faith that trembles on the very verge of extinction has not therefore a weak Saviour; and strong faith that can remove mountains has not therefore a strong Saviour. Weak faith lessens your comfort, but not your safety; and strong faith increases your comfort, but not your safety. Your title to heaven is not the strength of your faith, nor the firmness of your hope, nor the purity of your character, nor the deeds of philanthropy you have done; it is exclusively what Christ is, and what Christ has suffered, and what Christ has done; my representative, my substitute for me.

Now that is the simplest explanation I can give of that which is the very foundation of our hope. I know all the difficulties and objections that will start up, not in the minds of Christians but in the minds of other people. They will instantly say, "Then, if what we do is not to help us to heaven, what is the use of doing anything at all?" The answer is, If God laid down his life for us, is it not human nature,—and if sanctified human nature, it is surer still,—to respond gratefully to him, and say, "We are ready to lay down our lives for thee?" If God has so loved us that he has admitted us to heaven gratis, will not the instinctive response be, "We cannot but love him who has thus loved us?" And what is love? The law in principle. If there be love to God in my heart, there will be the whole law in my life. For what is the law? It is comprehended in this: "Thou shalt love the Lord thy God with all thy heart." And depend upon it, if you love a person, you will not willfully offend that person; but, on the contrary, you will ever try to oblige, to please, and to do what that person prefers. The very principle of our obedience is doing justly, loving mercy, walking humbly with God; not, to get heaven, but because we have already got it. And the difference is this. Those persons that are working their way to heaven, as they call it, are wretched slaves, trying to pay what they never can pay, and serving God as slaves serve a taskmaster, under the terror of punishment for what they do, if they succeed,—a low, grovelling, mercenary, craven feeling. But the attitude of a Christian is loving God, obeying God, serving God, not as a slave a taskmaster; not making payment for the purchase of an estate; but as a son showing how he loves his parent; as one who has been benefacted, showing how he loves his

benefactor. The one works to heaven, and misses it; the other works from heaven, and therefore lives purely, soberly, righteously and godly, looking for that blessed hope, the glorious appearing of Jesus Christ our great God and Savior.

To be continued.

The Ripening of Events.

The wheels of human progress do not revolve with an equable motion. Sometimes events of vast magnitude are crowded into the briefest space. Generations often pass in silent preparation, when lo! at an unexpected moment, a mighty revolution bursts upon the gaze of an astonished world. The volcanic fires may be ages in intensifying, but the rocking of the earth and the opening of the crater are the work of a single hour. Years are spent in marshaling the hosts of war, but the battle of a day decides the fate of empires. So in the government of divine Providence. Silently and quietly the various agencies are fitted for their work, but when the hour appointed for setting them in motion arrives the secret springs are touched by an unseen Hand and the mightiest changes appear to be the work of a moment.

As the world's crisis approaches, we may expect the wheels will roll rapidly. The remark is often made, that the winding up of the prophetic periods must be remote, because the intervening events will require a very long time for their accomplishment. Such reasoning is entirely inconclusive. Changes that ordinarily occupy centuries may be compressed within the compass of as many years. The descending stone moves with a fearfully increasing velocity as it nears the mountain's base. The short space of ten years for aught we know, may be sufficient to comprehend all the changes preliminary to the downfall of Antichrist, and the ushering in of Christ's Kingdom, in its glory and completeness, over all the earth.

We can not have a better illustration of the rapidity with which events may ripen, than in the history of the past year. We have scarcely yet begun to appreciate the real magnitude of that great convulsion which has shaken Asia.—The assertion has often been repeated, that India and the adjacent kingdoms were open to the gospel. Nominally, they were so; and yet the barriers that stood between the Christian missionary and the poor slaves of caste and priestcraft, were no less real and scarcely less formidable than if Brahmins and Mahomedans had been able to wield the exterminating sword of open persecution. Those barriers are now broken down. The masses will no longer cower like slaves beneath the glance of a proud nobility and a cruel priesthood; the old Brahmin threat, ten thousand times reiterated, "Become a Christian, and in a few years more your protectors will be driven from the country, and then your vile carcass will be torn limb from limb," has lost its power to frighten the timid Hindus.—Meanwhile missionary societies, of every denomination, are preparing to enter with renewed vigor on the work of evangelizing India. The friends of an established church, under the pretense of rooting out Hinduism, are urging the English Government to take the work of evangelization under the patronage of the State; but

the Dissenters are awake, and will resist, to the extent of their power, all Government interference with religious matters. In common with others, our Baptist brethren are preparing to reorganize their missionary operations. A letter from the secretary of the Baptist Missionary Society, received a few days since, speaks of their present prospects as highly encouraging. Agra and Delhi will no doubt be re-occupied soon and we trust that on the soil where Havelock fell, there may never be wanting churches to stand as representatives of the denomination to which he belonged.

But we have a still more striking illustration of the principle we are considering, in the great change which is passing over our own country at the present moment. Several weeks ago we remarked that happy tidings of a general work of grace were coming up from every quarter of the horizon. For about two months that work has been going forward with constantly increasing power. Nothing equal to it has ever been witnessed in this country, and scarcely, perhaps, in any country or any age. The Great Awakening in the time of Edwards resembled it, but was not so extensive. So general is the interest, that it is made a matter of daily report in the secular papers, like any other theme of absorbing interest. Sometimes a whole page of the New-York Tribune has been devoted to the progress of the work. Papers that are decidedly irreligious in their general tone, regard it as of sufficient importance to occupy two or three columns daily, and their notices, so far as we have seen, are respectful, though sometimes marred by the flippancy of reporters, whose sympathies were not in unison with the spirit of the meetings. The Tribune supposes that the number of conversions may have been as high as fifty thousand in a single week. But it is too early to form any accurate computation of the results. Nor is it desirable, in the midst of such a work, to pause and gather up the statistics. Let it suffice that we know the work is extensive, earnest, real. The evidences of its genuineness are manifest to all observers. There is no wildness, outery, or enthusiasm. The various appliances and machinery sometimes relied on for the promotion of revivals, have been rarely used. God has accomplished the work through the ordinary means of plain, simple, direct, practical preaching. As in the time of John the Baptist and on the day of Pentecost, repentance, faith and reformation have been the great subjects pressed upon the conscience; and hence we believe the conversion will prove permanent.

It has been the taunt of infidels that the mission of the church is done; that her power as a reformatory agency has forever passed away.—God has rebuked the scorner; and even worldly men are constrained to look upon religion as a mighty power on earth. Voltaire and his boastings are forgotten; Hume and his philosophy, Gibbon and his sneers, Paine and his blasphemies, have only left a faint glimmer, as of dying embers, in the distant past; but Christianity lives and flourishes, fresh and blooming with all the vigor of her Pentecostal youth.

We can conceive of nothing more unlikely, viewed through the medium of human probability, than what has taken place. Had the prediction been ventured a year ago, that within twelve months a dozen churches in New York city would be thrown open an hour each day for the public worship of God; that the business men of the city, physicians, lawyers, merchants, clerks, should throng these temples "at the hour of prayer," as the Jews thronged the temple at Jerusalem; that two, three, and even six columns of the New York Tribune, Herald, and other daily papers, should be occupied with reports of the conversion of aldermen, brokers, auctioneers, public speakers, politicians, and men in every grade of life, the idea would have been deemed preposterous. "If the Lord should make windows in heaven, then might this thing be!" would have been the spontaneous expression of a universal incredulity. But the event has transpired. Let us not henceforth distrust the goodness or limit the grace of an omnipotent Redeemer.—*Am. Baptist.*

The liberal soul shall be made fat.

Brother Muller and his Orphan Work.

Among the curiosities of literature in our day is a work, of which four parts have appeared at intervals, entitled "The Lord's Dealings with George Muller." The first edition of the first part was published twenty years ago; the fourth part appeared only last year. The tone of this very singular book is like that of the author of the Bank of Faith, who, when he wanted a new pair of trousers, prayed for them over night, and found them by his bedside in the morning. But while Huntington prayed generally for himself, George Muller takes thought of the orphan, and has accomplished in his own way a substantial work that must secure for him the respect of all good men, whatever may be the form of their religious faith.

George Muller, does not believe in any gradual amelioration of the world, but looks for the return of the Lord to reign on earth, and is not without expectation that the return may be in his own day. In holding these opinions he is perfectly sincere, and he believes, with a liveliness of faith perhaps unequalled in our time, that all things fitting for His children will be supplied by our Father in Heaven in direct answer to trustful prayer. He points to the orphan asylum on Ashley Down, near Bristol, for the justification of his faith. He has now been laboring in Bristol for a quarter of a century. He has undertaken large works of benevolence. He has established that asylum for destitute orphans, which for some time maintained three hundred inmates, and to which a new wing has just been added for the reception of four hundred more. He expects to add another wing and find room for a thousand. For the prosecution of this orphan work, as he calls it, he has received ninety thousand pounds, without once asking for a penny. When he wants money he prays for it, and in his annual reports, which are summed up in the publication we have named, shows how it comes. His reports make no appeal.

The spirit and intention of them is to bear testimony to truth of which he is convinced, that "the Lord will provide," and so completely is this their intention that on one occasion when the annual meeting and report happened to fall due when his distress for funds was very urgent, and to make the fact known would procure instant relief, that very circumstance compelled him to postpone for a few months the issue of the report. At another time of great want, shortly before the expiration of a year's housekeeping at the Orphan-house, when Brother Muller did not know at breakfast time how he should buy the orphans' milk for tea, a rich man asked him whether the balance in his accounts would be as good as heretofore.

A sign of want would have produced a check immediately, but George only said the balance will be as the Lord shall please. Of course by the annual publication of such facts as these an appeal is made to the religious sensibilities of thousands. If Brother Muller never told his prayers, and never worked to produce their fulfillment, could he depend on them for the production of an income? In his own housekeeping Brother Muller followed the same system. He destroyed the pews in his chapel; and because he felt that subscriptions to the salary of a minister were called for when it was not convenient to some to pay them, and were not always given cheerfully he refused to accept any salary at all. Again because free gifts paid to his hand might be made on some compulsion of pride, for the sake only of appearing to do right, and he could accept only what was given cheerfully, he caused a box to be set up in his chapel, and depended on the anonymous gifts dropped into it by members of his congregation. His deacons opened the box about once every five weeks. Sometimes he had no bread at home, and there was money in the chapel-box. Perhaps he might then pray that a deacon's heart should be stirred up to open it, but he gave no sign of his want to any man, and never asked that the box should be opened, never if money was owing to him asked his debtor for it. Trusting in prayer only, he never starved, and has obtained more than a hundred thousand pounds for pious uses.

So much we have said, at once to secure re-

spect for Brother Muller, and to separate him from self-seeking men, who trade upon religion. A precarious subsistence—one obtained by living upon prayer—is a safe one in his eyes, but it is accompanied by him with the most energetic labor to do good work in the world. It will be seen, too, as we tell the main facts of the story, that whatever error we find in his theology, his view of a Scriptural life tallies with some of the best precepts of worldly wisdom. Contention is unscriptural. Giving offence to the consciences of others is unscriptural. Debt is unscriptural. Two bills he was once obliged to give, payable at a future day; but he did not give them until he had the amount of them all ready in his house, and what seemed to be most urgent temporary need afterwards failed to tempt him to the borrowing of a pound from that fund, for a day or two. The delay of an hour in payment of his rent lay on his conscience as debt. The tradesmen who supplied the Orphan-house, compelled him by their strong wish to accept of weekly bills for daily service, but whenever the supply of money ebbed, instead of covering his day of need by help of credit, he stopped even weekly payment, and allowed nothing whatever to be bought that was not paid for at the moment.

Now we will tell his story. He was born near Halberstadt, in Prussia, in the year eighteen hundred and five, so that he is now only fifty-two years old. His father, when he was five years old, removed to Heimersleben, four miles from George Muller's native town. He was then in government employment as collector of excise. Of course, we are told by Mr. Muller, bad things of his life as an unconverted boy and youth, and it does certainly appear that he was more unprincipled than boys and young men usually are. He was destined for the church, and educated at good classical schools, acquitting himself with great credit as a scholar. In due time he became a student of the University of Halle, and as a member of that University was entitled to preach in the Lutheran establishment. Halle was at that time frequented by twelve or thirteen hundred students, of whom nine hundred studied divinity, and were allowed to preach. At Halle, when twenty years old, George Muller was taken by a fellow-student to a prayer-meeting at the house of "a believing tradesman." His conversion then began, and was assisted by the arrival at the University of Dr. Tholuck, as Professor of Divinity. George Muller's father became angry at the changed tone of his mind, and at his desire to quit the regular Prussian Church, in which only he could minister in Prussia without danger of imprisonment. Muller supported himself then by teaching German to some American Professors who had come to Halle for literary purposes, being recommended to them by Professor Tholuck.

He desired to be a missionary; but, without his father's consent, could not be received in any of the German missionary institutions. Soon afterwards, at the instance of a pious schoolmaster, he began to preach in a village some six miles from Halle, using the pulpit of an aged and "unenlightened clergyman."

It was in Halle that Augustus Herman Franke had been a professor of divinity in the beginning of the eighteenth century, had done charitable deeds, had shown a very lively faith in prayer, and helped by that faith had maintained an orphan house that grew almost to the dimensions of a street. "About the time that I first began to preach," says Mr. Muller, "I lived for about two months in free lodgings, provided for poor students of divinity in the Orphan-house, built in dependence upon God by that devoted and eminent servant of Christ, A. H. Franke, Prof. of Divinity at Halle, who died 1727." The Orphan house at Halle prompted afterwards the founding of the Orphan-house on Ashley Down; but Franke, when he built, like most builders of hospitals, anticipated coming funds, and sent a box round for subscriptions. George Muller never spent a penny till he had it actually in his hand, and as we have said, made it a further point of conscience never, in a direct way, to ask for a subscription.

Vacations at Halle left George Muller free to visit the Moravian settlement at Gnadau, where he had communion with men who were in very

many respects like-minded with himself. In Halle, too, he joined himself with sundry brothers who were of his own way of mind. When at the age of twenty-two, Brother Muller heard that the Continental Society in England meant to send a minister to Bucharest, to help an aged missionary, he desired to go, and had the consent of his father. Then there appeared to him an opening for work as a missionary in the conversion of the Jews, and the result of prayer and negotiation was that, after much delay, caused by the refusal of the Prussian government to let a young man leave the country before he had paid his due in military services, Brother Muller came to London. He had been reported at Berlin unfit for military duty. The London society for the Conversion of the Jews received the German student on probation, and good scholar as he already was, placed him for six months at their seminary, where he was excused from learning anything but Hebrew. He had also to study English. He was encouraged at that time by hearing of a Mr. Groves, dentist, of Exeter, who had given up a practice yielding fifteen hundred pounds a year to go to Persia as a missionary. A sister of that gentleman afterwards became Brother Muller's wife. While at the seminary Brother Muller's energy was not to be restrained. He began work among the Jews, and read the Scriptures regularly with about fifty Jewish boys.

After a serious illness Brother Muller was obliged to go into the country for recovery of his health. He went to Teignmouth, there preached at the opening of Ebenezer Chapel, and became linked in friendship with the Brother Henry Craik, who afterwards was the associate of all his labors. Doubt was arising in George Muller's mind as to the Scriptural nature of his connection with the Society for the Conversion of the Jews. In serving the society he should serve men; whereas, was he not bound to do only the bidding of the Lord? Again, he would need to be ordained, and he could not conscientiously submit to professing to communicate what they have not themselves.

Also, he was not satisfied with the position of a religious society so constituted that it sought for its heads, not the best men, but the most wealthy, of those highest in worldly rank. There was no instance of a poor good man presiding over any of its meetings. After much prayer and consideration, he expressed his doubts, and his connection with the society thenceforward ceased. He was at that time preaching in Devonshire, and designing to preach as a wandering missionary in divers parts of the country; but he was eventually persuaded to accept, on condition that he was not to be held bound to the post, the fixed office of minister to Ebenezer Chapel, Teignmouth, with fifty-five pounds as subscription from his flock.

Thirty pounds of that he soon afterwards perilled by a change of view on the subject of baptism. Nearly at the same time, being twenty-five years old, he married the lady before mentioned, and about three weeks after marriage upon conscientious scruples, gave up altogether the receipt of a fixed salary; after a few more days, he established the box in his chapel, and not long afterwards, after a much harder struggle of faith, he and his wife determined thenceforth to ask no man for help, also to lay up no treasure upon earth, but, giving all in alms, to have no care about the morrow, and trust wholly in prayer for the supply of every want. Thus, for a day of sickness, or for expected births of children, nothing was ever laid by. Excess as it came was distributed to those who needed.

For some years even the rent-day at Orphan-house was less uncared for till it came, when means of paying the rent could be prayed for. But in one year prayer failed; the rent was not provided until three days after the time when it lawfully fell due, and that being accepted as a Divine admonition to lay by every week the portion due on such account, it afterwards was cared for from week to week as conscientiously as it had formerly been left out of account.

To be continued.

God never fails them that wait for him, nor forsakes them that work for him.

Charles Lamb's Warning.

Charles Lamb, a genius and drunkard, tells his sad experience as a warning to young men, in the following language :

"The waters have gone over me. But out of the black depths, could I be heard, I would cry out to all those who have but set a foot in the perilous flood. Could the youth to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction and have no power to stop it, and yet feel it all the way emanating from himself ; to see all godliness emptied out of him, and yet not able to forget a time when it was otherwise ; to bear about the piteous spectacle of his own ruin ; could he see my fevered eye, feverish with last night's drinking, and feverishly looking for to-night's repetition of the folly ; could he but feel the body of the death out of which I cry hourly with feeble outcry to be delivered—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation."

If you have a young friend who may be in danger of acquiring an appetite for strong drink, invite his attention to Charles Lamb's dreadful experience.

Progress of the Revival.

From various parts of the country intelligence reaches us, that a marked movement is going on in religion, which is in the highest degree cheering to every pious heart.

That a great religious movement is now going on, both in this country and in England, is one of the facts of the age, which we, as faithful chroniclers of the times in which we live, are bound to notice. There is such a movement now in progress. It commenced in England among the Dissenters, and was promptly seconded by the Low church or "Evangelical" portion of the Establishment, who freely fraternizing with their Protestant brethren of other denominations, inaugurated in the city of London and in the great towns, more especially in the manufacturing districts, a series of weekly services and night lectures for the working classes. Success attended the good work. Soon the Established church began to move in the matter. News of what was going on among the people reached the ears of their lordships, the Bishops, dozing sleepily on their bench in the House of Lords, or buried in the seclusion of their Episcopal palaces. By-and-by these titled prelates, in their lawn sleeves, were found actively engaged in forwarding the movement. The whole High church party responded to the example of their ecclesiastical superiors ; learned men, fond of their ease and books, quit the cloistered retirement of their colleges, and the rural seclusion of country parsonages to preach the Gospel to the people. The parish churches soon became insufficient to contain the multitudes that came to listen, and unwilling that any should be sent empty away, deans and chapters were found ready to consent that the gray old cathedrals and stately minsters of England should be opened to the worship of the people, for the first time since the Reformation. We published on Saturday an interesting account of one of these Sunday-night services in Westminster Abbey, in which the writer finely describes the vast throng before the abbey gates, waiting patiently in the frosty air of a January night for the services to begin—the opening of the doors—the flood of gas light rushing out and the eager throng rushing in—the solemn organ peal—and the final awakening of the whole mediaeval fabric from its dusty sleep to modern human use. Such is the present condition of the religious world in England. In this country the movement began in the city of New York, during the height of the late financial panic, in a daily prayer meeting held for business men, between the hours of twelve and one, in the session rooms of the Dutch Reformed church, corner of William and Fulton streets. It gradually spread, until at the present time, according to the *Her-*

ald, "there are now in the city of New York twelve daily prayer meetings of all the evangelical denominations, besides the daily services at the Episcopal and Roman Catholic churches."—"These services," adds the *Herald*, "are attended by not less than ten or twelve thousand persons every day ; the prayer meetings are crowded, and the attendance at the Lenten church services is greatly in excess of any previous year."

The Word "Carriages."

In Acts 21:15, "We took up our carriages, and went up to Jerusalem."

This is one of those passages, whose meaning is quite likely to be misapprehended, unless the reader is well acquainted with the changes which have taken place in the English language since the Bible was translated. Probably nine-tenths of all who read the verse suppose, and very naturally too, that Paul and his companions were provided with such conveniences as now are known by the name of carriages. Even writers of books have fallen into the same error. Thus we read in Wilson's "Travels in Egypt and the Holy Land :

"This, I am inclined to believe, was not the track which was taken by the Apostle Paul, when he went up to Jerusalem from the coast, as he appears to have travelled in some conveyance moved on wheels ; for it is so far from being in any degree possible to draw one along, that, on the contrary, a great exertion is necessary to travellers to get forward their mules."

The error here is a comparatively harmless and amusing one, but the same mistake has been made the foundation of serious cavil at the truth of the passage. "How is this possible," says a modern objector, "when there is nothing but a mountain track, impassable for wheels, between Caesarea and Jerusalem ?" The blunder in the former case and the sneer in the latter would alike have been saved, had the writers known that when the Bible was translated "carriage" did not mean "that which carries," but "that which was carried." "We took up our carriages" means no more and no less than "we took up our baggage," or, as one of the earlier translations familiarly expresses it, "we trussed up our fardels." Prof. Scholefield, in his "Hints for an Improved Translation of the New Testament," recommends that the passage be rendered, "we put up our baggage."

There are other passages in the Bible where the word "carriage" is evidently used as synonymous with baggage. For example, "So they turned and deserted, and put the little ones, and the cattle, and the carriage before them." Judges 23:21. "And David left his carriage in the hand of the keeper of the carriage." I Samuel 17:22. David's "carriage" consisted as we learn, from the preceding verse, of an ephah of parched corn, ten loaves of bread, and ten cheeses. Examples of a similar character may readily be cited from historians and essayists who were contemporaneous with the translators of the Bible. North, in his translations of Plutarch, says that Spartacus withdrew an opposing army, and took all their carriage ; and Bacon, quoting I Sam. 30:24, speaks of those "who stood with the carriages," substituting the word "carriages" for "stuff," which appears in the ordinary version.

In fact, "carriage," "luggage" and "baggage" were not only formed in the same way, but were originally synonyms ; baggage being that which is bagged, luggage that which is lugged, and carriage that which is carried.

Freedom in Russia.

It is a remarkable fact that while our government is endeavoring to strengthen and extend the bonds of slavery, the government of Russia is raising an immense number of its subjects from bondage to freedom. During the period between Mr. Buchanan's first annual message, and his Lecompton message, a banquet was held in Moscow in honor of the emancipation of the serfs. Speeches were made of a tenor such as would become Missouri after that State shall have got rid of slavery. We take a single extract from the remarks of M. Pauloff, as a specimen :

"Gentlemen, a new spirit animates us ; a new era has commenced. Heaven has allowed us to live long enough to witness the second regeneration of Russia. Gentlemen, we congratulate ourselves, for this movement is one of great importance. We breathe more like Christians, our hearts beat more nobly, and we may look at the light of heaven with a clearer eye. We have met to-day to express our deep and sincere sympathy for a holy and praiseworthy work, and we meet without any nervousness to mar our rejoicing. Yes, gentlemen, I repeat it, a new spirit animates us, a new era has commenced. One of our social conditions is on the eve of a change. If we consider it in a past light, we may perhaps admit that it was necessary that it should have been allowed to be as it was from the want of better administrative organization, and of the concentration in the hands of the government of the means which have since given so great a development to the power of Russia. But what was momentarily gained to the State was lost to mankind. The advantage cost an enormous price. Order without, anarchy within, and the condition of the individual cast its shadow over society at large. The Emperor has struck at the roots of this evil. The glory and prosperity of Russia cannot rest upon institutions based on injustice and falsehood. No ! these blessings are henceforth to be found in the path thrown open by him whose name Russia pronounces with respect and pride."

Another speaker threw out the following remarks, which would become any statesman of England or America :

"The development of national wealth has ever gone hand-in-hand with the regular organization of popular labor, which as it gradually emancipates itself from stringent conditions becomes more active, more progressive, and consequently more productive. In proportion as national labor gradually issues forth free from such disadvantageous conditions, the love of work increases among the people. Emulation and competition arouse the sleeping energies of the nation—they will not allow them to rust, and excite them to healthy activity and continual progress."

Chinese Religious Service.

Passing through a tower, we cross a beautiful stone bridge thrown over a large pond or artificial lake. The surface of the lake is completely covered with lotus plants of immense size. We now pass through one of the sacred buildings and enter a large court, and before us stands the principal temple. On our right, as we enter, is a little village, full of women and children, the families of the laborers employed for cultivating the fields. And now we hear a low monotonous chant proceeding from the great temple. The priests are at their devotions. In the elevated shrine sit the Three Precious Buddhas—huge idols, once gaudily gilt and painted, but now dingy with age. The smoke of incense rises from the huge censer which stands upon the altar. In front of the altar stand fourteen priests, erect, motionless, with clasped hands, and downcast eyes, a posture which, with their shaven heads and long flowing grey robes, gives them an appearance of the deepest solemnity. The low and solemn tones of the slowly moving chant they are singing, might, but for the hideous idols, awaken solemn emotions. Three priests keep time with the music, one by beating on an immense drum suspended from the roof, another on a large iron vessel, and the third on a hollow wooden sounding-piece about the size and shape of a human skull. Continuing the chant for a short time, they suddenly, at the signal from a small bell in the hand of their leader, kneel upon low stools, covered with straw matting ; at the same time bowing low and striking their foreheads against the stone pavement. Then, slowly rising, they face inward towards the altar, seven facing to the right, and seven to the left, and immediately resume the chant. At first they sing in a slowly moving measure, then gradually increase the rapidity of the music until they utter the words as fast as it is possible to articulate, after which they return gradually to the slow and solemn measure, with which they commenced. Again a signal from the little bell changes their

movement, and they march slowly in procession around the shrine, while one of their number takes a cup of holy water and pours it upon a low stone pillar at the temple door. Thus they continue their prostrations, and chanting, and tinkling of bells, for half an hour or more. But they can not be supposed to be anxious to delude us into the belief that there is anything like heart devotion in all this ceremony. Some of the old monks, indeed, seem exceedingly devout, but several of the younger ones do not hesitate to laugh and joke, and even step aside for a moment to converse with the strangers who are spectators of their worship. The whole scene forcibly reminds one of the mummeries practised in the Roman Catholic Church. The shaven heads of the priests, their long robes, frequent prostrations, chantings, beads, and even their idols, can not fail to suggest their antitypes in that apostate Church.

This is a fair specimen of the regular worship of the temples.

[Culbertson's Darkness in the Flowery Land.

From the Emigrant's Journal, Nininger, Minnesota.

A Walled Lake in Iowa.

We have more than once referred to the evidences which still exist of the fact that the present age is not the first in which the great West has been the centre of a dense and more or less advanced population. Not long since we published some remarks of a gentleman of this town upon a specimen of antique Indian pottery ; since then the same gentleman has received among other relics of the past a finely formed stone hatchet head, dating back no doubt to a period long anterior to Indian intercourse with the whites.—In connection with the same subject we append the following curious statement of a correspondent of the Cincinnati Gazette of a walled lake in Wright county, Iowa :—

"To me it was one of the greatest curiosities I had ever seen—enveloped as its history is with a mantle that will probably never be withdrawn. This lake lies in the midst of a vast plain—the rich, gently undulating prairie extending for many miles in every direction. The lake covers an area of about 1,900 acres. The water is clear and cold, with a hard, sandy bottom, from two to twenty-five feet deep. There is a strip of timber about half way round it, probably ten rods wide, being the only timber in many miles. There is a wall of heavy stone all round it.

It is no accidental matter. It has been built with human hands. In some places the land is higher than the lake, in which case the wall only amounts to something like a rip-rap protection. This, I believe, is what engineers call it. But in other places the water is higher in the lake than the prairie outside of the wall. The wall in some places is ten feet high ; it is thirteen feet wide at the base, sloping up both sides to five feet wide on the top. The wall is built entirely of boulders from three tons in size down to fifty pounds. They are all what are called lost rock. I am no geologist, and consequently can give no learned description of them. They are not, however, natives, "to the manor born." Nor has the wall been made by the washing away of the earth, and leaving the rocks. There is no native rock in this region. Besides, this is a continuous wall, two miles of which, at least, is higher than the land. The top of the wall is level, while the land is undulating—so the wall is in some places two feet, and in others ten feet high.—These rocks, many of them at least, must have been brought a long distance—probably five or ten miles. In Wright county the best rocks are scattered pretty freely, but as you approach this lake they disappear, showing that they have been gathered by some agency—when or by whom history will never unfold. Some of the largest oaks in the grove are growing up through the wall, pushing the rocks in, in some cases, outside in others, accommodating their shape to the rocks. The lake abounds with excellent fish. The land in that township yet belongs to the Government.

When I was there in the spring of 1856, the wind had blown a large piece of ice against the south-west part of the wall, and had knocked it down, so that the water was running out, and

flooding the farms of some of the settlers, and they were about to repair the wall to protect their crops. It is beautiful farm land nearly all around this lovely lake.

The readers of the Gazette should not imagine that the wall around this lake is as regular and as nice as the wall around the fountain in front of the City Hall in New York, nor need any entertain the theory that it is a natural wall; but it has been built hundreds, and probably thousands of years. The antiquary may speculate by whom this mighty as well as ornamental work was done, but it will only be speculation.

Notwithstanding the water in the lake is pure and cool, there is no visible feeder or outlet.—This lake is about twelve miles north of the located line of the Dubuque and Pacific Railroad, and about one hundred and fifty miles west of the former place."



ADVENT HERALD.

BOSTON, MARCH 20, 1858.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

NOTES AND QUERIES.

ON BORN AND BEGOTTEN.

Bro. B.—I have been very much interested in your article on the new birth. It is well done—but I think there is a distinction between the terms begotten and born, and as these terms are used in John interchangeably, it seems they are confounded and made to mean the same thing. Is it not the case in this matter, that in describing that work of the spirit in the heart of man, called the new birth, the word should be rendered begotten? and the birth refer to a future development? As they are rendered now, the new birth is certainly in this life; but as there is a distinction made in the terms, should not the difference be made to appear? Yours truly,

E. C.

Hartford, Ct., March 3d. 1858.

The above being written before there was opportunity to have received the Herald of March 6th, in which the distinction of these words is shown, in a reply to Bro. L., it may be needful here simply to refer to that article. We will however here add that the term begotten is never used to express a condition differing from that expressed by the word born. It simply expresses a different relation—every individual instance of its use having respect to persons who are also born when it is used of them. Hence begotten of God and born of God, mean precisely one and the same change of being, from the service of Satan to that of God. And one and the same term in the Greek, in the same voice, is rendered interchangeably the one or the other, as the euphony of the context requires it.

ON FAITH.

Dear Brother:—There has been considerable controversy here about the word faith. It was brought up in our Sabbath school, a short time since, and I found that the majority present agreed that faith was the gift of God as much as grace, and quoted Eph. 3:8; also Rom 12:3, and some other passages in proof of the same. Now I must say that I could not agree with them that faith is the gift of God. Now if you will give the spiritual interpretation of faith in the Herald, you will greatly oblige your humble servant.

W. BALLOU.

Norton, Mass., March 3, 1858.

Ans.—We know not how it would be possible to so join words together as to make them affirm anything more explicitly, than do the texts referred to.

Justifying faith, is not a mere belief, but it is a reliance, trust, or dependence on the veracity of God—a saving grace wrought in the soul by the Spirit of God, whereby we receive Christ, as He is revealed in the Gospel. This "Faith cometh by hearing and hearing by the word of God," Rom. 10:17. "Unto you it is given, in behalf of Christ, not only to believe on Him, but also to suffer for His sake," Phil. 1:29. "What is the exceeding greatness of His power to usward who believe,—according to the

working of His mighty power which He wrought in Christ when He raised Him from the dead," Eph. 1:19, 20. "Think soberly, according as God hath dealt to every man the measure of faith," Rom. 12:3. "For to one is given, by the Spirit, the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit. But all these worketh that one, and self-same Spirit, dividing to every man severally as He will," 1 Cor. 12:8-11. "By grace are ye saved through faith, and that not of yourselves: it is the gift of God," Eph. 2:8. "Flesh and blood hath not revealed it unto thee but my Father which is in heaven," Matt. 16:17. "No man can come unto Me, except it were given unto him of My Father," John 6:65. "Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Cor. 4:7. "A man can receive nothing, except it be given him from heaven," John 3:27.

Hence it was that "the Apostles said unto the Lord, Increase our faith," Luke 17:5. And they thus prayed because they regarded Jesus as "the author and finisher of our faith," Heb. 12:2. And so when Peter wrote his epistles, he addressed "them that have obtained like precious faith," 2 Pet. 1:1.

The language of these passages is so unequivocal, that we have not deemed any comments on them needful, or any explanation necessary to make evident what we conceive their teachings to be; for there can be no room to doubt respecting their import, or to fail to see the only view that can harmonize with them.

ON THE WORD IMMORTAL.

"Were our first parents created immortal? and will the wicked dead be raised immortal, or will they die the second time, as there is a second death spoken of in the 20th of Revelation?"

Yours, &c., DANIEL RUPP.

Shiremanstown, Pa., March 1st, 1858.

A simple "yes," would be our answer to the first question, while to the second we should say that the wicked will not be raised immortal, but will suffer the second death—had we not learned by experience that some of our readers attach ideas peculiar to themselves, to the term "immortal," by which they would fail to apprehend our meaning.

Therefore, to reply more at length, we will say that we don't use the term as expressive of eternal existence, but of unchanging existence. Nor do we use it of that which cannot be changed, but simply of that which is not doomed to change,—for the time being. Were we speaking of *inherent* immortality, we should use it of that to which no change is possible. But this is true only of God. To all other beings, change and death are possible. But, notwithstanding it is thus possible, that it will never befall the saints and angels is certain; for the promise and oath of God have given assurance that the resurrected righteous will never die any more. And hence we know that they will become immortal at the resurrection, to continue thus forever. Their immortality will however, be a *dependent* one—dependent on Him who upholdeth "all things by the word of his power," (Heb. 1:3)—upholdeth all things that he has created, whether angels or men; but though dependent, it will not be *conditional* on any possible contingency—their day of probation being ended, and the victory being won. The immortality which Adam had, then, was not inherent, like God's; but was dependent like that of angels and the resurrected. But, *unlike* theirs, it was also *conditional* and liable, at any moment, to be forfeited by his disobedience. The immortality to which the saints will attain, unlike Adam's, will be liable to no future loss—they being not only *incorruptible*, as Adam was, but *incorruptible*, as Adam was not.

The wicked, on the other hand, are not promised an incorruptible resurrection, but their bodies will be ever subject to the pains and sufferings of their doomed condition, in their eternal abode, which abode is what is denominated by the revelator the second death, and not a second putting off of their corruptible bodies.

The Voice of the Church.

[An Answer to the Inquiry of J. Litch, showing that the modern view of the saints' glorification at death, is a plain recession from the opinion of the primitive church, which distinguished between the Paradise, Bosom of Abraham, Jerusalem above, or heaven to which they are admitted, and the heaven, heaven of heavens, or third heavens to which it is now supposed they are admitted.]

Continued from our last.

As before remarked: because Luther spoke of the Papal dogma of the "Immortality of the soul," as held by the schoolmen—who claimed that it had inherent power to perpetuate its own existence—as a monstrous opinion "found in the Roman dunghill of decretals,"—the Papists, after Luther's decease,

accused him of teaching that the soul died with the body. They were unable however to substantiate that charge, except by the quotation already referred to; which being published in 1520 when he had not laid aside the Papal practice of the invocation of saints, whom he could have invoked if he had not supposed them conscious, only proves that he did not hold the spirit to be self-existent—all created things being alike upheld by God, by the power of His own will.

Luther's immediate followers pronounced this Papal charge, "a calumny," and denied,—as they better than others, had opportunity to know his teachings—that he ever inculcated that the soul died with the body. A Mr. Bayle, in replying to a Papal divine said: "Though he attributed 'rest' to the souls of the predestinated, he does not mean thereby a rest which is a profound sleep, and that deprives them of the vision and conversation of God and the angels."

Luther's comment on the death of Abel "that the dead both live and have God caring for and saving them in another life," we have already given. We do not regard it as a pertinent commentary on God's enquiry of Cain, as Luther gives it, but it is conclusive of Luther's faith respecting the pious dead.—He seems to have seldom made reference to this question; but his remarks respecting the death of his daughter, evinces his belief that the spirit survives, in conscious existence, the decease of the body.

The following translation, from the Christian Inquirer, is an interesting comment on the domestic character of the great Reformer, gives his faith on the subject of the departed and is a graphic picture of

LUTHER IN AFFLICTION.

"In her fourteenth year, Magdalena was taken by her Heavenly Father from her earthly parents.—Courageously and steadily she passed through death, and Luther at the bedside of his dying child was the same hero that he appeared before the Electors and the Diet. During her illness, he said, 'I love her very much, but, Father, if it be thy will to take her hence, I bow entirely to thee.' Standing by her bed he said, 'Magdalena, you are happy to stay with your father here, and willing to go to your Father there.' And she said, 'Yes, dear father, as God wills it.' Then he said, 'Dear child, the spirit is willing, but the flesh is weak; and turning around, he added, 'I love her very dearly; if the flesh is so strong, what will the spirit be?' As she became weaker and was dying, he fell upon his knees at her bedside and wept bitterly, and prayed God to deliver her. Soon after she breathed her last in her Father's arms.

"On the day of the funeral, Luther could not tear himself away from the coffin in which the child's body had been placed. He stood by it, and said, as he looked at her, 'Dear Lena, you will rise again and shine like a star, yes, a sun. Now that she has gone, I am happy in spirit, but in the flesh I am very sad. The flesh will not be put down, and parting grieves one very much. It is strange that while I know that she is certainly at peace and that all is well with her, I should yet be so sorry.'

"When his friends told him that they were grieved for his loss, he replied, 'You should rejoice that I have sent a saint to Heaven; yes, two.' (Elizabeth and Magdalena.) While they were throwing the earth upon the coffin, he said, 'There is a resurrection of the body;' and on his way to the house he spoke very earnestly to his friends: 'My child is sent away, body and soul, and our Father in Heaven has two saints from my body. If my Magdalena could return to life and bring me the wealth of the Ottoman Empire, I would not have her. O, it is well for her! Blessed are the dead who die in the Lord: Who dies so, has certainly everlasting life; and I would that I and my children and all of you might go, for evil times are coming.'

"The mother was plunged by this event into the deepest grief, and Luther comforted her most affectionately. 'Dear Kate, remember that where she has gone she is very well, but flesh and blood do as flesh and blood; it is the spirit that is full of praise and is willing. Children do not argue, but believe as they are told; all is simple with them; they die without pain or anguish, and without contention with death or bodily distress, just as they fall asleep.'

To be continued.

The Great Revival.

The increase of religious interest noticed in our last, continues uninterrupted, in all places from which we have received intelligence.

In this city and neighborhood it appears to be on the increase. There has been held a daily morning prayer meeting, of all denominations of Christians, at the "Old South" Chapel in this city, for several years, with steadily growing increase of religious interest. At the present time this meeting is crowded to overflowing—the aisles, pulpit, gallery, &c., being filled with persons standing, a large number being

unable to get in. On the 10th inst. the lower room in the chapel was also opened to accommodate those who could not get admittance into the upper, and it continues in like manner with the others crowded to overflowing. The larger part of the morning from half-past 8 to half-past 9—in both meetings—is occupied with prayer.

At 8 o'clock, the young men have a prayer meeting in the Old South chapel, which is well attended, and continues half an hour.

Between the hours of 12 and 1, of each day, there is a "Business Men's prayer meeting" at the Old South chapel: one at the same hour at Salem st. church; one at 3 o'clock in the Park st. vestry; one at the same hour at the Methodist vestry; one at 4 P. M. in the Meionoon; and other meetings in the evening—the most of which are crowded, and all well attended.

Placards bearing the following invitations have been posted on the doors of the Old South Chapel:

"Business Men's Union Prayer Meeting, in this house this day, from 12 to 1 o'clock. Friend, Stranger, Traveller, come in and stay five, or ten, or twenty minutes, or longer if possible. Come in.

"Exhortations and prayers not to exceed three minutes each. The leader will call time when this rule is disregarded. Young men and youth are invited to take part. No controversial points are discussed."

In the three rooms of this chapel probably near a thousand men are engaged each day in prayer. The audiences are composed to a great extent of men in middle life. There are a few men present whose heads are silvered with age, and a few youths. The services are marked by deep feeling and earnestness in prayer.

On Thursday of last week, Mr. Manning, assistant pastor of the Old South, gave an account of a visit to New York the week before and of the great interest there. This meeting he said, was not an expedient to create religious feeling and emotion, but a necessity to give expression to the feeling which is pervading the hearts of Christians here. So thoroughly is New York pervaded with the Spirit of God that the counting rooms in many places are turned into places of prayer, and it is not unusual for the customer, while he is purchasing goods in one part of the store, to hear the voice of prayer and praise in another part. God grant, said the speaker, that the same may be witnessed in our city.

The meetings are calm, and free from excitement; and yet the tears and sobs that are manifested exhibit the depth of feeling that attends them.

The secular papers, as well the religious, are daily giving full and minute accounts of these meetings in the several localities. The Boston Journal remarks as follows:

There are two or three features which seem peculiar to this revival, and in which it differs from any which has preceded it within the memory of the oldest Christians in the community. The first is the entire absence of anything like excitement. There is deep, in some of the meetings painful earnestness, but we have not seen in any meeting anything that approached excitement. The Methodist brethren, who in time of religious interest are wont to give expression to their ardent feelings in loud shoutings of "Amen" and "Glory to God" and who mingle largely in these meetings seem to be impressed with the deep solemnity which fills the place—and they utter the "Amen" if at all in scarcely an audible whisper. In the place of shoutings and noise there has been prayer—earnest, fervent, importunate prayer—in some of the meetings six or eight prayers without a word being said between them have been offered, and then one or two verses of some familiar hymn have been sung, and then prayer has again been offered. Those present seemed to have been impressed with the idea that prayer, and prayer alone, was what was needed.

Another feature of the meetings has been the hopeful spirit, the spirit of expectation that God would hear prayer. Christians have prayed as though they have expected immediate answers to their prayers. Many instances have been mentioned in which friends who have desired special prayers for friends, husbands for unconverted wives, wives for unconverted husbands, parents for children and children for parents, have had their hearts made glad in seeing those friends coming forward and yielding their hearts to Christ. Such cases have been numerous, especially toward the latter part of the week. This feeling of cheerful hope has to a large extent marked the meetings of the last few days.

Another marked feature of the present interest is the class of minds among whom it seems to be most prominently operating—and that is adults, and to a great extent among men in active business life. Revivals heretofore, at least, for many years, have been largely confined to the members of Sabbath schools, until the churches had begun to look for almost all their additions through that medium.

The present interest seems to be most deeply shared by men in middle life and in active business—and that not in small numbers, but by hundreds and thousands. In some places the converts are to a great extent of this class. It was stated at one of the meetings last week that in one of the churches at Newburyport there were forty or fifty converts, and nearly all were young men and men in middle age. The same feature is noticed in other places, and it is a pleasant and hopeful one.

In New York the work continues with some marked peculiarities. No sooner is a new place opened for daily prayer than it is immediately filled; no matter where, no matter at what hour, and the place of public prayer may be found open in New York from 6 in the morning to 10 at night. The work is marked by the great desire for prayer. Some of the men in New York who are now under the influence of this work, have been accustomed to attend the Tammany Hall meetings; and one of the small rooms in which the meetings of wire-pulling politicians meet, and has been long known as the "coal-hole." Some of those converted men not being able to go out at the hour of 12 for the house of prayer, resolved to hold one in the store where they worked. So far want of a better place at the time they were allowed to take their nooning, some dozen of them went for prayer under the sidewalk. In other wards they met and still meet daily for prayer at 12 o'clock in the literal coal hole. In almost all cases where persons not friendly to the movement have been prevailed upon to visit these meetings, conversion has followed. Recently a young man arose and said that his father was a merchant; that he himself had been greatly opposed to religion. His father had said on one occasion, "My son I wish you could feel happy in the daily prayer meeting in Fulton street." To gratify my father I went. He saw me at dinner and said, "Oh, my son, you do not know how happy it makes me to see you in the prayer meeting." On the third attendance he was converted.

The daily meetings have become so large that they have outgrown the laity, and now in almost all of them a clergyman presides. The great meetings in the Seventh Presbyterian Church have been under the charge of a committee of clergymen, who preside in the alphabetical order of their names—and the same is true of the meeting held in the Fifth Avenue; but this meeting is now removed to Twenty-Third street below the Seventh avenue, to the church of Rev. Mr. Clarke. The Universalists in the Orchard street Church, Rev. T. J. Sawyer, have opened a daily prayer meeting, and invite "all Christians" to come and unite with them in prayer.

All along the line of the New Haven Railroad, where men reside who do business in New York, the gathering of the people is daily held for prayer—in Harlem, Rye, Port Chester, Stamford, Bridgeport and on to New Haven, the assemblies of men are daily seen for prayer. In Salem, where afternoon meetings were commenced last Monday, the interest has greatly deepened. On Thursday afternoon, on account of the unusual solemnity and tenderness of feeling manifested, the meeting was continued half an hour longer than usual, it not being dismissed until half-past four o'clock.

In Philadelphia, as we learn from the Ledger, there was at one time two thousand persons in attendance at the noonday meeting, five hundred of whom were females. The male portion of the assemblage was made up largely of merchants and business men, with a fair representation of the professions, ministers, doctors, lawyers, &c. The most intense interest characterizes the meetings. At Cleveland Cincinnati, Detroit, and many other Western cities and towns similar gatherings are daily held.

In Portland Me., the Vestries have become so crowded that two churches, the Free street and Union have been opened to accommodate the multitudes who want to pray. The Advertiser says every seat was occupied in these churches on Thursday. In New Bedford and Newburyport the interest is increasing and deepening. From Lynn, West Cambridge Roxbury, South Danvers, Milford, and many other places, we see accounts of revivals. The last Examiner, a Baptist paper of New York, says it had kept a list of conversions from all denominations the past three weeks, till it reached the number of 17,000, and then finding it too large for its columns, it discontinued further additions save from its own denomination, and abridged the list already prepared by cutting out the Methodist. Had it continued the list as begun, the Examiner thinks the number of conversions would have been found at least 20,000, which would make about 40,000 in two months. The real number is probably much greater, as many revivals are reported in which no statement of the number of conversions is given.

The Trenton Gazette says: "We understand that about eleven hundred persons have professed conversion, and been received as members of the Methodist Episcopal Church within the bounds of what is known as the Trenton District, during the late fall and winter."

Our own chapel in Hudson street, is not passed over, unvisited by the influences of the Spirit. The successive labors of Elder Ross and Thurber, followed up by those of Elders Fassett, have been productive of good. There have been several conversions, and for the last two weeks prayer meetings, attended with much good, have been held every evening, and will be continued, it is believed, with increased interest.

To Correspondents.

D. T. TAYLOR. A series of extracts presenting the views of the old N. E. Divines, in their own words, on the subject of the advent and millennium, —from such men as the three Mathers, Hutchinson, Cotton, Torrey, Prince, Parker, Watley, Whiting, Elliot, Willard, Cheever, Winthrop, Langdon, &c., will be very acceptable, and will be of interest to our readers.

A. BAYLES. Your argument, terminating the 2300 days in 1859 or 60, is not based on any reliable Chronological data; so that we should not be doing you any favor to insert it. 1. "The 70 weeks were not to date from the rebuilding of the city; but from the going forth of the decree for its rebuilding." 2. The last recorded decree for this was given to Ezra B. C. 457. There was no such decree issued when Nehemiah went up; but letters were given him to various persons requiring assistance for him, and he went up and completed what Ezra had begun, and under the same royal edict. 3. The date of this edict is so pinned down by astronomical and chronological data, that to attempt to move it by mere conjecture, is as vain as it would be to attempt to cause the light of the sun to pale before the blaze of a tall candle. 4. The 69 weeks were not to reach merely to the birth of Christ, but to the date of his ministry; for He was to be cut off in the midst of the week following. 5. Christ's birth does not synchronize with our Vulgar Era, but antedates it four years; so that He was about 30 not in A. D. 30, but four years previous. 6. In dating your 70 weeks B. C. 441, they would not end till A. D. 50—16 years after they did terminate according to the inspired chronology. 7. You are inconsistent with your own plan, when you subtract the 30 years of Christ's age from 483 years, to find the year B. C. when they should commence, and then deduct 12 years from that for their actual commencement.—However much we may be delighted with the preaching of time, we are doing no one any good in presenting them with unsustained assumptions, and false chronological deductions.

THE WINTER AROUND THE MEDITERRANEAN. The old belief that just about the same quantity of snow falls every year, only that its distribution is considerably varied, it would seem to be confirmed by the facts of this winter. On the northern part of this continent, east of the Rocky Mountain chain, including the Canadas, the fall of snow has been unusually light. It has, indeed, been a remarkable winter in this respect. But we observe from our European papers that the season, in the countries bordering on the Mediterranean Sea, is remarkable for quite the opposite reasons. Thus it has been said that the cold has been such in Italy that for the first time in the present century the river Po has been frozen over at Ferrara, admitting for a long period the constant passage of man and beast. A dispatch from Constantinople, dated Feb. 3, says: "Snow has fallen, until yesterday, without any interruption for fifteen days. There has not been a winter of equal severity for more than twenty years. The snow has extended to Smyrna and the adjacent district of Asia Minor, and even the Greek islands are clothed in white—an appearance most unusual and remarkable."

Other accounts from Asia Minor describe snow storms, in one of which a Greek monastery was buried, and the five monks had to be excavated by the Turks. At Malta the snow which had not fallen since the Russian campaign of 1812, was some feet high, and accompanied with hail and tempests. The navigation with Odessa is entirely closed, while the disasters in the Black Sea, Sea of Marmora, and in the Dardanelles, have been very numerous, although they have been mostly confined to the native craft. The sufferings of the poor on the land have been dreadful, as their dwellings, not constructed for such casualties, have been broken down by the snow, and their ordinary clothing has offered no protection from the unusual cold.

THE RICH MAN'S HEIR. An old woman, who used to show the house and pictures at Towcester, England, expressed herself in these remarkable words:

"That is Sir Robert Farmer; he lived in the country, took care of his estate, built this house, and paid for it; managed well, saved money, and died rich. That is his son. He was made a lord, took a place at court, spent his estate, and died a beggar!" A very concise, but full account, and fraught with a

valuable moral lesson. "He layeth up riches, and knoweth not who shall gather them."

OCCUPATION OF THE JEWS.—It is a singular fact revealed in the last census of the United States, that while there are seven hundred thousand Jews in this country, only one person who is a Jew is registered as a farmer. So literally is the decree of their dispersion fulfilled, that they are strangers to that occupation which, above all others, implies a resting place and a home. "For lo, I will command and I will sift the house of Israel among all nations."—The Jews are traders, not attached to the soil where they are found, but ready on an instant to change their abode. In California they follow the universal rule. In all of the towns they are found in large numbers. They nearly monopolize the retail business of the country. We have never known of a Jew who was engaged in mining, although there may be many such so occupied.

THUNDER VS. LIGHTNING.—A celebrated divine, who was remarkable in the first period of his ministry for a boisterous mode of preaching, suddenly adopted a mild and dispassionate style. One of his brethren inquired what induced him to make a change? He was answered, "When I was young I thought it was the thunder that killed the people; but when I grew wiser I discovered that it was the lightning; so I determined to thunder less and lighten more."

"THY KINGDOM COME."—At Damascus, at one gate of the Great Mosque, is a spacious ancient doorway. Over the door is a cross, with the following verse in good Greek letters:

"Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations."

In the very heart of a city, wholly given to Mohammedanism, there is thus a testimony, and has been for twelve hundred years, ever since the Mohammedans seized the city, ay, over the portal of a mosque within which no foot of a Christian dare enter.

THE TEXT THAT TOOK HOLD.—Over the mantle piece in a drunkard's home hung one or two ornamental cards, each containing a few verses of a hymn which his child had received in a ragged school, and which were fastened up by the little boy as a choice treasure. The father had seen them a hundred times over, and never heeded them; but he was laid upon a sick-bed, and then a text of Scripture quoted in one of these verses first caught his eye, and found its way to his heart. He desired his child to bring the Bible, and see if the quotation was correct. He then read on; and a visit from the Scripture Reader, occurring soon afterward, was received with gratitude, for his old companions had deserted him. It pleased God to raise him once more to health, and he has now renounced infidelity, is an attendant at God's house, has prospered in the world, and has become the father of a happy family—all owing to the "text that took hold" upon him.—*Scripture Reader's Journal*.

THE WORK OF GOD IN LAKE VILLAGE, N. H.—I have now labored here eight days; and though the tide of worldliness and unbelief has set strong against us, yet we have victory. The gospel has prevailed, and the work has begun in good earnest. Some of the leading inhabitants of the village have taken their stand on the Lord's side. The Baptists and Congregationalists have taken part in the meetings. Elders Shipman, Locke, Smith, Knowles, Clark, and Mooney have been with us, and rendered essential aid. I remain four days longer and then go to New York, after that, I shall return to Boston, to stop a short time.

I still speak three times a day, and enjoy health most of the time. My correspondents must be patient, as nearly all my time is occupied in meetings and otherwise. "My Journal," has also been neglected, but I shall bring it up, soon.

Brethren and Sisters will remember me, in prayer. Also, in correspondence. I will be glad to hear from friends while in New York. My P. O. address will be Williamsburg, N. Y., care of Prof. N. N. Whiting.

Those who wish my labors after the month of April must fix on their time, and write me without delay, so that I may arrange in due season for each appointment.

J. V. HIMES.

Lake Village, N. H. March 15th, 1858.

SCRIPTURE TROPES.

B.—BY BETA.

Continued from our last.

BRASS, n. Lit. An alloy of copper and zinc; but as it is certain that this was unknown to the an-

cients, the brass of the scriptures was undoubtedly copper: it is "a land whose stones are iron, and out of whose hills thou mayest dig brass," Deut. 8:9.

—A Simile, to illustrate strength, or durability: "His bones are as strong pieces of brass; his bones are like bars of iron," Job 40:18.

—A Metaphor, expressive of any of its characteristics: "Thy heaven that is over thy head shall be brass," Deut. 28:23—i. e. it shall have that peculiar brassy appearance that is peculiar to a time of drouth; or, there shall be no responses to thy prayers: "Thou art obstinate, and thy neck is an iron sinew, and thy brow brass," Isa. 48:4, i. e. unyielding.

BREAD, n. Lit. Baked loaves, of flour or meal: Ziba brought to David "two hundred loaves of bread, and an hundred bunches of raisins and an hundred of summer fruits, and a bottle of wine,"—2 Sam. 6:1.

—A Metaphor, expressive of anything relied on for mental or spiritual food, or that is for moral correction or discipline: "Jesus said unto them I am the bread of life; he that cometh to me shall never hunger," John 7:35. "Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more," Isa. 30:20.

—A Synecdoche for food of any kind. Solomon's provisions [in the Heb. bread] for one day, was thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and roe bucks, and fallow deer, and fatted fowl," 1 Kings 4:22,23.

—A Metonymy for the material of which bread is made, "As for the earth, out of it cometh bread," Job 28:5. Also for the united condition, which follows communing together, with the broken bread that is symbolic of Christ's body: "We being many are one bread, and one body; for we are all partakers of that one bread," 1 Cor. 10:17.

BREAK, v. Lit. To crush, or dis sever with force and violence: "Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts, Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again," Jer. 19:10,11.

—A Metaphor, expressive of the violation of a law, oath, or covenant: "If they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod," Ps. 89:31.

—A Substitution, when it is put for destroying, or consigning to perdition: "I shall give Thee the heathen for thine inheritance . . . Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel," Ps. 2:8,9.

BREATH, n. Lit. The air (Heb. *shah-mah* and Greek, *pnœ*) that is inhaled and expelled by the respiration of animals: "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," Gen. 2:7. "All in whose nostrils was the breath of life, of all that was in the land, died," Ib. 7:22: "Thou shalt save alive nothing that breatheth," Deut. 20:16. "He giveth to all life, and breath," Acts 17:25. "If He set his heart upon man, if he gather unto himself his spirit (*ruah*) and his breath, all flesh shall perish together," Job 34:14.

—A Metaphor, expressive of any creative or destroying agency: "There is a spirit (*ruah*) in man and the inspiration (*shah-mah*) of the Almighty giveth them understanding," Job 32:8. "By the breath of God, frost is given," Ib. 37:10. "By the blast of God they perish," Ib. 4:9.

—A Metonymy (1) For the persons that breathe: "I will not contend forever . . . for the spirit should fail before me, and the souls" (same word) "which I have made," Isa. 57:16. (2) For the intelligence or understanding of the breathing person: "To whom hast thou uttered these words? and whose spirit" (same word) "came from thee?" Job 26:4. "The spirit of man is the candle of the Lord, searching all the inward parts," Prov. 20:27.

There are no other texts in the Bible in which this word is rendered soul or spirit.

BRIDE, n. Lit. A newly married woman: "Let the bridegroom go forth of his chamber, and the bride out of her closet," Joel 2:16. "Can a maid forget her ornaments, or a bride her attire?" Jer. 2:32.

—A Simile, illustrating by the acts or attire of a bride, a similar care for attire or ornament: "Thou shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doeth," Isa. 49:18. "He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels," Ib. 61:10.

—A Metaphor expressive of a relation analogous to that of a bride: "Come hither, I will show thee the bride, the Lamb's wife," Rev. 21:9. "And the Spirit and the bride say, Come," Ib. 22:17.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

A Sermon.

The signs of National prosperity, and of National decline.

BY O. R. FASSETT.

"He increaseth the nations, and destroyeth them: He enlargeth the nations, and straiteneth them again."—Job 12:23.

The great fact that God Most High is the sovereign of the Universe, and the great Arbiter of human affairs; and that all events connected with our existence and that of nations, empires and states, are under His providential government; is too often overlooked and forgotten by us, and in many instances denied. But it is no less true, that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men," Dan. 4:17.

There is a God in history, governing and controlling all things; overturning, and building up, and bringing about, the continuous events of days, months, years and ages until his eternal kingdom comes.

All the events of time are under his eye; and He controls the wills, purposes, plans and passions of men; even making "the wrath of man to praise" Him; and the remainder of wrath he restrains. He brings into existence individuals, families, nations, and kingdoms, and they prosper and decay by His sovereign will. Kings, princes, judges, counsellors, are all endowed with power, wisdom discretion and judgment by him; or deprived of all and become babes in folly. These things are taught in the context:—

"In whose heart is the soul of every living thing, and the breath of all mankind. Behold, he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening. He leadeth counsellors away spoiled, and maketh judges fools. He looseth the bonds of kings, and girdeth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty. He poureth contempt upon princes, and weakeneth the strength of the mighty. He increaseth the nations, and destroyeth them; he enlargeth the nations and straiteneth them again. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. They grope in the dark without light, and he maketh them to stagger like a drunken man." v. 10, 14, 17, 18, 19, 21, 24, 25.

He it was who gave wisdom to Solomon, who asked for it in childlike simplicity and faith, and took away the judgment and reason of Nebuchadnezzar, when he became lifted up in pride. The "counsel of Ahithophel" was turned "into foolishness" by Him, and David's chief counsellor became so mortified, that he put his household in order, and hanged himself. Thus, "He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong."—Job 4:13.

There are certain laws or rules by which the Almighty is governed in the dispensing or withholding of his blessings and favors on nations, as well as the infliction of his judgments; and they are much the same as those by which he is governed in the case of individuals. Those nations who reverence him; seek from him wisdom; and are virtuous and upright, and just, and a terror to evil doers, and a defender of those who do well, as God has ordained;—Rom. 13:1—3,—He blesses; but those who are irreverent, proud, haughty, oppressive, tyrannical, unjust and trust in their own wisdom, he punishes and destroys. I would call attention to these rules which are laid down in his written word, and which have been illustrated in the history of every nation in the past:—

1st. *A righteous nation He will bless, prosper and not destroy.*

By a righteous nation, I do not understand, a religious one; but one just and equitable in the character of its government, and laws; in its spirit, and practice, and that according to its light and privilege. The Patriarchs understood this fact; for when God informed Abraham of the destruction of the cities of the Plain he plead for those cities on the ground of their righteousness hoping that enough virtue might be found to save them, and says, "Shall not the Judge of all the earth do right?"—"Wilt thou also destroy the righteous with the wicked,"

Gen. 18:23,25. And Abimelech even, understood this, for when his house and nation was periled by a meditated act, of which he did not know the full guilt, till God informed him in a dream, "Thou art but a dead man," he pleads his innocence and says,— "Wilt thou slay also a righteous nation?" And God appears to him again in a dream, and says to him, "Yea, I know that thou didst this in the integrity of thy heart," &c., and he obeying the command of God, and fearing Him, saved himself and nation. Balaam, when called by Balak to curse Israel, and God refused to let him, says, "Behold, I have received commandment to bless; and he hath blessed, and I cannot reverse it."—Num. 23:20. And no man or nation can curse or destroy a nation that retains its integrity and whom God blesses.— Again we read: "Righteousness exalteth a nation: but sin is a reproach to any people."

2d. *A wicked and unrighteous nation He will punish and destroy:—*

The Egyptians were the first great oppressors of mankind, and held in bondage and cruelly afflicted the Israelites for a period of four hundred years; but God "heard their groaning" and looked pitifully upon them, and says to Moses whom he sent as their deliverer: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them," &c. Exo. 3:7,8. Then did he, at the appointed time, "Judge that nation," and terribly afflict them, and overthrew Pharaoh and his army in the Red sea, and delivered that nation. Amalek, after all this dared to come out and attack the delivered captives in the wilderness, and God was so stirred up at the proud and high-handed daring of that nation, that after their defeat by Joshua He commanded Moses: "Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven," Exo. 17:14.

The nations of Canaan defiled the land with their wicked abominations, and cruelty, and when their cup was full, God made the land which they had defiled to vomit them out, declaring the same time to Israel, "Defile not yourselves in any of these things for in all these the nations are defiled which I cast out before you: and the land is defiled; therefore, I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants." Lev. 18:24,25. The Lord hath declared by his prophet, that a wicked nation that "will not obey, he will utterly pluck up and destroy." Jer. 12:17.

3d. *To a repentant nation He will show mercy:*

Jehovah declares this plainly: "At what instant I shall speak concerning a nation, and concerning a kingdom to pluck up, and to pull down and to destroy it; if that nation against whom I pronounced, turn from their evil, I will repent of the evil that I thought to do unto them," Jer. 18:7,8. Nineveh, at the preaching of Jonah was a most faithful illustration of this rule.

4th. *Judgments are not averted from favored nations when they rebel.*

"At what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them," Jer. 18:9,10. Israel is an example of this rule, and also of the fact, that the higher exalted in privileges, the more fearful the judgments and fall.

Says God concerning this people laden with iniquity and that continually rebelled, "Shall I not visit for these things? saith the Lord; and shall not my soul be avenged on such a nation as this?" After the dreadful predicted siege of Jerusalem, Titus, on viewing the fortifications and ruins exclaims: "It is manifest the Almighty has fought for us, and has driven these Jews from those towers; since the utmost human force, nor that of all the engines in the world could have effected it!"

To be continued.

Duties of the Times.

Much more can be done by a direct and personal communication to individuals on the subject of religion, if the heart is overflowing with the love of God and melted in sympathy for the dangerous condition of the sinner, than by years of preaching, to a general congregation. There are few conversions even in the most powerful and extensive work of grace in modern times, except where there is personal labor, either on the part of the minister or laity. What then, is needed, is, more individual exhortation and conversation: and there might be a constant work of grace going forward in every church.

Take the case of Harlan Page, as an illustration. His talents were moderate, but his faith strong, his love for souls unquenchable, his zeal untiring, and every opportunity of individual conversation, instruction, advice, reproof and entreaty, was improved; and what glorious results followed! What a dia-

dem of beauty will be his crown, in the day of Christ!

But it is urged, "People do not like interference with their personal concerns, and will not bear it." It may be true in some; possibly in many cases, this is true; and yet many are anxious for it. Some, even, like the gentleman in R. I., of whom the anecdote is told, may be praying that God will cure the people of God of the lockjaw, that they may speak a word on the subject of religion. But what if they do not like it; do they not need it? and is it not the commission of God's servants, "Whether they will hear or whether they will forbear?" Not long since when addressing a gentleman on the subject, he asked, "Do you think it proper to question people as to their spiritual welfare?" I replied, Most certainly. My commission is, to "Go and teach all nations." When I used to teach school, and a new scholar came, my first duty was to find out what he knew, in order to adapt my instructions to his case, and direct him to proper studies. So, if I am to teach men on the subject of salvation, it is equally important to know their condition, in order to adapt the instruction to their state and wants. He assented to this view, but said he had read a book which took the opposite ground, and he had thought the reasoning good.

But those who do not wish it are frequently benefited by such efforts, and afterwards bless the instruments of their salvation. Why should it be necessary to wait till a certain season of the year, and for a protracted meeting, a camp, grove, or tent-meeting, before sinners are awakened and brought to Christ? It is most unreasonable, and a great reproach to the Christian cause, that it is so in many cases. How is it that Wesley, Whitefield, Tennant, Summerfield and a host of other worthies, expected and had conversions in every meeting? If they did, why not the church and ministry of this age? God is the same, his promises the same, the power of prayer and faith the same, in all ages, to the end of the world. Let Christians and ministers, then, cultivate a reformation spirit, and include in it a spirit of great boldness in the faith to attack sin and Satan in their strong holds, and make an aggressive movement upon their empire, and a new and better state of things would soon be realized. But to get to this work in earnest, there would frequently need to be some *home work*, in taking up stumbling blocks, and righting wrongs that have been done, that have destroyed confidence. But the grace of God can do even this, hard as it is to be done.

J. LITCH.

The Coming of Christ and the Resurrection.

BY S. BRADFORD.

Does the Bible teach the doctrine of the personal reign of Christ on earth, and also, does it teach the doctrine of two distinct resurrections of more than one day of twenty-four hours apart?

This question by some may be thought unimportant to discuss at the present time; but when we consider the evil consequences growing out of wrong impressions on this subject in our churches, and that there are those who are determined to treat the doctrines as heresy, and those who believe and teach them as heretics, and that some of our modern teachers are even now at work, contrary to the spirit of the gospel, where they can get a minority in the churches, to act with them, to make the minority say by the newly adopted articles of faith that the resurrection of the righteous and the wicked will be at one and the same time at the last day; or be compelled to stand as nominal members, or to leave their church, we say that when we see such things already at work in consequence of darkness, or something worse, we think that the time has fully come when this subject should be fully discussed, that every one may know for themselves where they stand, and what they do in reality mean to say, when they are called upon to rise in open meeting before the world and declare, as is customary in some churches when members are received into fellowship, that we believe that the Bible teaches that the righteous and wicked will be raised and judged and rewarded according to the works at the last day. We say that this subject is especially worthy of consideration if a church has a right to bring in and force the adoption of articles of faith contrary to the faith of the minority, and contrary to the faith of the church of Jesus Christ from the days of the apostles up to the time of Daniel Whitby, thereby violating the covenant obligations entered into when those members agreed to walk together in church fellowship.

That there will be a resurrection of the wicked dead none will question that believe the Bible, because Paul says, Acts 24:15, that there will be a resurrection of the dead, both of the just, and unjust, and Jesus told the Jews, just before he called Lazarus from the grave, after he had been dead four days, John 5:25, that the hour was coming, and then was, when the dead should hear the voice of the Son of God; and should live; and that he would do a great-

er work than to raise up a Lazarus, who had been dead only four days, and then raised from the dead, a mortal body: for the the hour was coming, 28,29, in the which, all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation; and in Dan. 12:2, it reads, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

But although there is proof beyond a doubt, in these passages of Scripture; and many others which might be quoted, that there will be a resurrection of all the wicked from their graves as well as the righteous, yet we believe that the Bible does as plainly teach that the righteous and the wicked will not be raised, and judged at the same time, and that there is not only great distinction made between the two resurrections, but that there is a millennium, or one thousand years, intervention between them, or a "Keeping of a Sabbath," not for the martyrs only, but for all the people of God: according to the testimony of Paul to the Hebrews, as it reads in the margin of the Polyglott Bible, Heb. 4:2; or as Professor Whiting translates it, a "Sabbath rest," for the people of God,—the great antitype shadowed forth, that as God rested with Adam the seventh day, after he had finished all his work of creation; so Christ will rest with his people in the seventh millennium, or seventh thousandth year of his work of redemption; which will be the fulfilment of what John says, Rev. 20:6, "Blessed and holy is he that hath part in the first resurrection; on such the second death has no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

And now lest we should appear to be following cunningly devised fables, as we verily believe those do, who differ from us, and will not meet us on equal ground, and candidly, and kindly discuss this subject, for the good of each other, by giving their scripture reasons, we will give ours in plain scripture language, with some remarks as we go along, and leave it to the candid inquirer after truth to make up his mind what the Bible does teach on this subject.

To be continued.

The Consummation.

The end is near—the end of this present world.—We have been living in the "time of the end," some four hundred years or more, and the end of the "time of the end," is now being enunciated by the fulfilment of God's word. Every "jot and tittle" of prophecy will have its accomplishment before the end—and we think all the iotas are now in a course of visible manifestation, or at least in such a state, that their perfect exhibition cannot possibly be delayed many months longer!

Look at the Turk—where is his power to day? Look at the Pope—who keeps him in the chair of St. Peter? Will England and France consent much longer to be a unit in supporting the Ottoman? Will France and Austria crush out entirely the life of "youthful Italy"? Who will lead, or head off the Pan-Slavonic column? Who can calm the fears of Palmerston and Graham, or quiet the apprehensions of the European aristocracy? Where will a remedy be found for the commercial revulsions of the world? Who will calm now the rising billows of revolution? Does not Inspiration declare, that under the seventh vial there are to be "voices, and thunders, and lightnings—and the greatest earthquake ever known upon the earth?"

Again,—Will Alexander the 2d, yield the grand idea of his ancestors—give up their southern hopes, and rest contented forever in his northern home, and consent that England, France and Austria shall do with Turkey as they please? Will Russia look on quietly when the great antagonisms of Europe are marshalling their hosts, on the side of Universal Liberty or Universal Despotism? Will the great Protestant heart of England continue long to beat in unison with Catholic France and her tyrannical usurper? Will the haters of the malignant Hierarchy of Rome, in Spain and Italy and Sardinia, wait much longer for the day of vengeance? The sure word of prophecy is—"There shall be upon the earth distress of nations with perplexity."

No period in the annals of time, has ever presented so many perplexing questions as now agitate and convulse the public mind. It does seem to me that it will be impossible for the four angels, under the sixth seal, to hold the four winds much longer.—The deep arts, intrigues, chicanery, falsehoods, prevarications and double-dealing, and all the multiplied phases of diplomatic skill, cannot possibly defer the impending storm for any considerable time. The sublime idea of "Manifest Destiny" entertained by Russia and the Oligarchs of America, cannot well be practically illustrated, until the liberties of the people are buried beyond the hopes of any resurrection.

Hence it is,—"men's hearts are failing them for fear, and for looking after those things which are coming upon the earth." Even so—the very things which the great men—the chief-captains, and the far-seeing politicians and statesmen discern and fear—soon those very things shall come! And when the nations become angry and full of madness and vengeance—O then will rush the final storm!

But what is most amazing is the fact, that the church and ministry are looking for a blessed state, here in the flesh—here in this world of evil—so blessed indeed that men can reach heaven without tribulation—so wide will be the way thither, that many—even the masses for a thousand years can enter glory! Strange delusion! Politicians are far more wise and consistent than such religionists.—The wisest among politicians admit, and some of them believe that society throughout the world will be disintegrated, and all existing institutions of an evil character broken by the wheel of revolution—and that in turn they shall be able to reconstruct in more beautiful proportions the fabric of human society. But assuredly both classes are doomed to disappointment. Man originally possessed the ability to perform wonders—but since the fall, he possesses not recuperative power enough to rebuild the temple of human society when once thrown back into a state of chaos. God alone can do this—and when his enemy, the devil, is exulting in the groans of creation and the dissolutions of the last moments of time—the dragon—the beast and the false prophet will be hurled into the abyss to come no more out forever. Amen.

The Two Adams.

NO. 1.

BRO. HIMES:—For a long time my mind has been exercised in relation to the subject of the "Sonship of Christ;" and if possible, to ascertain the true relationship the Lord Jesus Christ bears to God the Father, and also his relationship to fallen man. Having obtained from you liberty to express some of my thoughts on this subject through the columns of the *Herald*, I now commence, and hope, should it be the will of God, to give a series of articles on this important question.

It is written:—"The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. 15:45-49.

At the creation of this world, the "first man Adam" was made a living soul, to "have dominion over the fish of the sea, and of the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—Gen. 1:26.

Nothing was withheld from him, of all God had created,—connected with the earth—with the exception of one tree, "the tree of knowledge of good and evil."—Gen. 2:17.

This apparently trifling prohibition, was to prove a test of man's love for, and obedience to his Creator. Although he had been made a living soul, and had just received a present of all the earth—all the real estate, and all the personal property upon the earth—nothing being kept from him except the one tree; yet his life, and consequently the possession of his property, depended upon strict obedience to the command:—"Thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die;" or as the margin reads,—*dying thou shalt die!* Strange that man should not have been satisfied with such vast wealth, and, also, with being a man; but strange as it may appear, he made the attempt to rise above a man, and to become "as gods," and therefore took the other tree, and death was the consequence, unto dust he had to return. Sad change now over all the earth! Man in a dying state, and the earth itself, and all connected with it under the curse.—"An enemy had sowed tares among the wheat."—Matt. 13:28.

Must the earth forever remain under the curse! and man forever remain in the dust? Yes, unless some plan can be devised to restore them. Such a plan, Almighty wisdom has devised; for through the Second Adam, or "seed of the woman," Gen. 3:15, he would bring "eternal salvation unto all them that obey him."—Heb. 5:9.

In regard to the two Adams, let us be careful to discriminate between them. "The first man Adam," was of "the earth, earthy;" "the last Adam," is "the Lord from heaven." It is not, then, very difficult to determine which of the two Adams is the oldest!

Can the "last," or "second" Adam, be older than the "first?"

The inspired apostle declares, "that was not first, which is spiritual, but that which is natural, afterwards, that which is spiritual," 1 Cor. 15:46. Let the word of the Lord stand, though men's theories be blown to the winds.

HILKIAH.

To be continued.

Bro. N. Brown writes from Kingston, N. H., March 8th, 1858.

Dear Bro.—There were a few more of us in this place than two or three who are looking for the "Blessed hope," and God has recently added within a few weeks several more—to Him be all the praise! One of Br. Schelling's, two of Bro. Gale's, two of my children—are among the number. Three others have been reclaimed or converted, who we hope will "live forever." All my own children, seven in number, are, I trust, the children of God, by faith in the dear Redeemer. Bro. Robinson of Haverhill, has preached for us quite a number of times, he is a good man—a most acceptable preacher and has done us good—we are not able to do much for him, but we always intend to do all we can; hope he will come again very soon. The Lord is soon coming.

A brother writes from Coopers, Pa., Feb. 28, 1858:—

Dear Bro. Himes:—Your visit with us last summer was so brief that at the close of the meeting there seemed to be a feeling of regret that we did not see more accomplished. However, the church began to see the necessity of doing what we "could," and to arouse and pray more earnestly that God would revive his work. On the eleventh of Feb. Bro. Jackson commenced a series of meetings here, which continued till the twenty-first, during which sixteen professed peace in believing, and others seemed anxious to know the way. After the closing service between forty and fifty brought in testimonies for our blessed Saviour, among them some of the brethren and sisters of the Marsh Creek and Central churches. It was indeed a season of refreshing. The past season seems to have been one of special revival throughout the land. Yet we cannot think with some that it is the commencement of that glorious Millennial day, "when all shall know the Lord from the least unto the greatest." But we believe according to the signs of the times, that God is thus rousing His people, that they, like the wise virgins, may have oil in their vessels and their lamps trimmed and burning, ready to meet the Bridegroom at His "appearing and Kingdom."

We still earnestly solicit an interest in the prayers of God's people, that we may be kept humble, watchful, and prayerful, always abounding in the work of the Lord.

Bro. H. B. Sevey writes from Mt. Vernon Me. March 6th, 1858:

Bro. Himes:—It may be of interest to the readers of the *Herald* to hear from the work in this vicinity. I left the shop one year last fall to warn sinners to prepare to meet God, and can say to His praise, he has blest me and revived his work. I commenced labor in Rome last spring. At that time there was but a little interest. But the Lord heard our prayer and sinners began to be alarmed, sought the Lord and found peace.

The work has been a gradual one. The interest continued through the summer. Our meetings were well attended, and with new interest. Some twelve or more obtained a hope and continue steadfast in the faith, and many backsliders were reclaimed.—The interest still continues; have been holding meetings for a few weeks past in the Brown House.—Some twenty or thirty have been converted and as many more reclaimed, and the interest is yet on the increase. House well filled and good attention, but little excitement, but rather a deep sense of sin and a principle to obey God. Pray for us brethren.

Elkanah Watson, in his memoirs, states that the magistracy of Deyizes, a large market town in England, erected a monument to commemorate a striking interposition of Divine judgment. The fact perpetuated by inscription is this: A woman having purchased some commodities in the market, upon payment being demanded, an altercation ensued, and she uttered the imprecation—"May God strike me dead if I have not paid it!" She fell down and immediately expired, and in the clenched hand, which she had impiously raised to heaven to attest her perjury, was found the money in controversy.

PATIENCE UNDER INJURY.—It was the saying of a wise heathen: "Reform an injurious person if you can; if not, remember your patience was given you to bear with such men, and sometimes bestow upon them health, and fame, and fortune."—*Tutill*.

Always do as the sun does; look at the bright side of everything; it is just as cheap and three times as good for digestion.

Nothing casts a denser cloud over the mind than discontent, rendering it more occupied about the evil that disquiets it than the means of removing it.

Mourning for sin, is the seed out of which the flower of spiritual joy grows.

OBITUARY.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Rye, N. H., February the 25th, EMILY, daughter of Daniel and Sarah PHILBRICK, aged 20 years. Disease, consumption.

She experienced religion three years ago last summer, and was baptized in the Atlantic ocean, one year ago last summer. She has been a very benevolent child; from early instructions and after her conversion has maintained her profession by a prayerful upright life, and in death she was not moved from the hope of the gospel, but told her relatives not to weep for her, "but weep for yourselves; for Jesus Christ will go with me through the valley of death, so that I fear no event." She leaves her kind parents, three brothers, and one sister, together with many other relatives to mourn her loss, but not without hope. The subject of this notice was granddaughter to your servant.

Yours as ever, EPHRAIM PHILBRICK.

The following lines were composed on the death of ALFARETTA JANE HOYT, who expired in Magog, C. E., Oct. 31st, 1856, at the age of 7 years and 7 months. She was very obedient and mild, and remarkably kind and affectionate. After four days of painful sickness, the precious little creature calmly slept in death, without a struggle or groan. She was the daughter of brother Joseph and sister Susan Hoyt.

Dear Alfaretta, pleasant flower,
Resembled one from Eden's bower;
She calmly bloomed and shone awhile,
And cheered us with her loving smile.

She seemed like one of heavenly birth,
Too innocent and pure for earth;
Too kind and gentle here to roam,—
And Jesus sweetly called her home.

By faith I hear her sing above
Triumphant in the realms of love;
Her robes of victory and her crown
Dispensing beams of glory round!

See how she beckons us away
To that bright world of endless day;
Through grace the sacred cross we'll bear,
That we with her that bliss may share.

R. M., SEN.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practices as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promoters of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to

originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

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Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where. Jan 2-ly

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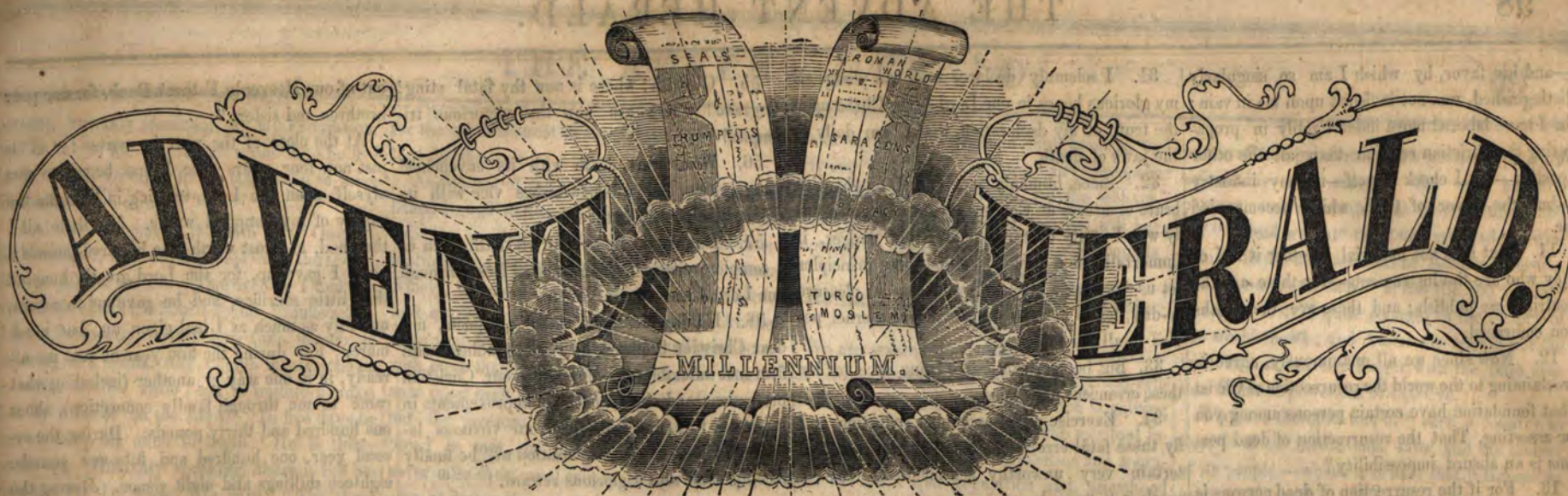
BY JOSHUA V. HIMES.

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WHOLE NO. 880.

BOSTON, SATURDAY, MARCH 27, 1858.

VOLUME XIX. NO. 13.

PRECEPTS.

BY THOMAS RANDOLPH, 1630.

First worship God ; he that forgets to pray
Bids not himself good-morrow nor good-day.
Let thy first labor be to purge thy sin,
And serve Him first whence all things did begin.

Honor thy parent, to prolong thine end ;
With them, though for a truth, do not contend :
Whoever makes his father's heart to bleed,
Shall have a child that will avenge the deed.

Think that is just ; 'tis not enough to do,
Unless thy very thoughts are upright too.

Defend the truth ; for that who will not die
A coward is, and gives himself the lie.

Take well whate'er shall chance, though bad it be ;
Take it for good, and 'twill be good to thee.

First think ; and if thy thoughts approve thy will,
Then speak ; and after that thou speak'st fulfil.

So live with men as if God's curious eye
Did everywhere into thine actions pry ;
For never yet was sin so void of sense,
So fully faced with brazen impudence,
As that it durst before men's eyes commit
Their brutal lusts, lest they should witness it :
How dare they then offend when God shall see,
That must alone both judge and jury be ?
Would'st thou live long ? The only means are these,
Above Galen's diet, or Hippocrates' ;
Strive to live well ; tread on the upright ways,
And rather count thy actions than thy days ;
Then thou hast lived enough amongst us here,
For every day well spent I count a year.
Live well, and then, how soon soe'er thou die,
Thou art of age to claim eternity.
But he that outlives Nestor, and appears
To have pass'd the date of gray Methuselah's years,
If he his life to sloth and sin doth give,
I say he only was—he did not live.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

Those days, that are here referred to, are evidently allusive to the days of prosperity and great progress that accompanied the preaching of the Gospel and the acceptance of the truth amid the multitudes of Judea. You will recollect, that in the previous chapter, and in the chapter before that, we have intimation indeed of the persecution to which the apostles were subjected, but no less clear and decided information that the cause of Christ, the claims of his Gospel, the power of his truth prevailed and spread amid the great masses of Judea.

Well, in those days, when all was real prosperity, though not unaccompanied with persecution to them that preached the truth ; and the number of the disciples—that is, true Christians—was greatly multiplied, there occurred a quarrel, a murmuring, between the Grecians and the Hebrews, "because their widows were neglected in the daily ministration." That is to say, all the Christians of that age, of their own free will, and not by a law obligatory then, or obligatory now, brought their goods, and laid them at the apostles' feet ; and distribution was made, we are told, unto every one, as he had need. But the multitude were suspicious, uncharitable ; and the Grecians—that is, those Jews who spoke the Greek tongue, and who read the Scripture in the Greek Septuagint ; not the Greek people, the natives of Greece, but the Grecised Jews, or Hellenists, as they were called, who were born probably in distant lands, and used the Greek tongue but in their religion Hebrews of the Hebrews,—fancied, or thought, or were told, at all events

they believed, that because they were not born in Jerusalem, their widows and relatives were overlooked in the distribution of the goods ; and that the Hebrew widows and Hebrew orphans,—that, is those born in Palestine,—had a precedence, which they thought, in a matter of charity, did not justly belong to them. Now this suspicion may have been correct, or it may have been incorrect ; in all probability it was incorrect. The apostles sought to do justly, and to love mercy, and to walk humbly with God ; but instead of arguing upon the matter, they proposed a scheme that was fitted to crush controversy in its egg, and to bring matters to a quiet and a happy issue, as was actually and in fact the result. The twelve,—that is, the twelve apostles—hearing this charge made against them, instead of arguing, and quarrelling, and fighting, and protesting, as modern ecclesiastics would probably do, called the multitude of the disciples unto them,—that is, the Christian congregation, the Christian people,—and they said, "Well, we now see that by temporal affairs being entrusted to our hands, suspicions are entertained of us which we are conscious we do not deserve. The best way, therefore, is not to weigh our character against your suspicions, but to adopt a plan that will put an end to your suspicions by rendering them absolutely impossible." And therefore they called the multitude, and they said to the multitude, "It is not reasonable that we ministers of the Gospel should leave what is the minister's function, preaching the word, and should engage in what is properly the layman's function, attending to distributing money at tables for the use and benefit of the poor. That is an admitted fact." And this sentiment has been shown to be true and weighty in the history of Christendom. The least impartial men in all temporal matters have been ecclesiastics. It is their duty to preach the word ; to illustrate in their life, and embody in their sermons, God's holy word ; but it is the duty and privilege of laymen, whether they be elders or deacons, to take charge of, and administer impartially, the temporalities of the Christian church. The worst administrators of temporalities have been ecclesiastics ; and the less of such ministrations placed in their hands the better : and the reason is, that if they are minding their own duty, which is to preach the word, and study to preach it with effect, they will have no time, and no head, and no tact, to spare for minding your duty, which is to attend to the temporalities of the church. The apostles, therefore, with consummate good sense, said, "It is not meet that we should be troubled by this matter. We have enough upon our heads, upon our hearts upon our consciences, independent of this. And as laymen can do this well, and do it better than we can, and do it with less suspicion of partiality than we can ; let you, therefore, select seven men,—that is supposed to be the perfect number a competent number,—seven men of honest report ; that is, having a good character, not men of damaged character—"full of the Holy Ghost"—that is, regenerated men—"and wisdom, whom we may appoint over this business." Now, mark what is peculiar ; while, here, the selection of the elders and deacons is with the people, the minister of the Gospel is to appoint, and pray over, and designate to the function, whatever that function may be, which they are assigned.

"Well, then," say the apostles, "we will give ourselves continually to prayer and to the ministry of the word, which is our function." Now whenever ministers of the Gospel begin to meddle with things alien to prayer and the ministry of the word, they injure themselves and injure the cause of Christ. Whenever a minister begins to look after his own interests in the congregation, you will find the congregation will soon cease to look after those interests for him. And if ministers would mind their own work, which is to preach the Gospel, and cease to mind their people's work, which is to contribute to its maintenance, they would do much greater good, and even in a temporal point of view would far more efficiently succeed. Let the ministry efficiently do its duty, with all its might, in prayer, in faithfulness, in sympathy, and in love ; and I am perfectly satisfied that such a ministry will not want success or the blessing of God with it.

Well, "the saying pleased the whole multitude ;" evidently they were not a captious multitude in those days ; they were not disposed to attach a veto to this ; they saw it was quite reasonable and quite right, and they entered into it with all their heart ; and they chose Stephen and six others, whose names are given ; "whom they set before the apostles : and when they had prayed, they laid their hands upon them." This was a common rite among the Jews in designating a person to an office, every one imploring a blessing on his head.

We then read that "Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines." There has been a great dispute as to who these were. The Libertines were evidently the people of a country,—Libertines not in the sense of being licentious, but natives of a country so called ; the same as Cyrenians, of Cyrenia ; Alexandrians, of Alexandria. And these people argued with Stephen. Stephen was a controversialist ; he discussed with them, he held controversy with them, and very properly and very scripturally so. But, like all beaten controversialists, these people, when they could not answer Stephen's arguments, fell back upon the State's weapons, and brought the influence of Caesar to put down facts and arguments which they could not, with their own intelligence and information, reply to. Now this has been the practice constantly of a beaten party. Whenever a party has recourse to physical, political, or material weapons in a controversy, it is always evidence that it has the worst of it. Truth is mighty ; truth will prevail ; there is no fear of its defeat ; it has resources infinite and inexhaustible : and to have recourse to carnal weapons for the maintenance or spread of truth, indicates, either that you have not truth on your side, or that you have not confidence in the supremacy and majesty of the truth of God. They accordingly "suborned men, which said, We have heard him speak blasphemous words against Moses, and against God." So far, there was truth in this ; so far, there was a falsehood in it. He did say that the days of Moses were ended ; he did say, that the temple was about to expire, that the Christian dispensation was now to supersede the Levitical ; and these parties construed this into

blasphemous words against Moses and against the Lord.

Speak truth, and bad men will always pervert it. You never can say what is true without somebody taking up a perverse apprehension of it : but still, this you must not mind. Our path is plain—to speak the truth, to preach the Gospel : and if we meet with opposition, in the sight of man, our cause, if not our face, will shine as if it were the face of an angel.

To be continued.

Comment on 1st Corinthians XV.

A Brother having expressed to Eld. D. T. Taylor a desire to see the following Commentary on this chapter in print, he has forwarded it for insertion in the Herald.

In the paper from which our copy of it is taken, it purports to be from an old "translation of the New Testament." It is, however, not a translation ; for it is not a rendering of any Greek text, and therefore is of no authority as a version of this Scripture. As the writer of it is unknown and its date uncertain, it can rank only as the view which some unknown person at some unknown time has taken of the import of this chapter—expressed in his own language instead of in the language of Scripture. Its style, however, shows that it is not an ancient writing, but comparatively modern.

The heads of a discourse from the pen of Eld. Taylor, which follow the chapter, are very sensible, and pointed, and would be an appropriate appendage to a reliable rendering of this portion of the Divine words, from which this comment, in some particulars, widely departs.

1. I publish again the joyful news which I once proclaimed among you my christian brethren, which you then received with transport and in the firm belief of which you now continue ;

2. By your reception of which you are put into a state of salvation, if you are tenacious of the animating doctrine I delivered to you—unless indeed, as some would insinuate, your belief of this truth is absurd and visionary.

3. Among the first and fundamental truths then which I published among you, and of which I was convinced myself upon the best evidence, were the following : That agreeable to the predictions of the prophets, the Messiah suffered death, to rescue us from vices.

4. That his dead body was deposited in a tomb ; and that he was on the third day raised from it, agreeably to the scriptural predictions ;

5. That after his resurrection he was seen by Peter, then by the twelve apostles.

6. He next exhibited himself to above five hundred Christians, who were all convened together in one assembly—the greater part of whom are still living, though some of them have paid the common debt of nature.

7. He was then seen by James : afterwards, by all the apostles.

8. And last of all, as to an untimely abortive birth, he exhibited himself to me.

9. For I rank myself as the very lowest of all the apostles ; and indeed deem myself unworthy of that honorable name, because I once persecuted the church of God.

10. But by the divine favor I am what I am

—and his favor, by which I am so singularly distinguished, was not lavished upon me in vain; for I have labored more indefatigably in propagating the christian religion than all the other apostles—but I check myself—not my industry—but the favor of God, which accompanied me.

11. But it is not material whether it is I or they who are the instruments—for these are the doctrines we publish; and these are the truths you embraced.

12. Now since we all unanimously agree in proclaiming to the world the resurrection of Christ what foundation have certain persons among you for asserting, That the resurrection of dead persons is an absurd impossibility?

13. For if the resurrection of dead persons is a thing absolutely impossible, it will follow, that Christ was never raised from the grave;

14. Consequently, if Christ was never actually raised from the grave, our preaching the Christian religion is absurd, and your belief of it is absurd;

15. And the result is, that we all of us have been publicly attesting a pious falsehood, when in the most solemn manner we declare to the world, that the Deity raised Christ from the dead—a fact, however, which never happened, if it is true, that the resurrection of dead men is in the nature of things, absolutely an absurd impossibility;

16. For if the resurrection of dead persons is an absurdity, it will follow that Christ was never raised at all;

17. Consequently, if the dead body of Christ was never actually re-animated, your belief of Christianity is absurd and fruitless, and the weight of all your former crimes again devolves upon you;

18. And it will follow also, that those Christians, who have died in the belief of their principles, are totally lost out of the creation.

19. If all the hopes Christianity really taught us to entertain were circumscribed within the narrow circle of this vain life, we Christians are the most wretched of all mankind!

20. But Christ was actually raised from the tomb, and is become the first fruits of a glorious harvest of the sleeping dead.

21. For since by one man death was introduced, by another man was introduced a resurrection from death.

22. For as by Adam all the human race was subjected to mortality: so by Christ Jesus shall all the pious dead be entitled to immortality.

23. But every one in this restitution in a regular gradation is raised—Christ was the first that rose from death to immortality; the next will be the virtuous Christians, at his glorious advent:

24. Subsequent to this, will be the final dissolution of this globe—which event will take place, but not till after he hath surrendered up his kingdom to God, even the supreme Father, not till after he hath totally crushed and demolished every hostile dominion, every opposing civil power and secular sovereignty;

25. For he must retain his kingdom, until he hath brought all his adversaries prostrate at his feet,

26. The last foe he shall dethrone and annihilate is death.

27. For God hath subjected all things to his control—but when the Deity declares that he hath subjected all things under him, it is self-evident, that he himself must be excepted, who primarily invested him with this sovereign authority.

28. But when all things shall have become the subjects of his universal dominion, then shall the Son himself be subjected to HIM who originally vested him with this universal authority—that the DEITY may be all in all.

29. Otherwise, if our sleeping dust is never to be re-animated, how forlorn must be their hope who were baptized in the firm assurance of a glorious resurrection from the dead! and upon these principles, why are persons baptized at all into the belief of the future restoration of their dead bodies to a blessed immortality?

30. And upon this scheme, how absurd is it also for us to expose ourselves to imminent dangers every hour!

31. I solemnly declare, and can pledge all my glorious hopes in our Lord Jesus Christ upon the truth of my declaration, that I am daily in the jaws of death.

32. Since, humanly speaking, I fought with brute creatures at Ephesus; what distracted folly was I guilty of to encounter this danger, if immortality is a fable! Upon these principles let us traverse a circle of every sensual pleasure to-day, for to-morrow death will put a cruel period to all our joys.

33. But be ever cautious of being deceived by these erroneous principles.

34. Exercise a just and sober reflection, and fly these fatal errors—for some among you entertain very unworthy sentiments of God—I speak it to your shame.

35. But some will ask me, How are the dead raised? in what kind of vehicles are they invested?

36. You weak, infatuated man! the seed you commit to the ground is not informed with vegetable life, except it die.

37. You bury in the ground the bare seed, for example, of wheat, or some other grain: but you do not sow it in the same form in which it doth afterwards appear;

38. The supreme Creator gives it the form he pleases—to every seed its proper distinguishing form.

39. This disparity also obtains in the flesh of different animals. That of the human species is of one kind; that of brutes, of another; that of birds, different from all.

40. There are likewise celestial and terrestrial bodies; but the respective glory of one and the other is totally different.

41. There is the same dissimilitude also in the different splendor of the sun, of the moon, and of the stars—one star also differs from another in lustre.

42. Similar to this will be the resurrection of the pious dead—it is sown corruptible; it rises incorruptible.

43. It is committed to the ground in a state of horror; it rises in glorious splendor. It is sown in contemptible weakness; it rises in immortal vigor.

44. It is sown an animal system; it rises a spiritual system—there is an animal system, and there is a spiritual system.

45. This the scriptures assert—Adam, the first man, was endowed with animal life: the second Adam, with a life-giving spirit.

46. The spiritual, however, was not first in order, but the animal; which was succeeded by the spiritual.

47. The first man was formed from the earth a composition of inert clay; the second man is an exalted Spirit from the celestial mansions.

48. As the first man was a composition of terrene particles, such is the terrene composition of his descendants; and as the second man was of celestial extraction, such is the celestial extraction of his descendants.

49. And just as we have worn in the present state the image of our clay-formed progenitor: so we shall in a future state wear the form of our celestial Redeemer.

50. This I assert, my christian brethren, that the present animal and corporeal system cannot inherit the future kingdom of God—nor is corruptible mortality fitted to be the heir of an incorruptible existence.

51. Behold! I now discover to you an unrevealed doctrine! We shall not pay the common debt of nature; but we shall by a soft transition be changed from mortality to immortality,

52. In a moment, in the twinkling of an eye at the clangors of the last trumpet—for a trumpet will sound—the pious dead shall then be raised incorruptible, and the Christians who are then living, shall, without suffering the pangs of death, be translated into immortality.

53. For this corruptible must then be clothed with incorruption; this mortal must then be invested with immortality.

54. And when this corruptible frame is clothed with an incorruptible vehicle, and this mortal is vested with immortality: then that passage of scripture will be verified: 'The tyrant death is completely vanquished.'

55. O death! where is now thy fatal sting! O grave! where are now thy victorious triumphs!

56. What arms death with its envenomed sting, is vice, and what furnishes vice with its destructive power, is the law.

57. But thanks be to God, who hath given us a complete victory over these cruel foes, through our Lord Jesus Christ.

58. Having therefore, these prospects, my dear Christian brethren, do you ever adhere with firm and inflexible steadiness to your Christian profession; and aim at continual improvements in it, from a full persuasion that your virtuous labors under the gospel dispensation will be finally recompensed with a glorious reward.

QUERY.—What did the Lord's resurrection demonstrate, and what did it accomplish for Him and for us? Let us proceed to reply. Text vs. 17, 18.

I. It demonstrated the spirit of prophecy in him and the prophets to be of God—Acts 2:29, John 2:19.

II. It proved him to have been the true Messiah and not a false one.—John 10:18.

III. It demonstrated him to have been the Son of God, Rom. 1:4.

IV. It pledges to Him a High-Priesthood in the Holy of Holies and to us a Mediator and Intercessor, offering for us his own blood. Heb. 8:4; Heb. 7:23-25.

V. It secures to Him the Davidic throne and the Kingdom forever. Acts 2:29, 30.

VI. It asserts His Lordship, Headship, and rule over the nations, as the only Potentate and the God-man.

VII. It makes justification from sin and the curse of the law possible before a just and holy God. Rom. 4:24-25.

VIII. It lays a foundation for a divine faith and hope. 1 Cor. 15:14 and 1 Pet. 1:3—and v. 21.

IX. It makes a full and free salvation, here and hereafter, possible and certain for all men. Rom. 10:9.

X. It exhibits a wondrous power over the tomb, such as was possessed by no other being in human form—and affords a sure pledge of the resurrection of all the saints of God, at Christ's last coming. 1 Cor. 6:14; 2 Cor. 4:14.

Such is Paul's whole argument in this chapter. vs. 12:23.

XI. Finally,—it will give the world a just, righteous, and merciful Judge at the last day of general Doom!—Proof. Acts 17:31.

Such are the products and benefits of the glorious resurrection of our Lord and Saviour Jesus Christ. Well may we sing:

Christ is arisen:
Joy to thee, mortal;
Forth from his prison,—
Out from its portal!

Concluded.

Brother Muller and his Orphan Work.

In the year 1832, Brother Craik having already left Devonshire for Bristol, brother Muller felt that the call on him to go also to Bristol was from heaven. He was then travelling and preaching in various parts of Devonshire. A few days before his first journeying to Bristol he went one day to preach at Dartmouth, when, he says in his journal:—"I have five answers to prayer to-day. 1. I woke at five, for which I had asked the Lord last night. 2. The Lord removed from my dear wife an indisposition under which she had been trying to me to have to leave her in that state. 3. The Lord sent us money. 4. There was a place vacant on the Dartmouth coach. 5. This evening I was assisted in preaching, and my own soul refreshed."

At Bristol, brother Muller shortly afterwards joined brother Craik in ministry at Gideon chapel, establishing there (and afterwards at another chapel in the town provided for them, called Bethesda), their peculiar system of dependence for the supply of temporal wants wholly on free-will offerings. In the beginning of the next year, Brother Muller was reading the life of Franke, and longing to live as he lived, that so "we might draw much more than we have as yet done

out of our Heavenly Father's Bank, for our poor brethren and sisters."

At the close of the year he writes: "It is just now four years since I first began to cast myself upon the Lord, trusting in Him for the supply of my temporal wants. My little all I then had, at most worth one hundred pounds a year, I gave up, for the Lord greatly honored this little sacrifice, and he gave me in return, not only as much as I had given up, but much more. For during the first year he sent me already, in in one way or another (including what came to me through family connection), about one hundred and thirty pounds. During the second year, one hundred and fifty-one pounds, eighteen shillings and eight pence. During the third year, one hundred and ninety-five pounds, three shillings. During this year, two hundred and sixty-seven pounds, fifteen shillings and eightpence farthing. This income of donations from the brethren, apart from the large contribution now sustaining missionary undertakings, and the Orphan house, now exceeds six hundred pounds a year. But from first to last, at the end of each year, all is gone, excess having been always given to the poor."

It was in the year eighteen hundred and thirty-four that brother Muller founded, at Bristol, the "Scriptural Knowledge Institution for Home and Abroad." He thought believers bound to help in the extension of the faith, although the world was not to be converted until after the ingathering of the elect at the second coming. He could not work with any established society, because such societies bow before unconverted persons for the sake of wealth, and ask money from unbelievers, as Abraham would not have done.

He rejected altogether the help of unbelievers in the conduct of his institution; but if they gave him money for it freely and unasked, he was not by Acts, twenty-eighth chapter, second to tenth verses, warranted in refusing to accept their contributions. He rejected as unscriptural the practice of contracting debts, and then asking the charitable to assist in paying them. He based all hope of success on prayer. The object of the institution was to assist "godly" schools; to circulate the Scriptures; and to help those missionaries who worked most in what the brethren would consider a Scriptural way. After only seven months of work, this little institution, which has now become a large one, was instructing one hundred and twenty children in the Sunday school, and forty adults in the adult school. It had circulated about five hundred Bibles, and contributed about fifty-seven pounds to the help of missionaries. Evidently Brother Muller is an energetic man.

"September eighteen.—A brother, a tailor, was sent to measure me for new clothes. My clothes are again getting old, and it is therefore very kind of the Lord to provide thus. September twenty-five.—A brother sent me a new hat to-day." A few months later, a fifth day-school was established. In March, eighteen hundred and thirty, brother Muller went on missionary business to the Continent.

"At Dover," he says, "we left the hotel before break of day, to go to the packet. All being in a great hurry, whilst we went towards the sea, I was separated from brothers G. and V. I now lifted up my heart to the Lord, as he generally helps me to do on such occasions, to direct my steps towards the boat which went out to meet the packet, and" (the italics are his) "I found it almost immediately. We had, in answer to prayer, a good passage." On his way back, by way of Hamburg, the sea being very rough, the good brother says; "At ten I was taken with sea-sickness, from which I had been kept, during my four previous short voyages, in answer to prayer; but this time I on purpose refrained from praying about it, as I did not know whether it was better for my health to be sea-sick or not."

Defect of health caused Brother Muller to go in the next autumn, to Portishead, walk, bathe, and take horse-exercise. But he writes: "September fifteen.—To-day as I clearly understood that the person who lets his horse has no license, I saw that, being bound as a believer to act according to the laws of the country, I could use it no longer; and as horse-exercise seems most im-

portant, humanly speaking, for my restoration, and as this is the only horse which is to be had in the place, we came to the conclusion to leave Portishead to-morrow."

And now we come to the main fact: One day in November, eighteen hundred and thirty-five, George Muller writes: "This evening I took tea at a sister's house, where I found Franke's life. I have frequently, for this long time, thought of laboring in a similar way, though it might be on a much smaller scale; not to imitate Franke, but in reliance on the Lord." In five days he has made up his mind to begin. He is thirty years old. Humanly speaking, there is life before him for the work. He says: "The three chief reasons for establishing an Orphan-house are: 1. That God may be glorified, should He be pleased to furnish me with the means, on its being seen that it is not a vain thing to trust in Him, and that thus the faith of His children may be strengthened. 2. The spiritual welfare of fatherless and motherless children. 3. Their temporal welfare." He prays; he calls a public meeting at which he will state his plan, and says on the fifth of December, eighteen hundred and thirty-five—"This evening I was struck in reading the Scriptures with these words: 'Open thy mouth wide, and I will fill it.' Up to this day I had not at all prayed concerning the means or individuals needed for the Orphan-house. I was led to apply these words to the Orphan-house, and asked the Lord for premises, a thousand pounds, and suitable individuals to take care of the children." At the public meeting there was no collection—no money asked for, and after the meeting only ten shillings were given; but gifts soon flowed in.

The design was to receive only such children as were fatherless, motherless, and wholly destitute; to feed them, clothe them, teach them, and to put them out where they could earn an honest living in the world. There should be no voting or canvassing for admissions—no restriction of the charity to children of one corner of the country. Orphanage and destitution were to form the simple claims which had only to be stated to procure admission for a child as long there was house-room left to give. Any donation given for this object was received—odd shillings, pence, basins, mugs, four knives and five forks, a blanket, fifty pounds, twenty-nine yards of print, one plate, six teaspoons, one skimmer, one toasting fork, one pillow-case, one sovereign, fifty-five yards of sheeting, a clothes horse, two pewter salt-cellars, three frocks, four pinafores, six handkerchiefs, from one friend a flat-iron stand, and from another friend a flat-iron, six pots of blacking-paste, four combs, a hundred pounds, a piece of blind-line and one dozen of blind-tassels, a tun of coals, premises worth two or three thousand pounds being raised to adapt them for the orphans' use, six little shirts, a hundred weight of treacle, two metal spoons, a kitchen-fender and a pie dish, fifty-five thimbles and five parcels of books and eyes; such were the gifts that flowed in upon Brother Muller.

He took charge of them all for his orphans. Before the conditions which would make a gift of the large premises had been fulfilled, the good brother rented the house which he had himself been occupying in Wilson street, for the use of the orphans, fitted it for thirty little orphan girls, between the ages of seven and eleven, and opened it on the twenty-first of April, eighteen hundred and thirty-six. It began work with six and twenty little girls, a matron and a governess. At the same time brother Muller's heart was set upon the opening of a like home for little orphan boys; but, first of all, he would set to work upon an Infant Orphan-house for desolate poor children of each sex from the tenderest age up to the seventh year. Aided by gifts, little and large—fourpence, a gallon of dry peas, tippets, old clothes, bits of bacon, sugar, money—the work went on, and before the end of the following November, more than seven hundred pounds had been raised without one contribution having been asked for, in a direct way, by brother Muller himself, and the Infant Orphan-house was opened. At the end of the year sixty-six orphans were in brother Muller's keeping, and seven hundred and seventy pounds had been the income of the orphan-houses. Brother Muller was at work, then,

for the establishment of the third orphan-house, that for the boys.

At the end of the year following he has established it, and writes, "There are now eighty-one children in the three Orphan-houses, and nine brethren and sisters who have the care of them. Ninety, therefore, daily sit down to table. Lord, look on the necessities of thy servant!" At the same time there are the day and Sunday schools, with more than three hundred children in attendance upon each. The establishment increases, but the pressure each day for money to buy bread is, now and then intense. The children never miss their usual supply, though sometimes, even at dinner-time, there is no money to pay the milkman in the afternoon, and without money no milk would be taken; yet the money comes. When things are at the worst, one of the teachers has some shillings in reserve, and gives them. At one such time every brother or sister engaged in the Orphan-houses had given up all to supply the daily wants before there came another offering to help them from without. Under pressure of this kind brother Muller writes in September, eighteen hundred and thirty-eight:—"I have about two hundred and twenty pounds in the bank, which, for other purposes in the Lord's work, has been entrusted to me by a brother and a sister. I might take of this money, and say but to the sister, and write but to the brother, that I have taken, in my straits, twenty, fifty, or a hundred pounds for the orphans, and they would be quite satisfied (for both of them have liberally given for the orphans, and the brother has more than once told me, only to let him know when I wanted money); but that would be a deliverance of my own, not God's deliverance."

In eighteen hundred and forty-one, the consciences of brothers Craik and Muller found that there was spiritual assumption in the box inscribed with their names put up for free-will offerings in the chapel. Other brethren were not less able to teach from their experiences, why should they stand apart from the rest, as if they were the only pastors? Their names were expunged, therefore, and they assigned to the poor all money found in the box that was not screwed up in paper as especially placed in it for themselves. In their own houses, as in the Orphan-house, there was the same system of living, and the same occasional necessity of selling books or furniture to obtain food. Nevertheless all prospered. In December, eighteen hundred and fifty, the expenses of Brother Muller's institution were at the rate of six thousand a-year, and they were met. The new Orphan-house on Ashley Down had gathered under its roof three hundred orphans—three hundred and thirty-five inmates. There were two hundred and thirty applicants for admission. Brother Muller had felt the extent of the desolation he is working to relieve. He was encouraged by the blessing on his orphan work, and so we find him writing: "It has passed through my mind to build another Orphan-house, large enough for seven hundred orphans, so that I might be able to care for one thousand altogether."

For a time he does not speak to any human being—not even to his wife—about this matter; but he prays that he may act not as one led away by ambition to do good, that he may avoid mistake and delusion. His mind being made up, he states his plan, and waits on heaven for a building fund. He will not begin to build till he has counted the cost and laid by the requisite provision; now it is thirty-five thousand pounds that he requires. In large and small sums money flows in, and he looks upon it as some trial of faith that, at the end of two years, he has received towards his new object donations only to the amount of twelve or thirteen thousand. This fund increasing, it at last is found prudent to begin the work by adding to the original house for the three hundred orphans a wing that will accommodate four hundred, leaving the other wing for three hundred to be afterwards supplied. The building therefore was commenced, and will be opened, we believe, before the expiration of the present year. More than twelve months ago, at the close of the volume from which we have drawn these very curious facts, George Muller wrote as follows: "Without any one having been personally applied to for anything by me, the

sum of eighty-four thousand four hundred and forty-one pounds six shillings and threepence farthing has been given to me for the orphans." Probably, by Christmas next, the sum will have amounted to about a hundred thousand pounds!

Romanism in the United States.

We are assured that among large numbers of our citizens, members of various evangelical religious denominations, the conviction is gaining depth and power every day, that the spiritual interest, as well as the marked position and operations of the Papal population and priesthood here, have claims which have been too much and too long neglected by the Christian portion of the community.

Those who have studied the subject of Romanism most—are most familiar with its present state and power in the country—who know well its spirit, the tactics and aims of its hierarchy, agree with us entirely, that much longer indulgence in the indifference and inactivity which have characterized the evangelical churches for the last twenty-five or thirty years in regard to them, will be extremely hazardous, if not suicidal. They know that Popery has spread rapidly all over the land; that many striking facts, which all who look may see, attest its growth and its very great influence, especially on all political matters; and that for an American to deny it, to underrate it, or to attempt to conceal it, is as impolitic as it is unpatriotic. The evil is in the land, and its magnitude and danger are every day increasing. Why, then, should it in any degree be blinked, or not be met in a Christian way?

But there are some who have suggested to us that Romanism is but "a dead weight, having no power in itself;" that "it can do but little in such a country as this;" and that "its strength cannot be judged of by the large number of churches and priests it may have here, for their support is derived chiefly from abroad."

These suggestions do not surprise us. From the views which we know have prevailed extensively in the churches for many years in regard to the best mode of labor for the salvation of this nation—wherein the foreign, and especially the Papal part of the population have been almost wholly ignored, and at best accounted as entitled to no more than an incidental or collateral consideration and service—we were prepared for such and similar suggestions. But we have not seen any arguments or facts adapted to support them, and, of course nothing to lessen the credibility and weight of what we have advanced. We are therefore hopeful even of the conversion of these friends to our views. A little careful study of the subject on their part, in the light of the facts which lie all around them in connection with our history, will, we think, fully and even painfully convince them that we are right; and when so convinced they will, of course, take our position.

We have thought of Romanism as "a dead weight, having no power in itself;" but we cannot see the agreement of the description with the thing, except it may be in some few points which are comparatively unimportant. We can see however that it is "a dead weight" in the persons of its numerous paupers in our asylums, hospitals, infirmaries, almshouses, and other forms of public charity; and we also know that, to no small extent, in the persons of its vagrants and criminals, it is "a dead weight" upon our courts of law, houses of correction, jails, and penitentiaries; and if Common Fame speaks truly, it is "a dead weight" upon the shoulders, purses, and consciences too, of political aspirants for office in State or the national government.

In these cases, and in questions of public morality which are to be effected by the diffusion of Scriptural truth and other evangelical means, Romanism is "a dead weight," exhibiting no sign of life, or power to help itself and relieve the public from its burden. And whoever try their strength upon it find it to be a "dead lift," whatever is accomplished in the way of elevating or even sustaining it. But notwithstanding this, it has a species of life wholly its own, which it holds with wonderful tenacity; and when its interests require, this same "dead weight," by the

power of the priesthood, can be made to show astonishing vital energy. The very beggars, paupers, and criminals that live on others, and are "a dead weight" to them, are made to contribute to the advancement of Rome's interests, and schemes, and ends. It has life and vivacity in regard to evil, quite enough, as the history of the world shows; and Americans should not delude themselves any longer with the false idea that Rome is powerless or inactive.

We have thought, too, of "such a country as this,"—of its institutions, laws, and the temper of its people,—where it is said that "Romanism cannot do much." But we can see no special impediment in the way of Rome attempting great things here, and, judging from her past success, quite readily accomplishing them.

This country was settled by the Puritans and Pilgrims, the Hollanders and Huguenots, and those who sought a resting-place, a safe retreat from the persecution of Papal and Prelatical power. They of course, brought with them their Bible, their Sabbath, their love of liberty of conscience and of worship, and their opposition to the corruptions and sins from which they had fled.

Rome, therefore, entered this country in the face of prejudices long matured and of almost universal prevalence, and when constitutional provisions and statute laws, as well as public sentiment, were against her. And what a change has been wrought! At this early day, constitutions have been changed, adverse statute-books; and what has been done for no other order of ministers of religion, special legislation has been secured to favor the claims of her priests!

This, we think, does not look very much as though Rome cannot do much in such a land as this. And when she tried her strength and tactics on the school question in the face of popular opinion, which in this country reveres the Bible, she causes that blessed book, the standard of morality, the only sufficient rule of faith and practice, the guide to eternal life, to be cast out from many of our public schools, as unsuited to our children, and their proper education!

And from the text-books used, she caused to be obliterated some of the noblest sentiments of patriotism and morality. From these and other things connected with her brief career among us, which Americans seem not to have known or too quickly to have forgotten, this seems pre-eminently the land for her to riot in, and to attain her utmost wishes. Few lands furnish her such privileges as she enjoys in the United States, and in none has she made such progress in half a century as here.

The strength of Romanism among us, as indicated by its priests and churches, is not demolished nor at all diminished, by the suggestion that "it derives much of their support from abroad." The suggestion would have force in it, if it were shown that the Romanists here had not the ability nor the inclination to sustain them; but that has not been shown, and we presume it will not be attempted by any who understand the facts in the case. The foreign aid received is just so much additional power to what is permanently here. The case is a plain one.

The annual appropriation of the British Parliament in support of the Romish College at Maynooth, which is training Jesuit priests and teachers, who may traverse every part of England and Scotland to undermine the national faith and embarrass the action of the Government in both of these countries, is just so much gain to Cardinal Wiseman and others of the Papal fraternity, for it enables them to give so much more to other objects promotive of Rome's designs.

So in the United States. The amount sent annually (say a quarter of a million of dollars) into this country by the Romish Propaganda in Europe, is clear gain to the Papal hierarchy and laity. It enables them to devote their own resources to objects which without such transatlantic subsidy, they could not do so largely. But the reception of funds from abroad is not in the circumstances, necessarily an evidence that the Romish organization in the country is unable to sustain themselves upon a scale quite equal to that of any other denomination having the same number of ministers and churches.—*American Bible Union.*

Women's Influence in the Church.

The sacred Scriptures are very severe in their denunciations of those women who unsex themselves, and aspire to the places assigned to the other sex either in the Church or State. "I suffer not a woman," says Paul, "to teach, nor to usurp authority over the man, but to be in silence." Again he says, "Let your women keep silence in the churches; for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law; and if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." But it does not follow that because they may not do the work of men in the church, they have no work at all to do. Those who will carefully read the Scriptures will discover that the gentler sex were constantly employed by God in carrying on his scheme of grace toward our world. In the language of the Christian Intelligencer, in the early part of our Lord's ministry, "there were with him not only Mary Magdalene, Joanna, and Susanna, but many other women who ministered unto him of their substance, and we find that the last at the sepulchre on Friday evening, and the first on the Lord's day morning, were women, who were sent by the angels and by our Lord himself, to tell the glad tidings to the tardier men. On the opening of the Acts we find the women engaged in the prayer-meeting, as well as the men; the name of Dorcas of Joppa, has become a synonym for a peculiar kind of activity in 'good works and alms-deeds'; and Philip the Evangelist, 'had four daughters which did prophecy.'" Paul himself speaks of some women that labored with him in the Gospel, whom he greatly commends.

"Why should not all Christian women feel it to be their duty and their privilege to labor in the Gospel? Such labor does not involve speaking in public, or any other unseemly course by which a woman unsexes herself. But it does imply the diligent use of private intercourse in all its forms, for the furtherance of the good cause. Many a revival of religion has originated in the Divine blessing upon the quiet efforts of some beloved Persis. Many a meeting for prayer has been kept alive by the persevering faith of some Priscilla. Many an important scheme of usefulness has been carried through by the zeal of a Tryphena and Tryphosa. Would that all modern believers of the same sex had equal faith and zeal!"—*Presbyterian Herald*.



ADVENT HERALD.

BOSTON, MARCH 27, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Voice of the Church.

[An Answer to the Inquiry of J. Litch, showing that the modern view of the saints' glorification at death, is a plain recession from the opinion of the primitive church, which distinguished between the Paradise, Bosom of Abraham, Jerusalem above, or heaven to which they are admitted, and the heaven, heaven of heavens, or third heavens to which it is now supposed they are admitted.]

Continued from our last.

Sir Thomas More, a Papist, having written a dialogue in which he described the departed as passing into purgatory, and thence to heaven or hell—to enjoy the full beatific vision of the one, or the full punishment of the other, it was replied by William Tyndal who wrote:

"Yein putting them in heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them that shall we know when we come to them. The true faith putteth in the resurrection, which we be warned to look for every hour. The heathen philosophers denying that, did put, that the souls did ever live. And the pope joineth the spiritual doctrine of Christ, and the fleshly doctrine of philosophers together, things so contrary that they cannot agree, no

more than the spirite and fleshe do in a Christian man. And because the fleshly minded pope consenteth unto heathen doctrine, therefore he corrupteth the Scriptures to establish it. Moses saith the secrete things belong unto the Lord, and that the things that he opened pertain unto us, that we [may] do all that is written in the book. Wherefore, sir, if we loved the laws of God, and would occupy ourselves to fulfill them, and would on the other side, be meek, and let God alone with his secrets, and suffer him to be wiser than we, we should make none article of the faith of this or that. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

More objects thus: "What shall he care, how long he live in sinne that believeth Luther, that he shall after this life feele neither good nor evil in body nor soul until the day of doom."

Tyndal answers, "Christ and his apostles taught no other, but warned to look for Christ's coming again every hour: which coming again, because ye believe will never be, therefore have ye fayned that other merchandise." *Tyndal's works, pub. by Fox 1573, p. 324.*

In "A Protestation made by Mr. Tyndal, touching the resurrection of the bodies, and the state of the souls after this life, abstracted out of a preface of his that he made to the New Testament, which is set forth in the year 1534," he says:

"Concerning the resurrection I proteste before God and our Saviour Jesus Christ and before the universal congregation that believeth in him, that I believe according to the open and manifest Scripture and Catholic faith, that Christ is risen again in the flesh which he received of his mother the blessed virgin Mary, and body wherein he died. And that we shall, both good and bad, rise both flesh and body and appear together before the judgment seat of Christ, to receive every man according to his deeds. And that the bodies of all that believe, and continue in the true faith of Christ, shall be indewed with like immortality and glory, as in the body of Christ."

"And I protest before God and our Saviour Jesus Christ and all that believe in Him, that I hold of the souls that are departed, as much as may be proved by manifest and open scripture, and think the souls departed in the faith of Christ, and love of the law of God, to be in no worse case than the soul of Christ was, from the time that he delivered his spirit into the hands of his Father, until the resurrection of his body in glory and immortality. Nevertheless I confess openly, that I am not persuaded, that they be already in the full glory that Christ is in, or the elect angels of God are in. Neither is it any article of my faith: for if so it were, I see not but then the preaching of the resurrection of the flesh were in vain. Notwithstanding yet I am ready to believe it, if it may be proved with open scripture." *Tyndal's Works by Fox.*

John Calvin says: "Christ is our head, whose kingdom and glory have not yet appeared. If the members were to go before the head, the order of things would be perverted and preposterous. But we shall then follow our Prince, when he shall come in the glory of his Father, and sit upon the throne of His majesty. In the meantime, *that* liveth, which is in us, of, or from God, namely our spirit, because Christ liveth who is our life; for it would be absurd that we should perish, while our life liveth. And because our life is with God, it is therefore with God and happy." *Psychopan. fol. 35.*

To be continued.

NOTES AND QUERIES.

ON THE CHRONOLOGY OF CAIN'S FAMILY.

In answer to the enquiries of Bro. Clark in another column we would say, that the result of our study of Chronology, is embodied in a little volume entitled "Analysis of Sacred Chronology." Supposing that our correspondent has access to that, we will refer him to pp. 183—226, for an argument in vindication of the Chronology of the Hebrew Text. The Chronology of that text is the only Chronology of the Scriptures that can be sustained, and for the reasons there given.

The other point—that the genealogy and events of Gen. 4:1-24, must chronologically intervene between the expulsion of our first parents from Eden and the birth of Seth,—has nothing to support it, but the mere fact, that the record of it intervenes the record of that expulsion and that of the birth of Seth; which is not at all indicative of it.

It is in accordance with the practice of all good historiographers to treat one branch of history by itself, and others by themselves, without any reference to the precise synchronism of the one with the other. It pleased the Author of the inspired record to give the full history of the family of Cain, before proceeding to that of Seth. It was the natural and simple mode of procedure, and affords no indication

that Seth's birth followed the events before recorded.

Not only so, but the events which precede, must have covered a longer period than could be crowded into the interval preceding the birth of Seth. That Cain was not born till after the expulsion from Eden is certain; but how old Adam was at the birth of Cain, or how long that was after the fall, is matter only for speculation and conjecture—the Scriptures being silent respecting it. But before the birth of Cain's son, Enoch, his brother Abel had grown probably to man's estate and been slain. It is not probable that the birth of Seth was delayed much after the death of Abel. Indeed, the words of Eve at his birth, that "God hath appointed me another seed instead of Abel whom Cain slew," indicates that the one event was not delayed long after the other. And in that interval, however long it may have been, Cain could not have had six generations of descendants born unto him: for the children of Lamech were of the eighth generation from, and including Adam.

It now takes about 200 years for the sixth generation to come upon the stage. The writer of this is fifth in descent from his first ancestor in this country who died in Hartford, Ct., in 1640—218 years ago; but in the days before the flood, with the shortest chronology, that number of generations in the line of Seth, and from him, covered a period of 558 years; and there is no reason why that number of generations from Cain should have occupied a less period—so that the children of the wives of Cain's descendant Lamech, were not unlikely contemporaries of Enoch the great grandfather of Noah.

If we suppose that Cain was born, say, twenty-five years after the fall, he would have been 105 years old at the birth of Seth, which was Seth's age at the birth of Enos his first-born. As that is not an improbable age for Cain to have arrived at, at the birth of Enoch his first-born, it is not unreasonable to suppose that his birth and that of Seth nearly synchronized, and if the descendants of each followed in about the same order, they would synchronize as follows:

Probable date A. M.		Actual date A. M.
1	Creation of Adam	1
26	Birth of Cain	
131	" " Enoch	Birth of Seth 131
236	" " Irad	" " Enos 236
336	" " Methusael	" " Cainan 336
396	" " Lamech	" " Mahalaleel 396
461	" " " "	" " Jared 461
623	" " " "	
	Tubal-Cain and Naamah	" " Enoch 623
	" " " "	" " Methuselah 688
	" " " "	" " Lamech 875
	" " " "	" " Noah 1057

The last four named, the children of Lamech in the line of Cain, bring us down to the 8th generation of Adam in that branch of his family: which is as far as the names of Cain's descendants are specifically given. But as it says of these last named, that Jubal "was the father of such as dwell in tents and such as have cattle;" that Jubal "was the father of such as handle the harp and organ;" and that Tubal-Cain was "an instructor of every artificer in brass and iron," it shows that they each had posterity; and doubtless, in that cursory manner, the antediluvian history of Cain's family was designed to be disposed of—bringing it down to the deluge, beyond which, none of it survived. It is perfectly clear in our own mind, that this genealogy was not designed to be understood as crowded into the little space supposed. The only other point of history in connection with Cain's family, is that found in Gen. 4:23, 24. "And Lamech said unto his wives Adah and Zillah, Hear my voice ye wives of Lamech; for I have slain a man to my wounding and a young man to my hurt," &c. In the apocryphal book of "Jasher," Lamech is represented as having become old and partly blind, when accompanied by a son or grandson of his (for we have not the book to copy from) he went into the fields in pursuit of game and seeing his great great grandfather Cain in the distance he mistook him for a deer and killed him with an arrow. When aware of what he had done he was so overcome that he slew on the instant the young man who was with him. And that then, on returning to his tent he gave utterance to the language of this text. While this addition to the text may be entirely mythical, it certainly is not unprobable, but it weigh nothing in determining the period of the text.

ON "WATER."

Dear Bro.—What is the import of the term *water* in John 3:5, "Except a man be born of *water* and of the Spirit he cannot enter into the kingdom of God."

Also in Eph. 5:26, and 1 John 5:6, 8; also of the living phrases *water*, and *water of life*?

WYOMA.

The word "*water*" in John 3:5, we understand to be used literally—the sense of the passage being that except any one he made the subject of that inward change, which the Spirit effects, and of which the

washing of water is the outward sign, he cannot become an heir to promised kingdom.

In Eph. 5:26, the church is cleansed by the word of which the washing of water is the outward sign that accompanies it,—the baptismal font, and of course literal water. We should decide the same respecting 1 John 5:6, 8.

The phrases "*living water*," and "*water of life*," would be metaphorical denominatives of the subjects affirmed to be such—except when used as symbols of the same as in the Apocalypse.

INQUIRIES.

1st. Have you not at some time in giving information to an enquirer, on John 3:13, remarked that the sense of the term "even the Son of man, which is in heaven," is better expressed by Campbell's translation, namely, "the Son of man, whose abode is heaven," and believed it should be so rendered. I am quite sure you have [Note 1.]

If so, why do you use that text to prove that Christ was in heaven when he was on earth in body? [Note 2.]

2d. Have you not stated to me, and also stated in the Herald that the *original* of the term in 2 Cor. 12:4, "caught up to the third heaven" did not warrant such a translation, and that there is no intimation in the original term that he was "caught up," but caught off, or caught away? [Note 3.] If so, why do you use that text in your late arguments to prove that Paul was *caught up* to the third heaven?—[Note 4.]

There are many other seeming discrepancies in your writings of late, which I would like to ask an explanation of, had I time to do so. [Note 5.] Your answer of my enquiry on *hades* is far from being satisfactory. I am still at a loss to see 'how a subterraneous region' has one end above ground, reaching to heaven (and the inhabitants still so near the deep pit as to converse with those there,) only on the principle of an anecdote about the Irishman who said the freshet in a river had washed away the bank so as to leave naked holes sticking out four feet into the air. [Note 6.]

Yours, still studying the word,

I. C. WELLCOME.

Brunswick, Me., March 17th, 1858.

ANSWER.

1. It is news to us that we have ever given any sanction to such a rendering as that which Campbell gives—which is not a literal translation of John 3:13, but his interpretation of it. We are not aware that we ever before had our attention called to Campbell's version of this text; and had we been enquired of, we should have had to examine before we could have told what it was. Our brother should have been very certain, that he could sustain what is virtually a charge against our consistency of interpretation, before he ventured it,—or ventured a virtual rebuke for an implied inconsistency. If he still thinks his allegation can be sustained, our files of back Nos. are open to his inspection.

That Campbell's paraphrase is *not* the sense of the original of this passage, is not only our own opinion, but, on looking, for the first time, to find how our opinion is sustained by others, we find that Campbell is the only one, among our authors of reference who takes his view of it. It is rendered by Wakefield, "the Son of man who is in heaven."—Wesley and Whiting, give the same. Wesley's comment on it is this,

"Who is in heaven." Therefore He is omnipresent; else He could not be in heaven and on earth at once. This is a plain instance of what is usually termed the communication of properties between the Divine and human nature; whereby what is proper to the Divine nature is spoken concerning the human, and what is proper to the human is, as here, spoken of the Divine." *Notes, p. 219.*

Dr. Doddridge's paraphrase of the text is: "He now is present there by his Divine nature which fills both heaven and earth." This is not a translation, but gives Dr. D.'s view of the sense of the text.

Dr. Scott's comment on it is: "Even then He was in heaven, in respect of His Divine nature. For the two natures are so inseparably united in His mysterious Person, that as God is said to have purchased the church with His own blood, so the Son of man is said to be in heaven when he was here on earth, because one with the eternal word and Son of God. This language seems *incapable* of any other interpretation; and to wrest it to agree with any other doctrine, makes our Lord to speak in the most obscure and unintelligible manner imaginable."

Whitby's paraphrase of the text is, "Which according to His Divine nature, is in heaven, while ye see Him here on earth." And his comment is, "Now this never was nor could be said of a mere creature; for, as Woltzogenius confesseth, no creature can be in heaven and on earth at the same time." And,

Dr. Clarke's comment is, "Lest a wrong meaning should be taken from the foregoing expression [which came down from heaven,] and it should be imagined that in order to manifest himself upon earth, He must necessarily leave heaven, our blessed Lord qualifies it by adding, the Son of man who is in heaven; pointing out by this, the ubiquity or omnipresence of His nature; a character essentially belonging to God; for no being can possibly exist in more places than one at a time, but He who fills the heavens and earth."

A similar phraseology, in John 1:18, also affirmed of Christ when on the earth, that he "is in the bosom of the Father"—the Jewish significance of the phrase, to be in the bosom of another, implying that he was in that other's society and friendship.

2. We have never, to our recollection, quoted this text to prove that Christ was also in heaven when on the earth; for that He was in the two places in different senses, we have never before had any occasion to defend; and we have taken it for granted that this text affirmed it, without any necessity for proving it, until now, when the import of the text has been called in question.

What we have quoted the text in proof of, is that Christ could be both in heaven and in Paradise at the same time—in differing senses. And the argument was that as He was affirmed by this text to be in heaven when bodily He was on the earth; and as He promised to be with every faithful minister of His, and in the midst of each praying group of saints on earth when, bodily, He should have ascended to heaven, His ubiquity or omnipresence which is thus demonstrated, makes it possible for the saints to be also present with the Lord in Paradise, though He is bodily in heaven, when they are absent from the earth. And this is why we quoted it.

3. We have stated to our brother, and so stated in the Herald, that "there is nothing in the original, answering to the particle up," in the phrases "caught up to Paradise" and "caught up to the third heaven"—in 1 Cor. 12:4—that the word rendered "caught up" is "expressive more of the suddenness of the event, and of the apostle's own passiveness, than of the direction of the motion"—that it is the same word that occurs when the wicked one "catcheth away," the word (Matt. 13:19); where they are saved by "pulling" them out of the fire (Jude 23); and when no man is able "to pluck" men out of the Father's hand, John 10:29.

4. The above criticism being made in our "late arguments," we had no occasion to use the phrase "caught up" in any sense differing from that there given. We did use it in that argument in proof of the reality of Paul's rapture to Paradise and to the third heavens, but not in proof of the direction of that rapture when he was taken to those localities; for the direction of anything in relation to the earth and other mansions, can only be used by way of accommodation—what is in one direction from us at sunrise, being the opposite at sundown, so that up or down can express no one direction away from the earth, in distinction from another. If our brother thinks we have used this in a sense at variance with our criticism on it, will he have the kindness to specify the place and connection of such use? He will find his supposed inconsistency to be in harmony with the sense given to it.

5. All other "seeming discrepancies," which are alluded to, if our brother will instance, or point them out, we doubt not will be as easily resolvable as these. Still we should be happy to have any questions asked respecting them; for any seeming obscurities had always better be dispelled.

6. We never attempt to make our answer satisfactory to those who ask; we only volunteer the facts, to be believed or disbelieved on the responsibility of those who accept or reject. As to how "a subterraneous region has one end above ground," our brother will remember that that is not an issue between him and us, in reference to Hades. He called us to task for making Paradise a region of "light," when the writer in Josephus made it a subterraneous region. We showed that our brother had failed to discriminate between what is said of Hades as a whole, by that writer, and what is there said of its several parts; and that we had not departed from him in making Paradise a region of light. Our brother will see by looking at his letter and our reply, that the issue there is whether he had or had not mistaken what Josephus said on the subject. Whether Josephus' view is correct or not, is a separate and distinct question. And as our brother's Hibernian illustration of naked holes sticking out into the air, is founded on that misapprehension, we refer him to our reply to his letter for a better understanding of Josephus' and of our position.

The Religious Interest.

The great revival now in progress, to which we have before adverted, continues with apparently increasing interest. The intelligence which comes to us from every quarter is of the most cheering kind.

The Spirit of the Lord appears to be working mightily over the northern states, in almost every village and hamlet from which tidings have come. Sinners are seen coming to Christ, like clouds and like doves to their windows; and a great spiritual blessing is being poured out from the opened windows of heaven, till there seems hardly room to receive it.

In this city the work of the Lord is manifestly gaining in extent, and in interest. The hearts of Christians are overwhelmed with a deep sense of their dependence on God; and prayer, more than preaching, is the great means in the hands of the Spirit, for its continued progress. The meetings are all crowded; sinners are flocking in scores to the cross of Christ; and even some of the profligate and abandoned have become hopeful converts. God grant that this work may continue, until He shall have accomplished the number of His elect, as our fathers used to pray, or until the number of the redeemed shall suffice for the replenishing of the regenerated earth. We do not know that we can better present the growing interest, than by extracts from the daily and weekly press:

The New York Independent says that "besides the many public prayer meetings, numerous meetings are held in various parts of the city in dwellings and stores, attended by small circles of friends or clerks, who meet daily, or two or three times a week, for religious conversation and prayer. In some of the largest establishments on Broadway, many of the employees, at a stated hour, retire to a secluded room for this purpose, and many delightful and profitable meetings have thus been held. Prayer meetings are held also on board of many of the ships in the harbor. Special religious meetings have been held on board the United States frigate North Carolina, lying at the Navy Yard. It is gratifying to know that a similar feeling exists in some of our merchant ships, which are now temporarily in port. The work here, although it has spread rapidly from church to church, has not taken on the character of impetuosity or of excitement, but of a moderate, quiet and well regulated enthusiasm; and this fact, perhaps, furnishes a hope that the revival may be of long continuance, and that its power may be still more deeply and widely felt, not only in this city, but in all parts of the country. It does not seem to be short lived anywhere, but on the contrary the churches that were most early blessed are among those that are most revived. The fires that were first kindled are still burning as bright as ever."

At Springfield Mass., there are three noon prayer-meetings daily, all of which are well attended, and the interest appears to be on the increase. In Williams College a revival has been in progress since the commencement of the present term, and there have been about thirty hopeful conversions, including some of the wildest students in the college. There are very few left that are not interested.—A noon prayer meeting has been started in Hartford, Ct. Men of many different denominations take part in it, and it is very numerously attended. It is said that a fire company in Hartford has so largely shared the influence of this revival that it has taken two pews in one of the churches, in the name of the company.—The interest in Salem, Mass., has so increased that the Tabernacle vestry is too small to accommodate those who wish to attend the afternoon prayer meetings. Another vestry has therefore been opened, which is also filled every afternoon.

The Providence Journal speaking of the interest in that city says, "The morning prayer meetings, commenced some weeks ago in Franklin Hall, have increased in attendance, until filled to overflowing, and arrangements were required for multiplying facilities for those pressing to gain admission. An additional morning meeting has been opened in the vestry of the Richmond street meeting house. A 5 o'clock meeting has also been commenced in the First Baptist meeting house, and another at the same hour, in the vestry of Beneficent Congregational meeting house on Broad street. All of them are fully attended, and are evidently making a strong impression. It is a fact obvious to common observation, that more persons, of both sexes, are at this moment engaged in religious inquiry than at any former time in the history of our city; and when men are seen leaving their business to engage for an hour in social devotions, they indicate a feeling that necessarily affects others, and tends to draw the minds of the thoughtless to the vital question of the soul's highest welfare. Thus far, these meetings have been free from all appearance of unhealthy excitement, and doubtless the calmness of the 'still small voice' will ensure to them augmented power. In Newburyport, Mass., one of the places where the interest first manifested itself, it still continues with increasing power, and seems to be reaching classes who have heretofore been thought to be beyond the reach of such influences."

The Herald of Thursday says—"We learn that the revival is yet spreading in different families and different sections of the city. Many of the converts brought out within a week or two past are among

that class whose energy and influence are felt throughout society." The Herald says of the revival, with much truth—"Judged as a human affair it would be wholly unaccountable; for there appears no reason upon the surface of things why this revival should break out at the same time in diverse communities scattered over thousands of miles of territory from Maine to the west of the Mississippi; nor can we see the means by which it could be continued from month to month. As a real awakening of the spiritual in man, from the unseen and spiritual, we may hope that it will result in lasting good to individuals and the community—to all the world." In Lynn a noon meeting has been established, which is daily crowded."

It is now nine or ten weeks since the revival commenced in New Bedford, and yet the interest continues unabated, and though the number of inquirers is somewhat diminished, yet they now include a class not at first affected, and not easily reached—such as the hard-hearted and almost hopeless—so esteemed. In Worcester the revival has been in progress near three months, and the interest still continues. Upwards of fifty persons, most of them adults and heads of families, made a profession of religion on the first Sabbath in this month. Twelve family altars are known to have been erected within the limits of one congregation. The union prayer-meeting at eight o'clock A. M., daily, has been sustained with great interest since the latter part of December, and during most of the time has filled one of the large churches. At no time has it been more prosperous than now. It is thought that two hundred and fifty cases, or more, of conversion, have taken place in the twelve evangelical societies, and the work of God is evidently gaining in power at the present time. The revival was extended, in a greater or less degree, to nearly all the churches in Worcester county.

The Christian Era gives an account of the very remarkable conversion of a gambler at Uxbridge. "While sitting at the table with the cards in his hands, he was smitten almost like Saul of Tarsus. He could neither hold his cards, nor play the game. His companions urged him to take another glass of liquor, to quiet his nerves. He refused; and, leaving them at their games, he started at once for home," and found no peace until he felt an inward evidence of forgiveness. The revival in Hadley, Mass., is said to be advancing with great power in all the three Congregational churches. In the former history of that town, what is called "the Great Revival" took place in 1816. At that time there were two successive communions, at each of which eighty persons united with the church, besides others who came in afterwards as fruits of the same revival. It is now said by, judicious persons who witnessed that revival, that the present exceeds it in depth and power and stillness.

A correspondent of the New York Observer, writes from Gilbertsville, N. Y., as the result of the revival in that town, "more than two hundred are believed to have passed from death unto life." Of this number about fifty each are connected with the Presbyterian and Baptist societies, and the remainder with the Methodists. Thirty or more family altars have been erected, where they were before unknown; and of all the families in this village, more than two thirds are praying families."

In Biddeford, Me., there has been a wonderful display of God's mercy during the last winter.

The Christian Mirror says that whole community seems to have been pervaded by the heavenly influence. During the winter the subject of religion has been the common topic of conversation in the house and by the way.

Four morning prayer meetings, all union, are held daily at Cleveland, Ohio, and there have been over 800 hundred converts in that city.

The Philadelphia Inquirer says: "The all pervading religious movement gains strength day after day. Its spirit affects all ranks of society, and the groups and masses of worshippers assembled at noon-day and at evening are truly astonishing. Special services are held in many churches; four or five congregations unite in prayer meetings, and invocations to the Most High go up daily. Never, perhaps, in this city where the eternal themes of Heaven and Immortality upon so many tongues." One of the noon prayer meetings in Philadelphia is attended daily by from 2000 to 3000 persons. Virginia has shared largely in the revival the past winter, as will be seen by the following extract from a letter in the Northampton Gazette:—

"The past winter has been one long to be remembered on account of the revivals of religion that have pervaded all the churches in this section of the country. Nothing equal to it has been known in this region of the country even by the oldest members of our churches. In 1839 and 1840 a gracious revival influence spread through this section of Virginia and over the whole of southeastern Ohio. That revival was very general throughout all our connection (the Methodist Episcopal Church) that year, as the min-

utes exhibit a net increase of 154,000 members at the close of the year, besides the hundreds and thousands who connected themselves with other orthodox churches. But the religious influence this winter has been characterized by a thoroughness and depth of interest that far exceeds that memorable season. In some neighborhoods almost the entire adult population is brought under its influence. I know of many churches where there are from 100 to 200 accessions, while there is but one church within the circuit of several counties, so far as I have heard, that has not shared to a greater or less extent, in the blessed work.

"Probably not the least interesting and important part of this work consist in the fact, that while very many heads of families and persons of mature years have been brought under its influence, in some appointments it has embraced quite a large number of Sabbath School children. I have seen from forty to fifty, and in one instance as many as sixty, at our meetings of inquiry at a time. Such a sight I have never before been permitted to see. * * I remember well the revivals of 1830 and '31, when so many were converted in Old Hampshire county, Mass.—in Enfield, Belchertown, and may be in other places, through the instrumentality of the Rev. Asahel Nettleton and others. Then, especially, in Enfield, for several days in succession, the church-going bell was heard, and the farmer left his plow, the mechanic his shop, the manufacturer ceased to spin and weave, and all were actuated by one feeling—that of seeking salvation by faith. And precious as was that eventful period to me, the revivals I have recently been permitted to see and enjoy far exceed those of that day. They are more akin to those under Edwards of Northampton, and Porter of Belchertown."

We might continue these extracts and fill columns with them if we could spare the room. What we have copied will give a faint idea of the extent and depth of the work.

To Correspondents.

V. Newcomb—The Jehoiachin of the two places is the same, and his age should be 18 years in each. There is undoubtedly an omission of ten years in 2 Chron. 36:9 by some transcriber. When he had reigned three months he was carried to Babylon with his wives (v. 15), which a child of eight years would not probably have had.

G. Pillsbury—It will be agreeable to us to discuss in the Herald the epoch of the advent with the gentleman to whom you allude—provided his communications exhibit that candor, courtesy, and high-minded Christian demeanor which alone can make a discussion pleasant and profitable—the discovery of the import of the words of inspiration, and truth, and not victory, being the ends aimed at. We should also wish him to write over his own signature; for it never pays to reply to anonymous articles, which seldom attract any notice.

NEW YORK CITY.—We began our meeting here at 207 Bowerly, on Sunday last, with encouragement. I preach 3 times a day through this week at half-past 10 A. M., 3 P. M. and 7 in the evening. J. V. H.
Monday, March 22.

THE GOLDEN SALVE.—We call the particular attention of our readers, to a standing advertisement in our paper, of the above article, which, as an external healing remedy, is worthy of the confidence of all men. Its action is painless, and invariably successful in the complete cure of scrofulous humors, old sores, erysipelas, salt rheum, rheumatism, felons, &c. For burns and scalds, however deep and dangerous, this ointment if profusely applied will immediately relieve the pain, and heal without a scar. This may appear singular and incredible to some, yet it is a fact which will appear obvious when it is remembered that no wound or humor, or disturbance of nature or any kind can be fully healed until all inflammation is subdued. In this desired object lies the secret and unprecedented success of the Golden Salve.

Hence scrofula and all other humors which often disfigure the face, by a little perseverance are cured and a smooth smiling face makes glad a companion. Hence rheumatism that dire calamity, afflicting its thousands, is brought into perfect subjection. Hence piles, that can boast of its legion of victims, painlessly yields, and life is again a blessing. Hence chilblains and corns, which not only cause limping and scowling but often to "kick off the liver," are cured, and the afflicted can stand or walk square and straight, with a good foundation. Hence weak spine, lame side, and weak joints are brought back to their natural state.

We cheerfully recommend the Golden Salve to the public, and feel assured that very many of our readers will in time to come thank us for the service, and for detaining them to read this notice. Its cost is within the reach of all, only 25 cents a box; at No. 192 Hanover street, and at all druggists. The proprietor is preparing to have every county in the union canvassed, and young men who are out of employ, should avail themselves of the opportunity, who will find it to be a profitable investment, which will give good pay. For terms &c. address, with stamp enclosed, C. P. Whitten, Lowell, Mass.—Boston Daily Ledger, March 5th, 1858.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

A Sermon.

The signs of National prosperity, and of National decline.

BY O. R. FASSETT.

Continued from our last.

Having arrived as we evidently are, at an important crisis in the history of our own nation, and that of the nations of the world, it becomes our duty to study and to know what are the indications and signs of the future,—are they those of the nations' prosperity or their decline? It is by the above rules as given in the word, and also by the history of the past, that we are to determine our future. By the history of the past, we can learn what were the virtues, characteristics, qualities, and sentiments, which led to the prosperity of certain nations under the blessing of a benign Providence; and of the introduction and practice of those evils, vices, sins, and wrongs, which hastened their decay. History reveals the true causes of national success, and national ruin; and therefore I would cite your notice to the following, for instruction, in which we shall see verified the truthfulness of the above rules or fixed revealed laws of Jehovah, the God of the nations.

1st. The Roman people from the smallest beginnings, to become one of the most powerful empires of the world; thus fulfilling the prophetic record. "He shall come up, and become strong with a small people." And from a small and insignificant Republic on the banks of the Tiber, Rome arose to surpass all the great kingdoms which were before it, in military power, and strength, and dominion.—Now what was the secret of her success and prosperity?

St. Austin remarks, when applauding the character of this people in their earlier history,—“That the Almighty raised them to be victorious over other nations and sovereigns of a great part of the earth, because of the gentleness and equity of their government.” Here is the secret. And Rollin, when alluding to its early history in connection with Carthage, and the appointment of Regulus to the command of the army, thus writes; “Thrice happy age! in which poverty was had in honor, and united with merit.” Though this people “knew not God, nor worshipped Him as God,” yet he must and ever will reward and prosper virtue; and when a people or nation will exercise benevolence, humanity and justice, and have these their dominant characteristics, he will protect and succeed them. Who can but applaud the Roman people, though a heathen nation, for many of their early qualities and acts! And when we see such benevolence and patriotism cultivated as to “lead men to sacrifice their estates and fortunes to the relief of their fellow citizens; their lives to the preservation of the state; and their fame and glory to the public good,” we learn why it was that they prospered, and became a great people! No nation with such a spirit and practice could fail to rise. But when we compare the early history, with the latter; the days of the Republic, with those of the empire; and especially during the reign of the later Cesars, Tiberius, Nero, Domitian, Trajan, Adrian, and their successors, what a different character does Rome bear! What corruption, vice, cruelty and crime, is perpetrated! What sins of court and state; of emperors and people! And Gibbon writes, of course, “the decline and fall of the Roman Empire.” All efforts to retain their former power and influence was in vain; and the very removal of the seat of Empire to Constantinople, which was designed to strengthen the already falling kingdom, only served to weaken and hasten its end.

When that power, too, endeavored to exterminate the Christian faith from the earth, and for this purpose instituted a series of bloody and fearful persecutions against Christian believers, she weakened her strength; for no kingdom or people could prosper by thus putting to death its best and most virtuous citizens; and God with His divine malediction must come down and punish the wrong and cruelty.

The character of these citizens Rome endeavored to exterminate with the Christian faith may be seen from “Tertullian's apology,” a portion of which we quote: “We pray for the safety of the Emperors to the eternal God, the true, the living God, whom Emperors themselves would desire to be propitious to them above all others who are called gods. We,

looking up to heaven with outstretched hands, because they are harmless; with naked heads, because we are not ashamed; without a prompter, because we pray from the heart; constantly pray for all emperors and kings, that they may have a long life, a secure empire, a safe palace, strong armies, a faithful senate, a well moralized people, a quiet state of the world;—Whatever Cesar could wish for himself in his public or private capacity.”

To put to death with sword, imprisonments, tortures, wild-beasts and flames, such citizens, how could Rome prosper! Never. What infatuation! What blindness! What indiscretion, and want of judgment! What wrong, cruelty and injustice! And God judged, humbled and brought its end.

2d. Greece arose to be a great and powerful nation, and historians dwell much on the virtues, and illustrious actions of the early Greeks; their patriotism, fidelity, love of country and public good, and generous, disinterested, and noble acts; also their disregard of luxury and wealth, esteeming merit and poverty; and a reverence for their deities and morality. Hence what courage and simplicity characterized that people in the beginning. The men at the head of the nation, as well as the whole people, were not alarmed or terrified when the world was in arms against them. Their leaders with a few men, would meet innumerable hosts, and expect victory, even in defeat, as in the case of Leonidas and his brave compatriots. With love of liberty, country and duty, and moreover having merit and virtue on their side they could meet and triumph over all their foes.

But as in the case of Rome there is another part to their history. Their thirst for dominion led to the Peloponnesian war, and all the excesses and cruelties that followed. Having conquered the inhabitants, they deprived them of their liberty, and subjected them to complete slavery;—employing them in the most menial service; and by tyranny and oppression endeavored to keep them in subjection under the yoke of bondage. But they multiplied greatly, as did Israel of old in Egypt; and being the tillers of the soil, while the Greeks themselves were engaged in war and conquest, they gave their lords and masters much trouble;—and as the yoke of slavery became more and more grievous it led to “intestine feuds, which gave rise to scenes of injustice, and low and mean artifices and tricks, and violation of treaties on the part of both the Lacedemonians and Athenians which shamefully tarnished all their former glory.” The Messenians, also, having been conquered by the Greeks, and subjected to slavery, after a period of cruel servitude of forty years, determined to throw off the yoke and regain their liberty. This led to a long series of bloody wars, and intestine feuds, followed by vices, cruelties, and crimes of “the blackest die.”

Mankind were never made for slavery; and the government or people, who brutalize the “image of God” thus, and by injustice and wrong, deprive their fellow-men of their liberty and rights, and oppress them, will become hardened in sin, until, like Pharaoh and Egypt of old, God destroy them.

3d. We might here allude to Egypt, the Assyrian-Babylonian Empire, Carthage, and even more modern governments, which by virtue and equity arose into power; but through pride, luxury, injustice, and sacrilege, impiety, came to their end,—illustrating truth.—“Righteousness exalteth a nation: but sin is a reproach to any people.”

When we see the former there is prosperity; when we see the latter, there are the indications of decay and ultimate ruin.

To be continued.

The Coming of Christ and the Resurrection.

BY S. BRADFORD.

Continued from our last.

In the first place, there is an unlikeness in the nature of the just and that of the unjust. The just are quickened and raised by the Spirit of God, which dwelleth in them, while the unjust, who have not the Spirit of Christ, cannot be raised by the same power.

Isa. 26:19.—“Thy dead men shall live, together with my dead body shall they arise; awake and sing ye that dwell in dust: For thy dew is as the dew of herbs, and the earth shall cast out the dead.”

John 11:25, “I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live.”

Psa. 49:14,15, “Like sheep they (the wicked) are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume away in the grave from their dwelling; but God shall redeem my soul from the power of the grave; for he shall receive me.”

1 Cor. 6:14, “God hath both raised up the Lord and will also raise up us by his power.”

2 Cor. 4:14, “He which raised up the Lord Jesus; shall raise us up in his power.”

Rom. 8:11, “If the Spirit of him that raised up

Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you.”

The prophet Isaiah says, as we have quoted, that the righteous dead shall live, for their dew is as the dew of herbs, and the earth shall cast out the dead. But of the wicked dead he says in another breath: They shall not live; they are deceased they shall not rise.

The Psalmist too could rejoice in the same hope of a better resurrection than the wicked, which were laid in the grave like sheep, for death to feed upon in the morning of the resurrection, when the righteous should have dominion over them, and when his soul should be redeemed from the power of the grave.

The testimony of Jesus and the apostles in the above quotations go to show most conclusively, in harmony with the prophets, that the righteous have a principle or germ of life in them which will spring up into immortality at the last day, when their bodies will be like Christ's glorious body.

He that believeth in me, though he were dead yet shall he live, says Jesus; and Paul shows how it is that their mortal bodies shall be quickened and have life from the dead. Jesus says, John 6:39,40,44, 54. All that the Father had given him;—every one that seeth the Son and believeth on him;—all that come to him being drawn by the Father he will raise up at the last day; and whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day.

There we see again that, it is they who have eternal life abiding in them, that are to be raised up at the last day: and that it is those only who have the Spirit of God and are drawn by the Father to Jesus.

Again Paul says, Rom. 8:23, “But ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit the redemption of our body.”

1 Cor. 15:20,22,23, “For as in Adam all die so in Christ shall all be made alive; but every man in his own order; Christ the first fruits; afterward, they that are Christ's at his coming. But now is Christ risen from the dead and become the first-fruits of them that slept.”

Here we see again, no resurrection for the wicked dead: but all is silent in their case, except that “in Adam all die.” No resurrection here, but for those who have the first fruits of the Spirit, they that are in Christ, and are Christ's at his coming.

Again, Paul says, 1 Cor. 15:54, “It is sown a natural body; it is raised a spiritual body; There is a natural body, and there is a spiritual body. The first man Adam was made a living soul; the last Adam was made a quickening spirit. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Here we are taught again the necessity of having the quickening spirit of the second Adam, that we might have hope of a “better resurrection,” Heb. 11:35, of life and immortality from the dead that we might bear the image of the heavenly man, Jesus Christ, who became the first-fruits of them that slept.

Says Paul, “Now this I say brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption,” not that the righteous will not have flesh and bones; for Jesus the first-fruits, whose image they will bear, had flesh and bones, and never saw corruption, Acts 13:37, and did eat and drink with his disciples after his resurrection, and told them plainly, that he was not a spirit, because he had flesh and bones, which they could see, and know, by handling him, Luke 24:39. But instead of mortal bodies, the life of which is the blood, Gen. 9:4, they will have immortal bodies, the life of which is the Spirit of God; which will fill every vein and pore of the spiritual man, as the life-giving blood of the natural man now courses through every part of his natural body.

But to return. Can we not see already from what has been quoted from the Bible, that the resurrection of the righteous, is not such a resurrection as that of the wicked; and that the wicked can have no part in such a resurrection as may be expected when the Lord comes, at the last day?

But there are other Scriptures, which not only prove that there is a peculiar, distinct, and blessed resurrection for the righteous, but that the resurrection of the wicked will not take place until one thousand years afterwards.

To be continued.

Duties of the Times.

That the social prayer-meeting is an important means of grace cannot well be disputed. No church can flourish without it. But the injunction to exhort one another daily, is also important. Meetings for social and mutual instruction and edification are so clearly enjoined, that they must not be overlooked.

But the question comes up, How shall they be conducted? The end to be attained is, growth in grace, and the knowledge of our Lord and Saviour Jesus Christ. To gain this end there should be a

constant reference to the word of God and a diligent study of it, not only its doctrines and history; its prophetic portions and exceeding great and precious promises, but also its practical portions; those relating to everyday duties, in the church and in the world. Meetings of this kind should be so ordered, that while everything is conducted with the most perfect propriety, and no vain jangling should be allowed, each one should be free to converse, ask questions, make remarks, &c., so as to draw out explanations and illustrations to make everything plain and profitable to all in attendance. This is something of the nature of a Bible class, but yet not precisely of the stiff and formal manner usually attendant on Bible classes: so that while the Bible is the text-book, the interview should partake more of the freedom of a social conversational gathering. A select subject, or a select portion of Scripture should be introduced for consideration, at each meeting, for the next following, and all be expected to consider it well before they meet in the social gathering, as much or more than if there were a series of questions submitted for study. Our religion needs careful cultivation as much as our gardens, fields and vineyards. Nor is the intellect all that is to be cultivated in such a process; but the heart likewise must be carefully trained and nurtured, as in the school of Christ.

Every such interview should make the Christian more acquainted with his own heart and with his God, bring him into more intimate communion with his Saviour, and draw closer the bonds of brotherly love.

Every gift in the church should here be brought out and cultivated; for that the gifts of individuals differ, is perfectly obvious, so that no two individuals are alike. Each one however is as needful to the edification of the whole body, as the other. No gift, therefore, is to be despised or over looked in the ordering of the church, however small it may seem to be. It should be developed and brought into exercise as much as the greatest and most splendid talent for preaching, praying or singing.

This free social intercourse and discussion is more likely to reveal the true character and gift of each one, than a more stiff, set, and artificial form of intercourse. A set speech in conference, covenant or class-meeting, a set prayer in prayer-meeting, or a set answer to a few questions, in Bible class, puts each on their guard and makes them artificial in their communications; and a church can rarely know one another in their true character and color.

Any mode of conducting meetings of Christians which will break up this stiffness, without degenerating into an undue laxity or familiarity, bordering on levity, or softness, is a desideratum in the Christian world, that should be earnestly sought. With some such system, isolated and small churches, where the stated preaching of the gospel cannot be had, could keep up a profitable and instructive means of grace and greatly edify one another and instruct the world. The word of God is not in these days sufficiently interwoven with all our religious duties and exercises, to keep a healthy state of Christian feeling and action.

J. LITCH.

An Apology.

Knowing that when a preacher leaves his accustomed work and enters into secular business he is judged to be “worldly minded,” said to have “a love for riches,” &c. I therefore make my apology by a plain statement of facts.

First. It is my duty to pay my bills and to “provide things honest in the sight of all men,” for myself and family. This I cannot do in the way I have in past time.

Second. I have now preached nine years, averaging about 100 discourses per year. During the same time I have received, every way, of friends, for a living, \$390.97, or an average of \$43.44, per year. A very few friends did all that, some doing more than their duty. I have preached in about 75 towns, new fields principally, in many of which I received nothing. During this period I have expended in travelling to meetings, tolls, in sustaining other preachers, and giving books and tracts, about \$329.30, leaving an excess to me of \$61.67, to support myself, family and team nine years, the current expense of which have been about \$300, per year, which amounts to \$2700. To make this out, I have traded, manufactured, peddled books, and worked, which will unfit any man for a faithful minister, much of the time in ill health. I thank God for his mercy and grace, for by it I have been sustained. I can say of a truth, “Hitherto the Lord hath helped me.” I am an unprofitable servant. I have seen some good fruit of my labor, but God hath produced it all.

I have not kept the above account against the Lord, nor his people. But for the sake of knowing where I stand in the world. I do not murmur against the brethren for not doing more. No. Some have done well, for which I am under great obliga-

tions. Others have done what they thought best;—whether it was right I leave with the Lord. No doubt many thought I was able to preach without pay, but they were mistaken. I have lived on borrowed money much of the time. I feel to praise God for the prospect of Jesus soon coming to give us a world of plenty, of peace and eternal joy. I mean by his grace to be there. But I am now so involved in debt, and the prospect so dark before me in the work of preaching and living by it, brethren must excuse me if I retire from the field of labor and enter some business that will afford me an honest living; for I will not be a bankrupt. I hope the Lord will excuse me for working my way through to the kingdom. As for begging, I know not how to do it. Some will say I lack faith. Well, I allow them to judge about that. I know of many preachers who are well sustained, "whose faith" and practices I have no desire to follow. There are others also worthy of support who gain a livelihood in the faithful discharge of their duties. May God bless them and finally bring us into his heavenly kingdom.

As ever, in gospel love, your brother, looking for Christ,
I. C. WELLCOME.

Brunswick, (Me.), March, 1858.

P. S.—I wish to express that I feel truly thankful to all brethren and sisters who have bestowed their benefits to supply my necessities, and I pray that they may be richly rewarded by the Lord, and gathered to the eternal inheritance. I. C. W.

On Chronology.

Bro. Bliss:—Can you give us any light on the chronology of the first 24 verses of the 4th chapter of Genesis? I conceive those events which are contained in those verses, were given to fill the space between the ejection of our first parents from the garden of Eden, and the birth of Adam's third son—Seth. My reasons are these:—

1st. The form of the inspired record, I think requires it; for it stands chronologically connected, thus; The birth of Cain,—the birth of Abel,—their several occupations,—their first acts of worship,—and God's cognizance of them, the state of Cain's mind inquired into, Cain's prerogative revealed to him, the murder of Abel,—God's inquisition in respect to who did it,—Cain pleads guilty, the evidence clear against him, and his conviction and sentence, Cain pleads for life and is heard, he is sent into banishment, where he begets a son—Enoch,—he builds a city, names it Enoch, Cain's descendants to Lamech, Lamech's marriage to two ladies at once,—the one presents him with two boys who ultimately become artificers,—the other with a son and daughter; Lamech, following Cain's course, murders two men,—he confesses his guilt, and claims protection from death on the condition it was granted to Cain, with a seven-fold vengeance on any who should attempt to execute him. This closes the record between the birth of Cain and Seth. Then comes the birth of Enoch, when "men begin to call on the name of the Lord." Then comes in chapter 5th, beginning with the birth of Seth and running the record down to the birth of Noah's third son. This makes one uninterrupted record from the ejection of Adam and Eve from Eden, down to the birth of Noah's third son. And,

2d. A part of the sixth chapter is a recapitulation of the fourth and fifth, i.e. the first nine verses of it; the 32nd verse of chapter fifth, and the ninth verse of chapter sixth, being synonymous; and hence the terms employed in those records, "sons of God," and "sons of men," to designate those two classes which existed before the declarations of God, "My spirit shall not always strive," &c., which some affirm to have been said to Noah, a declaration unsustained by Scripture sense or argument, it having been said probably more than five hundred years before that Patriarch was born.

These are two of my reasons for placing the first 24 verses, of chapter 4th, in between Adam's ejection and the birth of Seth.

The question now is, What shall I do for a chronology? The Hebrew is too short by eighty years, condense it as you will; while the Septuagint is just the thing. Which shall I choose? Can you vindicate the numbers of the Hebrew text in this case? If so, how? Yours for the light,

J. H. CLARK.

Questions.

DEAR BROTHER:—Will you be kind enough to inform me and the readers of the Advent Herald, how to understand the supposition in John 21:25?

Do the first five verses in the sixth of Romans teach water baptism, and if so, What is the mode, and what persons does the Bible teach as fit subjects of that ordinance?

Again, How are we to understand, and carry out the teachings in John 13:14-15?

Will you explain the "like figure" and "good conscience," and whose conscience is referred to in 1 Pet. 3:21.

I am happy to inform you, and all who love the Lord Jesus Christ, that God is carrying on a great work of saving sinners in Norwalk, Ohio, under the labors of Elder Darrow, the Baptist minister of the place, and also in the Methodist church, and many other places in northern Ohio. To God be all the glory. Yours in Christian love,

E. W. MEAD.

ANSWER.—1. This passage contains an hyperbole,—illustrative of the great number of books that might be written—without going to the extent specified.

2. It undoubtedly does; but what we might say on the involved points, would not, probably, convince any contrary to their previously-formed opinions.

3. We are to seek each other's good, and serving them according to to our circumstances and their necessities. And

4. The like figure refers to water baptism. As Noah was saved by water, so will those now be saved who have the renewed conscience of which water baptism is the outward sign. Ed.

The Lord Near in Mercy.

"We are living, we are dwelling
In a grand and awful time,"

could never be sung with greater appropriateness than at the present. The general outpouring of the Spirit is wonderful, and demands our adoring gratitude. The revival interest is very extensive in New York, and indeed throughout all the country. The Lord is coming near in mercy, and blessing, and those who call on his name are saved. It does not appear that He is specially visiting any particular people, or blessing any particular truth; but He is blessing the dispensations of his providence, to the salvation of souls. It is the duty of all to adore, and give the glory to him to whom it all belongs. And while ignorance and spiritual pride will to some extent (I speak from personal observation) pervert this gracious visitation, it is for us to be workers together with God,—to present the gospel of the kingdom in all its fulness, and particularly bearing; and in every way possible come up to the help of the Lord against the mighty. Let us be humble, prayerful, holy, and active. His personal coming is at the door. The fulfilment of the prophetic scriptures, and the signs of the times, tell us that it is even so. And the gracious visitation of heaven, which is now taking place, may be cut short in the coming of Him, who is sending down these showers of blessing.

Now in heaven he's interceding
For dying men,
Soon he'll finish all his pleading
And come again.

Budding fig-trees fell that summer
Dawns over the land;
Signs portend that Jesus' coming,
Is near at hand.

"Seek ye the Lord while he may be found, call ye upon him while he is near." "Strive to enter in at the straight gate; for many I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not whence ye are." "Confess your faults one to another, and pray one for another, that ye may be healed." O may we have wisdom and grace to do every duty, that we may save ourselves and others.

New York.

R. HUTCHINSON.

Bro. I. R. Gates writes from Queen's Run, Pa., March 16th, 1858.

Dear Bro.—The cause of religion in this region is most gloriously revived. I have been laboring at this place among these people, in connection with the Methodist brethren, and quite a number have come out happy in the cause of God.

The wonderful success that has attended your labors at Cabot and Champlain, has greatly cheered and encouraged us to labor on in the good cause. God is doing up his last work, it would seem preparatory for the Millennial Day. O praise the Lord for his wonderful works to the children of men.

OBITUARY.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Holden, Mass., the 25th of February, LUCY B. SMITH, aged 26 years.

About half an hour before her death she revived, and said, "Seven years ago I gave my heart to Christ. He came into this world and suffered and died for such a poor sinner as I be, and he arose again for my justification. Look unto him, all the ends of the earth, and be ye saved. Precious Saviour take my hand!"

My daughter had been troubled with a disease on

the heart for two years, but her disease changed the last three months of her life.

Not a murmur escaped her lips. She said "God is good." She gave herself, and all she had, up to her Heavenly Father, kissed her dear babe and gave him up to the care of Him who never sleeps.

I am bereft of my only daughter. Her loving voice I shall hear no more on earth. I feel she is freed from sorrow and tears.

C. SMITH.

DIED, in Champlain, of scarlet fever, ANGELINA A. LOOMIS, daughter of brother and sister G. Loomis, aged 13 years, after a short illness of three days.

Thus has death, the destroyer, entered the pleasant home of our brother, removed one of the dearest objects of their affection, and laid it in the dust. About two years since Angelina indulged a hope in Christ. During her short illness, she was heard to lift up her voice in prayer to God. We bespeak the prayers of the faithful in behalf of our brother and sister who have been seriously afflicted, their only surviving daughter being now on the verge of death. We trust they will not mourn as they who have no hope, inasmuch as they believe that Jesus died and rose again. Most assuredly they that sleep in Jesus will God bring with him.

S. B. REYNOLDS.

DIED, FLORENCE MARIA, child of Franklin and Ann GALE, aged 2 years and 6 months.

She was the fourth that had cheered their hearts for a short time; but they now sleep in Jesus.—There is joy for the bereaved, in anticipation of those four coming forth from their graves, in spotless purity, more lovely in their change, shining in the image of Christ.

In the midst of grief, the parents with submission have said, "The Lord gave, he hath taken away, and blessed be the name of the Lord."

M. M. B.

Kingston, N. H.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotics of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Plithora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, MARCH 27, 1858.

SCRIPTURE TROPES.

B.—BY BETA.

Concluded.

BRIDLE, *n.* Lit. The reins by which any animal is governed and guided; or, as a *v.* the act of guiding: "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle," Ps. 32:9.

—A Metaphor, expressive of any act or instrument of restraint: "If any man among you seem to be religious, and *bridle* not his tongue . . . this man's religion is vain," James 1:26. "If any man offend not in word, the same is a perfect man, and able also to *bridle* his whole body," Ib. 3:2.

—A Substitution, when the use of the bridle is put for the exercise of restraint: "I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest," Isa. 37:29.

BRIER, *n.* Lit. A prickly shrub: "Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city," Isa. 32:13.

—A Metaphor expressive of any hurtful agency—as of the Assyrians: "The light of Israel shall be for a fire, and His Holy One for a flame; and it shall burn and devour his thorns and his briars in one day," Isa. 10:17. Also of sinful corruptions: "That which beareth thorns and briars is rejected, and is high unto cursing," Heb. 6:8.

—A Synecdoche for briars: "Instead of the briar shall come up the myrtle tree," Isa. 55:13.

BUCKLER, *n.* Lit. A defensive shield: "They were valiant men able to bear buckler and sword, and to shoot with bow, and skillful in war," 1 Chron. 5:18.

—A Metaphor, denominative of any defense: "The word of the Lord's tried: He is a buckler to all them that trust Him," 2 Sam. 22:31. "His truth shall be thy shield and buckler," Ps. 91:4.

BUD, *n.* Lit. The first development of growth in a plant, the unfolding of which displays its leaves and blossoms; or, as a *v.* the first putting forth of the bud: "Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud, and bring forth boughs like a plant," Job 14:8,9.

—A Simile, illustrative of a process analogous to that of vegetation: "I have caused thee to multiply as the bud of the field," Ezek. 16:7.

—A Metaphor, illustrative of prosperity: "There will I make the horn of David to bud," Ps. 132:17.

BUILD, *v.* Lit. To erect, or construct: "If thou wilt make me an altar of stone, thou shalt not build it of hewn stone," Ex. 20:25.

—A Metaphor, expressive of increase, or support: "On this rock will I build My church," Matt. 16:18. "I will build them, and not pull them down: and I will plant them, and not pluck them up," Jer. 24:6.

—A Substitution, for the construction of what is analogous to that which is expressed as built: "I will return and will build again the tabernacle of David, which is fallen down," i. e. will restore again the dominion given to David and to his Seed, Acts 15:16.

BURDEN, *n.* Lit. A load or weight that is borne or carried: "Your carriages were heavy laden; they are a burden to the weary beast," Isa. 61:1.

—A Simile, illustrative of anything afflictive, or discouraging: "Mine iniquities have gone over mine head: as a heavy burden, they are too heavy for me."

—A Metaphor, expressive of what is painful to be endured: "The name of the Lord cometh from far, burning with His anger, and the burden thereof is heavy. Also of any threatening or denunciation: "The burden of Babylon, which Isaiah did see," Isa. 13:1.

—A Substitution, when the imposing or removing of a burden or the enduring of it is put for the imposition of duty, or infirmity, or for sustaining responsibility: "I will put upon you none other burden," Rev. 2:24. "How can I myself alone bear your cumbrance, and your burden and your strife," Deut. 1:12.

BURN, *v.* Lit. The action or glow of fire; Moses "looked, and behold, the bush burned with fire, and the bush was not consumed," Ex. 3:2.

—A Metaphor, expressive of any fervent feeling: "Judah said, Let thine anger burn," Gen. 44:18. "Did not our heart burn within us?" Luke 24:32.

BUY, *v.* Lit. To purchase at a price: "I have heard that there is corn in Egypt; get you down thither and buy for us from thence," Gen. 42:2.

—A Metaphor expressive of procuring: "Buy the truth, and sell it not," Prov. 23:23.

—A Substitution, when the buying of any com-

modity is put for the procuring of what is analogous to it: "Come ye, buy and eat; yea, come, buy wine and milk without money, and without price," Isa. 55:1.

NOTE.—We have made without specifying the corrections—they not being of great moment; and as Beta has probably kept a copy of his, he sees what they are.

ITEMS AND NEWS.

In Hartford on the 16th, Mrs. Seymour, a lady sixty-four years of age fell down the cellar stairs of her residence, and died almost immediately.

A colored woman was recently called upon to testify in a court in Worcester, upon a question of damages by the collision of two carriages on the highway. To the question whether one of the parties was intoxicated, she answered that she did not know; but "he went as though he had a bill of sale of both sides of the road." A new name for an old thing.

The Detroit Advertiser says that Mrs. Thomas, a washerwoman of that city, has recently become heir to a fortune of a million of dollars in Europe.

A correspondent of a New Orleans paper, in a description of the marriage of two slaves on a neighboring plantation, remarks that the minister, instead of the words, "until death do part ye," used the words, "unless you are unavoidably separated."

Fast Day in Vermont, Friday, the second day of April; in New Hampshire the 8th; in Massachusetts the 15th.

On Tuesday night, the 9th, a man 70 years old, named Preble, residing in Whitefield, Me., murdered his aged wife with most horrid brutality. Her skull was broken in, and six of her ribs broken, with a hammer. Her whole body was horribly mangled. A Coroner's jury rendered a verdict of wilful and malicious murder.

A week or two since a lad fell through the ice at Hopkin's wharf, near Charles street, in this city. When taken from the water he was apparently lifeless, but the untiring efforts of his rescuers were crowned with success, and the next day he was quite comfortable.

Upon entering a room, occupied by expressmen, in the new building on Washington street, near Dock square, it was discovered that the room was filled with gas, and upon applying a lighted match to the service pipe, which was not connected with the metre, an explosion occurred. Fortunately the door was wide open, and the only damage done was the breaking of several panes of glass.

Charles Smith, who tends in a billiard saloon in Lowell, was knocked down on Wednesday evening the 17th, while on his way home, and robbed of \$10. He sustained serious injuries, besides having his collar bone broken and one arm badly bruised.

In Old Cambridge, a lad went upon the ice near College Wharf, on the 17th, when the ice sunk under him and he was drowned. An elder brother who went to his rescue narrowly escaped drowning, and several men in trying to save the lives of the two lads, came near losing their own.

In the Falls Village, in Attleboro', Mass., two German children were poisoned, and a third was in a critical condition, on the 17th.

Mr. H. T. Hicock, on examining a spring near his house in Pittsfield, Mass., found it filled with frogs, nearly all dead, and took from it four hundred and eighty-two of the spring "varmints."

The Baltimore Sun, of the 15th inst., says: "Judge Stamp, on Saturday, sentenced Justice George A. Moege, convicted of receiving a bribe to influence him to dismiss a case, to pay a fine of twenty dollars with costs—total, sixty-eight dollars and twenty-three cents—be imprisoned two days in jail, and to be disqualified from holding the office and administering the duties of a Justice of the Peace hereafter in the city of Baltimore. The fine and imprisonment were thus mild in consequence of the recommendation of the traverser by the jury to the mercy of the Court."

A man named Christopher Reynolds was stabbed to the heart by his brother Dennis, in Brooklyn, on a recent evening, in a drunken quarrel. He lived but a few minutes.

Alderman Smith of New York, who was shot by mistake in Canal street, in that city, while on his way to church with his wife, died on the morning of Wednesday the 17th. A bar-keeper named Johnson, who fired the shot, is in custody.

Wild pigeons are numerous in Indianapolis. Thousands upon thousands are killed by sportsmen daily.

At the last accounts the newly-married English Princess and her Prussian husband continued to receive gift offerings of every kind. Amongst the most recent are a piping bulfinch, which whistles "God save the Queen;" the Wellington, a British man-of-war, fully armed and equipped, made of segars; a huge tart made of scented soap.

The Irishman who was killed on the Hudson River railroad in New York on the 18th, and whose death led to a riot among the Irish population, is said to have been intoxicated at the time of the accident, while his turbulent countrymen had not recovered from the effects of the celebration of St. Patrick's Day.

The Lawrence Courier states that hundreds and perhaps thousands of people are preparing to leave that city.—Those who have the means are preparing to go to California.

At the prayer-meeting in Burton's old Theatre in Chambers street, New York, on Wednesday the 17th, during the preaching and praying, a young man rose in the pit and stated that he had heard glorious news, namely, that Edwin Forrest, the greatest actor in America, had been converted in Philadelphia; and it is added that his conversion took place on the night before. It is, however, only a rumor, which as yet has not been confirmed.

Levi Langlois, a Frenchman, while engaged in cutting wood in St. Albans, Vt., was instantly killed by the fall of a tree.

In Danville, Vt., two weeks since, Nicholas Cook, a German, while adjusting a belt in Greenbank's woolen factory, was caught by a hook attached to the drum, carried twice, with great velocity, over the shaft, thrown upon the floor with much violence, and injured so that he survived but two days.

In Cornwall, Vt., on the 10th, a young man named H. Carter, slid from a haymow upon the tooth of a horse-rake, which entered the inner part of the thigh, and passed up into the abdomen, causing a rupture of the rectum. It is thought there is no possibility of his recovery.

SINGULAR PETRIFICATIONS IN CALIFORNIA.—A correspondent says:—"I am located in a mining district where the mining is mostly done by the 'bed-rock tunnels.' Many of them are from three to four thousand feet under the mountains, and they have to be worked from the bed-rock from ten to fifteen feet before they get through and then they come to and work the channel of an ancient river. I have been in them three thousand feet underground. In them I saw any quantity of flood-wood, and some

large logs and trees, many of them several feet in diameter, and a portion of them petrified and become like stone. Some of the wood remains almost in a perfect state of preservation. I found a petrified lizard in one of them, some of the wood adhering to him. It is a splendid thing. It had become like sulphuret of iron, a mineral resembling gold. It is about six inches long, and a great curiosity."

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Look out, next week, for a little oblong piece of paper, to those who shall not before that have cancelled their indebtedness for the last volume of the Herald! *At kentsbraxg.*

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APPOINTMENTS.

APPOINTMENTS OF ELDER HIMES.—He will preach as follows:—

New York city, will commence a series of meetings with Elder Hutchinson and the Advent church, Sabbath, March 21, and continue two weeks or more, as God shall direct. Elder Himes' Post-office address, while in New York, will be care of Dr. J. Croft, No. 108 Columbia street,—not Williamsburg, as stated last week.

Elder O. R. Fassett will preach in Hartford, Ct., Sabbath March 28, and Elder E. Crowell in the chapel on Hudson street in this city the same day.

The Advent church in Manchester, N. H., worshipping in the Chapel on Central street, have removed their meetings to Smyth's Block, Hall No. 33, where meetings will be held three times on the Sabbath, and Tuesday and Friday evenings. J. MORSE, Pastor.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 1-2 A.M. and 3 P.M.—R. Hutchinson, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

A. S. Calkins—Sent books the 16th.
 I. H. Shipman " "
 O. Rockwell—When that Bro. paid 75 cents, it brought his paper to the end of a quarter. Had he paid 50 cents more or less, it would have been to the middle or end of a year, and that amount now will pay to end of this year.
 L. F. Allen—Sent by Express the 18th.
 Wesley Weeks—You are cr. on H. to No. 898.
 W. A. Fay—There was \$9.25 due for the 6 cops. sent to J. C.; and \$5 in addition will pay to July 1, '58.
 S. Sikes, \$1—Sent the 23d.
 C. Patterson, \$1—"
 F. Davis—Have charged you \$12.45 for the books you so direct, which we conclude you had before rec'd.

Bro. John Smith's Proposition,

For the Aid of the Herald Office—Twenty-five persons, \$20 each; Twenty-five, \$10 each; Thirty persons, \$5 each—THE MONEY TO BE PAID APRIL 1st, 1858.

V. Newcomb.....Paid.....\$5.00

RECEIPTS,

UP TO TUESDAY, MARCH 23RD.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write, respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such a one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

The PM. of Barre, Vt., writes that the Herald sent to S. MOORE, is not taken from that office. As this is a new subscriber and paid to Jan'y 1, 1859, there must be an error in the address, which can any one correct?

F Schellinger 899, C Tucker 919, Dr G W Mitchell 893, S Atkinson 893, O Rockwell 906, and stamps for G, &c. E Newton 883, L M Lowell 867, G Brigham 893, J McClelland 893, I Goss 906, Tho Robins 906, T B Carpenter 867, J Tottingham 867, L A Ladd 906—each \$1.
 J Brooks 919, L Kimball 919, D D Robinson 930, S K Baldwin 976, T Ware 924, G Rich 867, W A Fay 896, see Notes, J F Brayton 867, J Umberhind 919, J Fairbanks 939, J Rife 932, S G Tyler 919, C Glines 919—each \$2.
 A Edmonds, 3 cops., 884 and stamps for G to 138, Wm Fullerton 919—each \$3.—S Dillabough 897—\$4—H Rupp 958, B Eberly 958—\$2.50 each.